





The American Friend

Old Series.
Vol. XX. No. 1.

FIRST MONTH 2, 1913.

New Series.
Vol. I. No. 1.

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A NEW YEAR'S PRAYER

FOR a closer walk with man,
A bright and cheery face,
A heart to feel, a brain to plan
The weal of our lost race!

Help me, O Lord, to do my part,
My brother's load to bear;
With ready hands and tender heart
His cares and woes to share.

Walk with me, Lord, and fill my heart
So full of love divine,
That lonely cot and busy mart
May hear Thy voice in mine.

So may I seek through life's fierce strife
To hearten those who fight,
To lift man up, yet all my life
To lean on Thy sure might.

—Selected.

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Editorial Comment Upon Current Topics of the Day

France seems strangely inclined to persist in her anti-biblical tendencies. Her Council of State, in allowing all stores to keep open on the Sabbath on condition that employes are granted one rest day in seven, may live to regret its action, when it sees the ruinous fruitage of this defiance of God's law.

The new Baptist Bible, producing translations by Baptist scholars, modernized and indicating the Baptist interpretations of Scripture, will hardly prove popular, even in the Baptist denomination. The precedent is not commendable, and the time is not yet when denominational Bibles can serve to propagate Christianity effectively.

Certain natural wells in western Australia which fill with water at night, become dry during the day. How characteristic of the experiences of some professed Christians!

The policy of substituting "dollars for bullets," as formulated by President Taft, is likely to prove a valuable slogan in the advocacy of world peace and arbitration. While it would be vastly better to establish a policy of "love for bullets," it will be a great day for the world when commercial diplomacy is able to convince the nations that war is stupid and impractical for business reasons. Commercialism may properly contribute to the moral uplift of nations and the world, while at the same time ministering to its own selfishness, and the President has rendered a service in pointing out this possibility.

The question of better marriage and divorce laws was prominently before the recent meeting of the Federal Council of Churches in Chicago, and is being forced upon the attention of the British Government. The weakness of the movement thus far is the failure to agree upon a plan of legislation that is comprehensive and satisfactory. Possibly this defect arises from a lack of expert investigation of the entire subject. The time is coming probably when the Federal Council of Churches should name a Commission of experts to study this problem in its every detail, providing the Commission with the necessary income and allowing it the fullest time in which to make its investigations,

in order to insure conclusions which when laid before our law making bodies, will appeal strongly to them for favorable action.

It is announced that Chile and Peru have settled their long standing estrangement, which has led them often to the brink of war. They have set an example for others of our South American countries. The United States could not undertake a more important task than that of devising plans for the amicable adjustment of all South American disturbances.

The Archbald impeachment case, now being conducted before the United States Senate, has served to emphasize the fact that the needs of a vast country like ours have outgrown this form of procedure. Important legislation is at a standstill, because for three weeks already, practically four hours out of a six hour session each day, have been devoted to this case. And the end is not yet. Some other method should be devised for the hearing of such matters. At a time when the recall of judges is being advocated, it is more than probable that a closer scrutiny of judicial action will result in an increased number of impeachment trials. Probably a non-partisan Commission, created by Congress, or at least by the Senate, will be the remedy for such matters. At least a Commission could be authorized to take all the evidence for presentation in concrete form to the Senate, thus saving much valuable time for the highest branch of our law making body.

The recent decision of the Supreme Court of the United States, in the case involving the merger of the Union Pacific and the Southern Pacific Railroads, is of more than ordinary importance. It is to the effect that the purchase outright of one railroad by another is a combination which violates the provisions of the Sherman anti-trust act. There are so many ways of evading the direct consequences of a decision like this in such matters, that it is probable the public will receive little direct and immediate benefit, but the decision itself will have a tendency to safeguard the interests of legitimate competition, which in the last analysis can hardly fail to result in benefits to the people as a whole.

The newspapers continue to indicate the purpose of certain elements in the party of the incoming national administration, to nullify recent orders of the President extending the scope of the civil service requirements to about 56,000 additional employes and appointees of the government. These efforts will be watched by the country with increasing interest. The Nation has outgrown the spoils system, and the new heads of government will hardly care to invite popular wrath unnecessarily by turning back the dial of progress. Efficiency and character above all else should characterize all branches of the government service.

During the week of December 16th, a notable gathering assembled in Washington City in the interests of the Kenyon-Sheppard inter-State liquor shipment bill, designed to relieve the intolerable conditions which have developed in prohibition territory as the result of the indiscriminate inter-State traffic in intoxicants. Not the least important feature of the event was the assembling of four hundred men and women, representing every phase of temperance faith, business men, including several of great wealth, public officials, leaders in every department of moral reform, with a common purpose to advance the interests of the pending measure. Men like Colonel Maus of the U. S. Army; Brigadier-General A. S. Daggett, retired; Major J. B. Merwin, intimate friend of Lincoln; W. F. Cochran, a consecrated millionaire business man of Baltimore; Hon. Joshua Levering; Senator Wm. S. Kenyon of Iowa; Senator J. L. Sanders of Tennessee; Congressman M. L. Sheppard (Senator-to-be) of Texas; Attorney-General Cossett of Iowa; former Congressman J. M. Miller of Kansas; Bishops Luther B. Wilson and Earle Cranston of the M. E. Church; A. J. Barton of Texas, Secretary of the Board of Education of the Southern Baptist Church; women like Lillian M. N. Stevens, President of the National W. C. T. U.; Mary Harris Armor of Georgia, together with the leading spirits in practically all the great national temperance and reform movements, were heard in the conference, and all spoke a common message in support of the proposed law. Thirty-

[Continued on page 14]

THE AMERICAN FRIEND

DEVOTED TO THE INTERESTS OF QUAKERISM IN AMERICA.

S. EDGAR NICHOLSON, Editor and Manager.

Old Series.
VOL. XX. No. 1.

RICHMOND, INDIANA, FIRST MONTH 2, 1913.

New Series.
VOL. I. No. 1.

Greetings from the New Board on Publication.

This paper enters its field under conditions that give great promise. The deep impression made by the Five Years Meeting and extending by means of its echoes, gives evidence of a broadening vision, a new consciousness of unity, and the conviction of a call to more effective service.

A new day has come for American Friends, and this paper has been chosen as the voice of the day.

The Publication Board stands unitedly for an aggressive, constructive policy, clearly and strongly evangelistic. As a servant of the entire body of Friends in America, this new publication will discourage and avoid controversy, and seek to promote unity, energy, and direction of purpose. It will endeavor to discover, enlist, and develop, the talents of our members, and in this way, conserve them for our own denominational use. It will bring reports from all departments of work to each reader, making its columns windows through which the whole field may be seen; but its duty in this respect is more than that of an impartial reporter. It will be partial to the work, and as a servant of Friends, press its interests, seeking to bring to all a sense of responsibility and of the urgency of a great demand.

The expressions of good will and offers of assistance that are reaching the Board from all quarters, are most encouraging and greatly appreciated. Not only will such offers be accepted, but we feel that we can with propriety expect the free service of Friends everywhere. Each member will be asked to maintain a permanent subscription, and to keep himself in touch with the activities of the denomination by constant reading.

As this paper enters its field contemporary with a new Young People's movement, it will naturally look to the young people for enthusiastic assistance. Young Friends are saying, "Give us something to do." One of the immediate results of this inspiring demand, should be a rapid increase in the circulation of the AMERICAN FRIEND, and freshness and vigor added to its pages.

Our editor, S. Edgar Nicholson, takes up his work as the first and the unanimous choice of the Board, and with their full confidence. We ask for him, and bespeak for him, the prayerful co-operation of all Friends.

FRIENDS PUBLICATION BOARD.

A Word of Salutation from the Editor.

It is no easy task to which the writer has been called as the editor of a denominational periodical. Conscious of the responsibility which such a position always imposes, heightened in this instance by virtue of the fact that the publication is to be the first product of official management upon the part of the church, the burden has been accepted with much trepidation and a profound solicitude for the undertaking.

This duty has come unsought. It would have been pleasant to have had the call directed to another, and to have escaped the obligations which the service will impose. It has been no light matter to sever the fellowship and associations of nearly two score years in a great movement designed to break the deadly grip of a monstrous evil upon our national life. But it is not always ours to choose the path of Christian service. When the church calls to duty, it is time to be

about our Master's business. The call has been heard and the only alternative is to obey.

The future of Quakerism in America looms big with possibilities. A message of hope and cheer is in many hearts. A vision of a larger place in the up-building of the Kingdom of God in the earth has enveloped a multitude of our membership. The dawn of a wider outlook, wherein the tenets of our denominational faith, and the endeavors of our denominational activities will find fruitage in the enlargement of our borders, has gripped the attention of a host of our young people, who are more ready than hitherto to consecrate their lives to the cause of Christ and His Church.

There is work for all to do. Many of our problems still await solution. The best thought of the church, and the best endeavors of every life within the church should be called into action, that we may meet the

obligations of present opportunities as loyal, efficient servants of Jesus Christ. If the AMERICAN FRIEND can be used as the instrument of the church to contribute to the realization of our denominational aims and anticipations, we shall feel that in large measure its purposes have been successful.

The management invokes the sympathy, the cooperation, the earnest prayers of all Friends in America,

as it invokes the help and guidance of our Heavenly Father, in the efforts to produce a journal that in the highest sense will be worthy of our denominational name, and one which our membership will ultimately patronize, not from a sense of duty alone, but because they will come to realize they cannot afford to do without it.

THE EDITOR.

The New "American Friend."

With this issue the AMERICAN FRIEND, new series, goes out from its new home at Richmond, Indiana, as a messenger of the church to proclaim the gospel of a vital personal piety and consecrated Christian service as applied to our entire membership.

It is universally known, perhaps, that after full consideration, the recent Friends Five Years Meeting in session at Indianapolis decided to authorize the publication of a weekly periodical, and ultimately other literature, by a board of publication. This board, after proper organization and incorporation under the title of "Friends Publication Board" has acquired the property, subscription list and good will of the AMERICAN FRIEND, previously published at Philadelphia by the "American Friend Publishing Company," and this issue becomes Volume I, Number 1, new series, under the new management.

The action of the old Company, which went out of existence with the publication of last week's issue, in turning over the paper with all assets without cost to the church, was most magnanimous, and will be deeply appreciated by all our membership.

The new management, after the fullest consideration, has decided to retain the old name of the paper. It expresses exactly an appropriate title, characteristic of our continent-wide activities and responsibilities, and for the sake of the effect upon the old subscribers, was deemed most fitting. The form of the paper likewise has been retained, partly for the sake of uniformity in binding, and partly from inability as yet to determine upon any other form as being preferable for a permanent series.

The direct management of the periodical will fall upon the editor and manager, who is directly responsible to the publication board, which in turn is responsible to the Five Years Meeting which created it. That the management cannot hope to succeed is self-evident, unless it can have the sympathetic co-operation and support of practically the entire membership. The paper should soon find its way into every Friend's home in America. It needs this support in the first instance for its own sake, that it may become a source of profit and not a liability to the church. In the second instance, every home will need this weekly

visitation of the messages which the church boards and committees, and interested contributors will be ready to send forth under the guidance of the Spirit.

Within a short while, the circulation should not only be doubled, but trebled, and ultimately quadrupled. It is the expectation of the management to increase the size of the paper to twenty pages just as soon as the patronage will warrant, and ultimately to twenty-four pages, which can be done if even one-half of Friends families will feel the responsibility of giving us their patronage.

The policy of the new management has been set forth in a recent circular, as follows:

The policy of the paper will be positive and constructive, in the endeavor to promote the highest interests of our denomination. Controversial utterances of a destructive tendency will be discouraged and avoided as far as possible, and it will be the steady aim to promote the unity and prosperity of Quakerism along helpful, constructive lines.

Probably it is not necessary to attempt further utterance at this time relative to policy. It is the feeling of the editor that in a denominational periodical, within proper bounds, limited only by the evident purpose to build up the church and advance the interests of the Kingdom, the columns of the paper should be open to all members who have a conviction upon live questions of concern to the church, and who have an intelligent opinion to express concerning it. This quite naturally cannot mean the liberty of unrestrained expression, which would only provoke controversy and schism. We are of the opinion that contributors can better afford for the sake of effectiveness in their own utterances and even more for the sake of the church as a whole, to err if necessary upon the side of conservatism in expression and tone, than to invite prolonged arguments upon non-essentials or upon matters which involve mere differences in terminology, by giving rein to extreme pronouncements.

These are matters to be worked out in detail, however, upon the merits of any particular case, but we cannot forbear to express the hope that all burdened minds will soon catch the spirit of unity and fraternal

sympathy and co-operation, which so graciously characterized the recent Five Years Meeting. One thing should be made clear at the outset, that while the editor has the responsibility of guarding with zealous care the entire output of the paper, he cannot by any sort of interpretation be held to an endorsement of all contributions which are admitted to its columns. All Friends have equal responsibility with the editor of ministering to the welfare of the denomination and toning their utterances and activities, with this ultimate object in view.

We quote in conclusion again from the recent circular of the Board:

Certain important features will characterize the subject-matter of this paper:

1. It will be the aim to have a special message from two or more of the denominational boards each week, these to be supplemented frequently by substantial articles, which will bring an enlarged vision of our departmental work.
2. Special attention will be given to the activities of the Church, and Yearly Meeting news of interest to all.
3. A page or more will be devoted each week to the consideration of world-wide and nation-wide subjects of a moral, civic, economic and religious nature, that will be suitable in a religious journal.
4. The customary space will be given to contributed or selected articles, messages for the children, and other matters of a general and special nature, which should find place in a denominational periodical.

The New Year.

This is the season of good resolutions. For the most part they have to do with negatives. Men promise themselves that they will quit this, that or the other practice that is regarded as hurtful or inexpedient. We should have a reform in this particular. New Year resolutions should deal in positives as well as negatives. Men should not only cease to do ill, but they should acquire the equally important art of learning to do well. Many persons resolve to quit a bad habit, but because they have no vision of the abundant blessings of a positive good life, they have only the determination of an arbitrary decision of the will to hold them, and all too often they backslide to

the old condition. Too often our public code of morals is negative. There are too many negative Christians. Too often the "Thou shalt nots" obstruct the vision of the all important and positive "Thou shalt love the Lord thy God with all thy heart." We wish for all our readers a glad new year, made possible not only by being kept from the evil of the world, but by the enjoyment of the fruition that comes from being and doing good.

Just a Little Patience.

This edition of the AMERICAN FRIEND has been produced under difficulties that are extremely embarrassing to the editor. All copy has had to be gathered and prepared far away from the place of publication, amid multitudinous other activities that have demanded attention. We implore, therefore, the indulgence and sympathy of all readers for the many imperfections of a "first effort" under such circumstances. This indulgence will have to be extended for a few weeks, until the new surroundings become somewhat normal. The editor and manager will be at Richmond, Indiana, permanently however after January first, and will get the whole work of the paper organized as speedily as possible.

A live, active, spirit-filled church in a community will not only point the way to a better life, but will actually lead men and women into the Kingdom. To be a guide post is important, but to be the instrumentality of impelling men and women into the path of righteousness is far better.

A vital piety in personal life is just as much a necessary part of religion as the vocal profession of salvation. The two are inseparable.

The problem of the church in the final analysis is the problem of glorifying God by ministering to the needs of humanity.

The heart experiences of redemption through Christ are worth more than all the philosophies of the theorists.

Christ's Presence Within.

Our immediate obligation is that of being witnesses for Jesus Christ. How many of us know him? How many of us have had a talk with him today? How many of us dare trust our future into his hands? How many are willing to take that pierced hand and walk by his side until he calls you up higher, going where he sends you, speaking what he gives you to speak, carrying the burden that he lays upon your shoulders, enduring the ache of heart if need be that

should come, taking the providences of God as they come? "You are to be witnesses for me," he says. How many of us can certify in the presence of a congregation that there is such a person as Jesus Christ? When did he talk with you last? When did you realize, as the two disciples did who are spoken of in this story, that as you are walking in the pathway of life you have found that there was a silent person walking by your side, and you discovered that the Man of Sorrows, the Man of Galilee, was with you?

—Bishop Thoburn.

The Federal Council of the Churches of Christ in America.

BY S. E. NICHOLSON.

The second quadrennial meeting of the Federal Council of Churches of Christ in America, which was held in Chicago, December 4-9, 1912, has been described by the daily press as the greatest religious convocation which has ever assembled upon the American continent. This characterization is not greatly exaggerated.

The scope of the topics considered, the breadth of vision of the field to be possessed, the keen insight into the religious needs of the Nation as a whole, the conception of the world-wide mission of the Church of Christ, all combining with a determination to stand together in planning constructively for the up-building of the Kingdom of God in the earth, gave the impress of permanency and character and solidarity to the movement for Christian unity which no other attempt in this direction has ever possessed.

There is no apparent aim to establish an organic union of the churches. That is not a possibility, now at least; and probably there are not many who consider it desirable. That the thirty-two denominations, federated in the Council, may go far toward establishing and rendering practical the unity of Christian effort when applied to the common service of humanity, is already being demonstrated.

It has been said that the Council has been largely a paper organization thus far. This may be partially admitted as a fact, but without being regarded as a just criticism against the movement. It is not surprising that it has required time for these various denominations to ascertain their common points of agreement, while trying to relegate to the background somewhat their differences.

In a sense this effort to federate the churches in lines of practical Christian service, has had its counterpart in the efforts of our own denomination to establish the unity of all the Yearly Meetings in the Five Years Meeting. It has taken time for the Yearly Meetings to learn how to federate in spirit and in denominational activity, without losing too much of their identity, or sacrificing too much of their autonomy.

So it has been and still is in large degree with the Federal Council of Churches. Thirty-two religious bodies, many of which in past years have felt the call to occupy much of their time in pulling down some other body in order to establish more firmly their own footing, are now trying to learn that all are brethren in Christ Jesus. Quite naturally until they get their bearings, such a movement will have to be a federation more in name than in fact.

The recent session of the Federal Council, however, served to emphasize the miracle which has already taken place toward a vital, practical Christian unity that gives prophecy of great undertakings for the future of the church.

Through the efforts of Commissions and Commit-

tees, the constructive work of organizing for concrete results has already progressed far, and the fruitage is by no means insignificant.

Definition of the Council.

The following definition of the Council has been adopted by the Executive Committee, and is comprehensive of the meaning and scope of this movement:

The Federal Council of the Churches of Christ in America is a body of clerical and lay delegates, chosen by the national assemblies of the Christian Churches federated, and acts as the central congress of such churches under a constitution duly adopted, and thus manifests their essential oneness in Jesus Christ as their Divine Lord and Savior, and brings them into united service for Christ and the world.

Without in the least degree minimizing the marvelous progress of the church as being the soul of our national development and life, yet in the aggregate the efforts of the church to win America for Christ have been strangely of the haphazard sort that have lacked continuity, and in consequence have fallen short of covering the entire field effectively.

With no practical concert of action or understanding, each denomination has been left to devise and work out its own plans for the evangelization of the people. Under such conditions, it is only natural that some fields have not been covered at all, while others have felt the blight of over-attention, in which bitter rivalry has crushed out all opportunities for religious growth and development, or competition has weakened the power of each working unit in the community.

The spirit of the Federal Council is to change this abnormal relationship. "A new order of things is beginning," to use the words of the Executive Committee, "an order in which individuals shall do more, and not less; in which voluntary service shall secure more valuable results than in the past, because both individuals and denominations will concentrate the resources and energies of all in an increasingly systematic and united endeavor for the winning of the nation and of the world for Christ."

There are tasks too big for any one denomination to accomplish alone. The relief of human suffering, the cleansing of our cities and communities, the promotion of saloon suppression, the establishment of Sabbath observance, the development of multitudinous lines of social service, the advocacy of world peace and international arbitration, the betterment of family life, the civilizing and Christianizing of the masses at home and abroad, the very preaching of the gospel "to every creature," all these need to feel the touch of an intelligent cooperation that is commensurate with the needs to be supplied.

The vision of the Council was a wide one. A message of cheer was sent to the distressed Christians in far-away Turkey. The new Republic in China was given recognition as offering new possibilities for Christianity in that eastern land. It was agreed to

prepare for the celebration in 1917 of the 400th anniversary of the beginning of the Reformation. The aid of great scientific societies was invoked in the destruction of the dread hook worm peril. The sanctity and purity of the family life were the objects of serious and earnest attention. Gambling and lynching were condemned. The need of unity on the part of the forces fighting the liquor traffic was strongly emphasized. Fraternal reciprocal relations between churches in certain communities were urged. The right of both employes and employers to organize for adequate means of conciliation and arbitration in industrial disputes was declared. A declaration for an equitable division of the products of industry was elaborated by emphasizing the application of the Christian principle to the acquisition and use of property. The need of unity of effort in both the Home and Foreign mission field was affirmed. Proper methods of an aggressive evangelism among all the churches were set forth as the means of bringing regeneration to the Republic.

To use the words of a great daily newspaper, the *Indianapolis News*:

The delegates to the Council addressed themselves to the solution of problems that all recognized—intemperance, social justice, care of immigrants, international peace through conciliation and arbitration, the rights of the laboring man, proper housing, uniform divorce laws, child labor, the conservation of health, the removal of vice from the daily sur-

roundings of the poor, equality of treatment under the law; in brief, practical Christianity.

It is encouraging to know that Friends are a part of this movement, contributing their full share of responsibility to its success. Much of the activities planned is in harmony with our own denominational policies and mechanism. That we will be greatly benefitted as a church in turn will not be questioned. The inspiration of united action always brings added strength to each component part.

There are some difficulties yet to be overcome. The wisest plans have not yet been determined. Experience will be an invaluable teacher in pointing the way for more efficient service. Caution will have to be exercised in more directions than one. The movement will have to guard against becoming top heavy with organization machinery, and unconscious tendencies to become unbalanced by over emphasizing certain lines of work to the exclusion of others.

Upon the whole, the movement is a wholesome one. A great American daily summed up its importance in the following words:

It was the greatest interdenominational church conference ever held in this country and its declarations were the most radical ever adopted by any great church body in America. The demand for efficiency of service and for working unity were very strong and the machinery has been provided to put these declarations into effect.

The Five Years Meeting as Interpreted by Some Leading Friends.

STATEMENT BY JAMES WOOD.

Several highly important things were accomplished at the recent Five Years Meeting.

I. The Society of Friends in America found itself; and it found a live vigorous body, with a mission in the world and a purpose to accomplish it. Friends in America have not had such an experience since their early days. This was not all accomplished by the meeting itself. The time was ripe for it, the very air triumphant, the church was vibrating with a sense of approaching day-break, hundreds of anxious, waiting souls were filled with eager expectation, and the way had for months been prepared by earnest prayer, full of faith. The church had been made to hear the call "to arise and shine." The Five Years Meeting was merely the instrument to formulate the methods by which the desired end might be obtained. We make a most serious mistake if we think the work is accomplished by what was done at Indianapolis. As well might the farmer say that his harvests were gathered when he had decided to have so many teams of horses, and the best types of wagons, and the most approved reapers and a good efficient threshing machine. All these must be paid for and put in operation, and there must be careful oversight and good management and a lot of hard work. But it is all worth while. Will American Friends continue to think it is worth while? There is the rub. There

have been many schemes as good as those of the Five Years Meeting which have come to naught because of deficient zeal and energy and a lack of self-denial, steady application and good staying powers. The Society is now on trial as never before in our day. Will it prove that as its day is so shall its strength be? This rests with itself.

II. The Five Years Meeting demonstrated that with all our differences we are one united body. Of course we have differences, there can be no body of independent thinkers who do not have differences; differences of points of view; differences of opinions on the same statement of facts; differences of judgment as to their relation to each other; differences in conclusions. It is a poor body that is otherwise, because they let others do their thinking for them and they simply say "me, too." With the utmost freedom of expression we found that we loved one another, and we found too, that we loved one another better when the meeting adjourned than when it convened.

III. The young people took the direction of the meeting. At the moment when "all seemed lost," when it seemed that all the hoped-for practical results would come to naught, one of the youngest delegates in a few simple words changed the day. Then there was a splendid demonstration that young men and young women are needed for action. From that moment the Meeting was an uninterrupted success.

All the Boards and Committees thereafter appointed were largely made up of young people. Their bright faces are turned toward the morning, filled with hope and determination.

Boyd Carpenter, the Canon of Westminster, and formerly Bishop of Ripon, in a recent address said, "The Church of Jesus Christ is revising its methods of work because it has revised its study of human nature." So the Society of Friends in America is wisely revising its methods, and overhauling its machinery, and re-determining its place in the world and re-examining the work it has to do. May God help it to do this work to His own glory!

Mt. Kisco, N. Y.

STATEMENT BY DAVID HADLEY.

The recent Five Years Meeting marked an epoch in the history of the Friends' Church in America. It was the most significant and hopeful of any session that has yet been held by that body.

An intense individuality in the Church, accompanied by the distinguishing teaching of the immediate guidance of the Spirit, has left an impress upon the general membership of the church, that when interpreted in the light of human infirmities leaves grounds for widely divergent views and interpretations of fundamental doctrines and usages. Then too, the cast of widely separated distances and consequent differences of viewpoint have produced an original and independent line of thought and action, so that in consequence, it has seemed almost a hopeless task to fuse and unify all these elements into an organic union.

Having attended as a member all the meetings of this body from its inception, I regard the one recently held at Indianapolis, both from the general as well as the specific character of its deliberations and conclusions, as marking an encouraging outlook for the future work of the church, in the development of its various activities, and in the presentation of clear and well enunciated essential doctrines relative to the development of a true Spiritual experience, so important in a permanent organic union.

Uniformity is not demanded, or specially desired, but no adhesive organism can be successfully secured, unless as a church we are baptized by one Spirit into one body, "that they all may be one."

The candor and freedom of the discussions, the kindly atmosphere and the personal bearing of those who took part in the deliberations at the various sessions, indicated humility and brotherly condescension and consideration. With our unique form of organization, with the Yearly Meeting the essential unit where all members have a voice in its deliberations, the Five Years Meeting as a delegate body will exercise a wide and wholesome service in shaping the policy of the church at large, and creating a balancing force against local irregularities in doctrine or usage.

The most important and far reaching enterprise sanctioned and put in active form by the Five Years Meeting, was the establishing of a Publication Board, through which the church may be supplied with a

periodical and Sabbath-school literature, which should have the loyal support of the church.

A care should be taken not to enforce and execute too many plans of work marked out in the conclusions of the Five Years Meeting, in order to have time for the full development of each.

Danville, Indiana.

STATEMENT BY JOHN R. CARY.

I do not think that anyone who was a member of the recent Five Years Meeting has any doubt that its sessions marked the beginning of a new era in American Quakerism. This confidence is due in part to the very remarkable unity of spirit and purpose by which the members were animated, and this is good ground for optimism. But in addition to this there were a great many who were impressed by the new machinery which was set up, giving the appearance of activity. A very intelligent report of the Meeting in *The Continent* spoke of our having adopted the Presbyterian plan of working by boards and drew the contrast with the past in favor of modern efficiency.

It seems to me that right here is the point where the new and the old may part company, and where we must be careful to hold fast that which is good in the past, while we put all the force we can into the new. The power that Quakerism has had at any period when it had power was the force of individual character controlled by the Spirit of God, and it has never been the result of organization. Of course, this is in a measure true of other Protestant churches, but peculiarly true of Friends. The Quaker who is remembered, who made his mark on his age, was the one who walked with God, and not the one who was a strong executive.

It may be that we need a better organization, but it is a very significant fact that our sister churches are not perfecting their organization. They are seeking out ways to develop the activities of individual members. This should teach us that whatever it was in the old Quakerism that made strong units must be preserved while we are learning how to work together; we must leave opportunity for the personal following of the Divine call while we are strengthening our organization.

I do not see any particular difficulty in doing this provided we recognize the wisdom of it, and so I am hopeful as to the outcome. The people who were at Indianapolis were too intelligent and experienced to be deceived into thinking that organization was the end. They knew it was the beginning, and they went home with the purpose fixed in their minds to get the Church "hitched up" to the machinery. They knew that power belongeth unto God, and that the power can only come to us as a church through the multitude of little channels scattered over the country. But it is a stimulus to each member to feel that his little contribution is working its way into the great current swelled by so many others, and that's one big thing we brought home in October.

Baltimore, Maryland.

STATEMENT BY DAVID M. EDWARDS.

It is the general opinion that no gathering of Friends in the history of Quakerism in America has been of equal import with the session of the Five Years Meeting recently held in Indianapolis, Indiana.

A gathering of this sort is great in proportion to the accuracy with which it interprets the spirit of the organization which it represents, and the precision with which it points the direction of future progress. That the last session of the Five Years Meeting was great in this meaning of the term is the confident belief of all.

In proof of the accuracy with which the spirit of Friends in America and even the whole world was interpreted, witness the unanimity of action which was the final outcome in almost every question which arose. True, marked differences of opinion appeared during the session, but when final action was taken everyone readily acquiesced. This harmony was further extended by the general sanction of fraternal delegates from London and Dublin Yearly Meetings and visiting Friends from Philadelphia and Ohio Yearly Meetings.

Still another evidence of this accuracy was the fact that the progressive element was the dominant one. Every measure was calculated to cause our Society to move out and help take the whole world for Christ in every phase of its complicated life.

That the direction of future action was accurately pointed out is evidenced by the fact that we found our tasks to be in common with all other Christian organizations. For the future, if we engage in the activities selected by the Five Years Meeting, we will be working shoulder to shoulder with all well-meaning people who desire the betterment of the world in which we live. In doing this the distinctive work which our Society is to do was not forgotten, but was fully appreciated.

Future generations will recognize the date of the sessions of the Five Years Meeting of 1912 as a dividing line between two epochs of the history of American Quakerism. It will be regarded as a time of liberation from fears and suspicions, and of the discovery of a common purpose and a common task.

The greatness of the 1912 Five Years Meeting will depend, however, upon the success with which its conclusions are carried out; and this success will depend upon the measure and quality of our cooperation.

Oskaloosa, Iowa.

STATEMENT BY EDMUND STANLEY.

The recent Five Years Meeting marks an epoch in the history of the Society of Friends. It is too early to attempt to foreshadow the trend of activities of the Church under the newly adjusted conditions that must be met and the new machinery that is to be put in motion. Whatever the outcome of the new and untried conditions may be, one thing seems conspicuously apparent and that is, the action of the meeting has fixed a common meeting ground, a base from

which all advance movements can be directed. The Church was instituted for a purpose, and was given contact with the source of power and equipment necessary to accomplish that end.

The great Commission contains the message for action, and the Word of Truth abounds in instructions for those who enter the service of King Immanuel. With this authoritative basis we can know our objective point, and have a sure guide by which to direct our course and carry on our aggressive campaign for the advancement of His Kingdom.

Like an unerring compass placed in the hands of the pilot of a vessel drifting on a tempestuous sea in the darkness of a starless night, comes the message to the Church in the hour of anxious waiting: "It has ever been and still is the belief of the Society of Friends that the Holy Scriptures of the Old and New Testament were given by inspiration of God; that, therefore, there can be no appeal from them to any other authority whatsoever."

The Commissions have given to the Five Years Meeting food for thought as to our duties and opportunities toward the great problem of world evangelization. As these duties loom up before us we long to know more of the way to accomplish this service; and as we turn to our fellow-workers, we are greeted with words of encouragement, with helpful suggestions, with hearty cooperation from those about us who are enlisted in like service. There may be a diversity of opinion as to the best way to accomplish certain desired results, but when the mission—the salvation of a soul—has been fulfilled, the individual has become a disciple, a new creature in Christ Jesus, all differences are lost to sight and we rejoice in victory.

It is a blessed privilege to have the right to say on the authority of the Book to an inquiring world, "By Grace are ye saved through faith, and not of yourselves; it is the gift of God," and then to be able to enforce the declaration from the real heart experience, and to say, "I know whom I have believed."

The special lines of service are enlarging and multiplying. Larger preparation and more varied equipment become necessary. A new vision of the mission fields is before us. This new vision has warned the professing Christian world that victory can come only through a larger and better preparation for the conflict.

The men and religion movement in the homeland is the logical sequence; and the great on-march for world evangelization is waiting for re-enforcements and supplies to come out of this effort to awaken the Church to a sense of the magnitude of the mission in its hands.

As evidence of this response to the call for service, there can be seen the larger interest in Bible study, the increased activity in the Bible School, the organization of Gospel and Mission Bands; and, by no means the least in evidence, the growing liberality for the support and enlargement of Christian activities of every kind.

The attention of the Church must be kept steadily upon the mission before it, the heart must pulsate in unison with the Great Fountain of inexhaustible supply. And through consecrated will and purpose the army of the Lord's people have unprecedented victory already in sight. It is the time to lift up united

voices in the shout of victory and to move forward. "Prove me herewith," and the world will see the fulfillment of the words of the Captain of the Lord's Hosts, "And I, if I be lifted up, will draw all men unto me."
Wichita, Kansas.

FROM THE BOARDS OF THE CHURCH.

Foreign Mission Department

OUTLOOK AND PLANS OF AMERICAN FRIENDS BOARD OF FOREIGN MISSIONS FOR THE YEAR 1913.

I am asked for a brief statement for our Board of its outlook and plans for the coming year for the first issue of the AMERICAN FRIEND for 1913. The Church has committed to us as a sacred trust, the administrative care of her mission work in Mexico, Cuba, Africa and Jamaica. In these fields there are approximately 500,000 people who are dependent upon us for whatever knowledge of gospel truth they will receive.

One hundred thousand children are rapidly developing into the men and women who will soon have the destiny of those fields in their hands; and a large part of the education they will receive, that will give them a moral and religious basis for their lives, will come from us.

To have charge of this work on the field, we have a force of fifty-seven missionaries and seventy-nine native workers—preachers, teachers and Bible women to be supported in whole or in part. Several of these are worn with long and hard service. All are working at a task that should have many more helpers, and on a support barely sufficient for existence. The work this year will require an expenditure of \$44,400 for its support, beside about \$15,000 for building purposes.

For these funds we are entirely dependent upon the contributions of the home congregations. Equally important for the spiritual success of the work is its support through the "fervent effectual" prayers of the Friends in our home meetings. We earnestly appeal to Friends for the faithful stewardship of both their spiritual and temporal resources, that these fifty-seven workers may feel the power of our support, and these 500,000 people may be reached with the Gospel Message.

The Board feels that the future efficiency of the work depends upon a force of well trained native leaders, with both the spiritual and intellectual equipment needed for the task. For this training we must have schools where boys can be educated under healthy religious surroundings. Now that we have Jamaica, four such schools are absolutely necessary. We have made a beginning the past year in raising funds for this purpose, and the preparatory work has begun in Africa, Mexico and Jamaica. Elementary school work is being successfully carried on in each field. But we

must have well equipped schools of advanced grade for boys. Something over \$20,000 is in sight for this work of equipment. At least \$30,000 more must be obtained, if the work goes on to success.

God has richly blessed us in the homeland with the light of His glorious Gospel, and abundance of material supplies. Our greatest danger, perhaps, is our great prosperity in material blessings. We owe it to these peoples of lesser privilege to pass on to them the Gospel light. God has given us the opportunity and responsibility. Will we measure up to it?

Beside the work mentioned above there are the Friends' mission fields in Japan, China, India, Palestine, Central America and Arctic Alaska, under the care of the five Yearly Meetings (two of which are outside the Five Years Meeting) that have not yet fully joined with our Board, in the union of our mission forces. Those fields are also of utmost importance and should have the heartiest support by the Friends of those Yearly Meetings.

May there not be an advance movement throughout our Yearly Meetings to meet our share of responsibility for the bringing in of the Kingdom of God for which we pray.
CHAS. E. TEBBETS.
Richmond, Indiana.

The Evangelistic and Church Extension Board

To the Readers of the AMERICAN FRIEND, Greeting:

The Evangelistic and Church Extension Board of the Five Years Meeting appointed in October last consists of thirty-four members representing thirteen yearly meetings. The following compose the executive committee: H. R. Keates, Chairman; Ellison R. Purdy, Vice-Chairman; Charlotte E. Vickers, Treasurer; Esther Cook, Secretary; Frank W. Dell, Truman C. Kenworthy and Robert E. Pretlow.

The stupendous task laid upon the body of men and women composing this Board is not generally appreciated. A study of the title, however, brings to the thoughtful and practical mind some suggestions as to what should be accomplished through its instrumentality. I believe I speak for every member of the Board when I say that we desire an aggressive policy, and to see our own denomination take her place among the sister churches who have outrun us in the work of discipling men and extending their borders. It cannot be denied that church extension is dependent

upon evangelism, and if the latter is to produce the former it must be apostolic in character.

The territory to be covered, with its conditions and problems, demands undivided and concentrated effort, and what the Board needs is a man as its field officer who shall give his entire time to the work; *nothing less than this will succeed*. He must be a truly converted man who has a passion for souls, and who will gather reliable information and lay such before the Board for action. Another need is a Board of National Evangelists, wisely chosen, who can be sent out under direction of the Board and can be relied upon to do such pioneer work as will, under God's blessing, result in planting Friends' churches where today there are none.

We are morally obligated to assist the four churches which have been under the care of the Board, but our settled policy is that of gradually diminishing assistance and making all work, not only self supporting, but in some measure contributory to church extension.

The Board expects to affiliate with the National Council of Home Missions, and seeks to work in harmony with other denominations in entering new territory.

An endowment fund is an absolute necessity and must be an accomplished fact before we can expect to carry out a program of permanent and successful operations. There is a nucleus of such a fund reported this year, for which we are thankful, but we earnestly appeal for donations and bequests to raise at least \$250,000 as a starting point. This may seem like a large sum, but if every member of the Friends Church would give but two cents a week for the next five years to this object, we should be well on the way toward making it twice the sum named, and part of this could be used as a building fund.

Our membership needs a deep awakening to the tremendous responsibility which is ours for making it possible to "lengthen our cords and strengthen our stakes."

The inheritance received from our fathers, purchased at the cost of unhesitating self-sacrifice, must not be allowed to diminish. It is ours today to pass it on to the next generation, enriched by the same spirit, and prove a blessing to the world.

On behalf of the Committee,

H. R. KEATES, *Chairman*.

Des Moines, Iowa, December 19, 1912.

The Young People's Board

The youngest Board of the Five Years Meeting is the one appointed to cooperate with, and assist in, any and all of the various activities of young Friends in our American Yearly Meetings. It is a Board of much importance in our entire scheme of work, for it will be dealing directly with the future leaders of our church.

If our young people are made to feel that they are a *vital* part of our Society, and if they once catch a vision of the work which they can do,—large, heroic, manly work,—in the Master's vineyard, the measure of what may be accomplished is beyond computing. It is to do something in achieving the appointed purpose of our Board that we have set our faces.

Policy of Work.

There is one definite policy to which the Board subscribes at the outset, viz.; to stand apart from any particular line of activity, or organization, and be ready to cooperate with any and all of the various associations and groups that are interesting and training young people for usefulness in the Society of Friends. We hope by adopting this policy to be able to bring together all young Friends into closer fellowship than we have known before. To do this, we hope there may be a free interchange of workers and speakers among all our young peoples' organizations. Much can be done by a free exchange of thought through the columns of our Five Years Meeting paper.

Field Worker.

It is the plan of the Board to provide a Secretary, who will devote his or her time to the work of extending the enthusiasm; to provide an office where letters may be received and answered and information filed for future reference; to collect information as to young Friends' activities, both in this country and abroad; to provide a speakers' bureau for conferences, and to assist group meetings and pilgrimages, inter-yearly meetings and educational offices for young Friends.

It is a source of gratitude that so many names have been submitted to the Board for consideration in selecting the Field Secretary. More than twenty-five persons have been suggested, any one of whom would be well suited to do excellent work if his services could be secured. It can readily be seen that the Board will need to exercise great care in selecting the right one for the work.

An Appeal.

The Board on young people's activities would appeal to the older members for their counsel and encouragement. It is not the purpose of the young Friends to become an organization apart from the body at large, but to become a useful member,—an arm or a foot,—to lift burdens or run on errands of love and mercy, which in youth we can do, when wisely guided.

We appeal to all young people of our Society to become volunteers in the work of the Friends Church where you are now. It may be that the very leader we are now needing is "hiding himself among the stuff" of carelessness or discouragement, whereas if he would but extricate himself, he would stand out head and shoulders above all the rest as a leader.

And further, we appeal to all our members, both young and old, to be ready to assist us in a financial way when an appeal is made for funds. It is with no sense of apology that we present the financial phase of our work, for we believe in our mission, and are

taking the commission given us by the Five Years Meeting seriously. To accomplish the task to which we have set our hands, will cost something. It will cost some money which we believe will be forthcoming, but it will cost much more in service, nerve force and consecration.

WILLARD O. TRUEBLOOD, *Chairman*.
Indianapolis, Indiana.

A Call for Teachers.

From the Missionary field in Cuba comes an urgent call for three teachers. The opening in that country was never more promising than now. A new school building has been erected at Banés, and the school at Gibara is soon to have a new building, money having been appropriated by the American Friends Board for this purpose. Successful schools are also conducted by Friends at Puerto Padre and Holguín.

Just at this time several of the faithful teachers are obliged to come home, and the work of the mission is in danger of having to take a backward step. This ought not to be, and since on first arrival language study must occupy the teacher for several months, it is most important that volunteers for next year's work should proceed at once to Cuba.

Are there not some young women preparing for their life work as teachers ready to listen to this call? Cuba is an attractive field among a needy people ready to respond to the consecrated work of devoted teachers.

Friends are responsible for a large territory in the eastern end of the Island, and our equipment and work are both creditable to the Society and favorably regarded by the people. The work must not be allowed to retrograde.

Correspondence with James Carey, Jr., 838 Park Avenue, Baltimore, will secure all particulars.

Young Friend Needed.

There is an opening for a young man to engage in Christian service in South Baltimore, especially among boys and young men. There is a large building equipped with gymnasium and club rooms, as well as rooms for religious meetings and Bible school, and a good corps of volunteer workers. A young Friend who has had some Y. M. C. A. experience would be very useful here, and might have time in the evenings for special studies at the University. For further information inquire of John R. Cary, 240 North Howard Street, Baltimore, Maryland.

A Lesson in Humility.

I used to think that God's gifts were on shelves one above the other, and that the taller we grew in Christian character the easier we should reach them. I find now that God's gifts are on shelves one beneath the other, and that it is not a question of growing taller, but of stooping lower, and that we have to go down, always down, to get his best gifts.—*F. B. Meyer*.

Commit, Trust, Expect, Wait.

Seek entirely to depend on God for everything. Put yourself and your work into his hands. When thinking of any new undertaking, ask, "Is this agreeable to the mind of God? Is it for his glory?" If it is not for his glory, it is not for your good, and you must have nothing to do with it. Mind that! Having settled that a certain course is for the glory of God, begin it in his name, and continue it to the end. Undertake it in prayer and faith, and never give up! Pray, pray, pray! Do not regard iniquity in your heart. If you do, the Lord will not hear you. Keep that before you always. Then trust in God. Depend only on God. Wait on him. Believe on him. Expect great things from him. Faint not if the blessing tarries. Pray, pray, pray! And, above all, rely only on the merits of our ever-adorable Lord and Saviour, that according to his infinite merits, and not your own, the prayers you offer and the work you do will be accepted.—*Geo. Muller*.

A Mother's Love.

Rev. Sam P. Jones had the following peroration at the close of one of his lectures:

"An angel was sent down from heaven one day to bring back the most beautiful thing on earth. He hunted long and carefully, saw a bed of full blown American Beauty roses, lovely beyond compare, and he gathered an armful and started to return to his home above. As he soared into the air he saw a baby's smile, and filled with rapturous admiration at the sight, returned to take it, too. By its side he discovered a mother's love, and with all three in his arms, he mounted to the place beyond the skies. Just outside the pearly gates the spirit paused for a moment, and lo! the roses had withered and were dead, the baby's smile had vanished, but, strong as ever the mother's love remained, and he cast the others aside and took this and laid it at the Master's feet as the most lovely and lasting thing on earth."

The Law of the Kingdom.

"There are hours in every life and lives in every generation which belong to the common good. No life, indeed, belongs anywhere else except as by devoting it to the individual self it tends to make that self more fit for general service. We must get to give, we must climb that we may lift, we must be strong to aid the weak; that is the law of the kingdom."—*Selected*.

Faithfulness is Success.

Someone has said that he is glad God did not say, "Good and successful servant," for some of the most faithful have been failures from a worldly standpoint. In the truest sense, plain faithfulness is the highest success. It wins God's approval, and there are no limits to his power to use one that gives absolutely faithful service.—*Laura Moore*.

Current Items of Interest to Friends

We hope in a short while to be able to organize a system for the collection of information about Friends and their activities, that will prove to be one of the live features of the paper. Meanwhile we ask the indulgence of our readers while this is being worked out.

Arthur and Eliza Dann attended Baltimore meeting on December 29, and held an interesting and profitable service with Washington Friends the following evening.

Dr. Benjamin F. Trueblood preached an exceptionally able and inspiring Christmas sermon at the meeting in Washington City on December 22, taking as his text, "Glory to God in the highest, and on earth peace and good will to men."

The *Evangelical Friend* which decided some weeks ago to vacate the weekly field of religious journalism, began the issue of a monthly publication on December 15.

On the evening of December 10, at Earlham College, Fred T. Hollowell was chosen to represent the institution at the State oratorical contest in the early spring. There were six other contestants.

Prof. Allen D. Hole of Earlham College has been named on a special committee of the Indiana Conservation Association to consider topographical mapping. The State geologist is chairman of the committee.

Jasper Cain recently conducted a series of meetings at Cane Creek, North Carolina, resulting in much good, and strengthening of the meeting.

David E. Sampson and Leanah Hobson recently joined in holding a series of meetings at Winston, North Carolina, and much interest in the religious life of the community was aroused.

Franklin Warden, assisted by T. W. Wooten and Wade Adams, recently held a series of meetings at Union Cross, Yadkin Valley Quarter, North Carolina. There were twelve professions of conversion, and seven additions to the membership.

A. Edward and Marion E. Kelsey whose marriage notice appears in this issue, sail from New York City on January 15 on the Austro-American liner "Oceania" for Ramallah, Palestine,

where they will engage in missionary work. They have both worked at Ramallah formerly. They will be accompanied by Helen Crosman of Saco, Maine, who is going to Ramallah for a year of service.

L. Oscar Moon, secretary of the Evangelistic and Church Extension work of Baltimore Yearly Meeting, expects to go to England within a few days, for a sojourn of several weeks, in order to study the practical operations of church work and procedure among English Friends.

Herman Newman, who for several years has been editor of the *AMERICAN FRIEND*, will spend the first half of the new year in Chicago, engaged in study and in religious work, and among other duties will serve as pastor of the Chicago Friends Meeting. As is true in many other large cities, Chicago has many Friends widely scattered, who need to be hunted out and attached to the church.

Whittier College had a deficit the past year of less than \$400.00. An effort has been recently made to lift a debt on the institution of about \$15,000.00, by December 31, 1912. A new chemical laboratory has been installed, which is a valuable addition to the college. 110 students have been enrolled the past term.

Robert L. Kelly, Robert Pyle, Rufus M. Jones, Edith Winder, and Thomas Sykes are a committee to decide on scholarships from America to Woodbrooke School in England. One of the recent assignments is to Thomas E. Jones of the Earlham class of 1912, who is now attending Hartford Theological Seminary.

Earlham College has recently chosen her debating teams for this year, which will discuss both with Albion and Butler Colleges the question, "Resolved, that the President of the United States should be elected for a single term of six years." The men selected are H. P. Hull, '14; Howard Elliott, '15; Charles Semler, '15; R. T. Guyer, '13; F. R. Murray, '13; and Harry Wooley, '16.

The following will be of interest as coming from *The Continent*, the leading Presbyterian periodical of the country: "For a considerable period past there has been an acknowledged feeling

of depression among old Quakers over the decline of their membership and the apparently lessening prospect of helping up a vigorous church. But at Indianapolis a different outlook was foreseen. The revival of hope principally sprung out of the extraordinary movement among the younger members of the denomination for perpetuating its historic life. For a generation the sons and daughters of Friends have largely been drifting away into other denominations, but a remarkable change has lately come over the spirit of Quaker youth, and new loyalty and enthusiasm among young Friends is being widely evidenced."

Bible School conferences are being planned by the Yearly Meeting on Bible Schools of North Carolina Yearly Meeting. A good outline offering helpful topics on "The Teacher and the Class" has been prepared. A few papers will be written to be loaned for use at these conferences; one member of the committee or perhaps two will attend some of the gatherings and help in all ways possible. But the plan is for interested Friends near the conference centers to prepare talks or papers, and to this end the committee has purchased a number of excellent books bearing directly on the subjects in the outline. These books may be borrowed by writing to the chairman, Prof. Raymond Binford, Guilford College. It is expected that those who want conferences will do all they can to arrange for the success of the program.—*The Friends Messenger*.

At the National Conference of the American Society for Judicial Settlement of International Disputes, held in Washington City, December 20 and 21, William C. Dennis gave an address on the subject, "The Necessity for an International Code of Arbitral Procedure." Thomas Raeburn White, of Philadelphia, was also on the program, discussing the subject, "The Immediate Establishment of an International Court of Arbitral Justice." Mr. Dennis in his address, pointed out the fact that international law is in peculiar need of unity, which is the greatest virtue of a code, but said that uniformity may be purchased at too great a cost. He said each nation must decide whether or not it can afford to sacrifice its own peculiar views in order to adopt an international code.

With the Children

Build Well

"We are building every day,
In a good or evil way,
And the structure as it grows
Will our inmost self disclose.

"Till in every arch and line
All our faults and failings shine.
It may grow a castle grand,
Or a wreck upon the sand.

"Build it well, whate'er you do,
Build it straight, and strong, and true;
Build it clean, and high, and broad;
Build it for the eye of God."

A Boy's Treasure

The other day I read a beautiful little story about a shepherd boy. He was keeping the sheep in a flowery meadow, and because his heart was happy he sang so loudly that the surrounding hills echoed his song. One morning the king, who was on a hunting-trip, spoke to him, and said: "Why are you so happy, my boy?"

"Why should I not be happy?" answered the boy. "Our king is not richer than I."

"Indeed!" said the king. "Pray tell me of your great possessions."

The shepherd boy answered: "The sun in the bright blue sky shines as brightly upon me as upon the king; the flowers upon the mountain and the grass in the valley grow and bloom to gladden my sight as well as his. I would not take one hundred thousand dollars for my hands; my eyes are of more value than all the precious stones in the world. I have food and clothing, too. Am I not as rich as the king?"

"You are right," said the king with a smile. "But your greatest treasure is your contented heart. Keep it so, and you will always be happy."

A Prayer That Was Answered

A worker in the Little Mothers' Mission in New York tells this incident of a little girl who lived in the West Side slums. The child had attended the Little Mothers' meetings, and had learned the temperance songs that are taught there. Her father kept a saloon, and he had been in the habit of using her to carry liquor where it was regularly wanted about the neighborhood. The little girl, without having had it suggested to her by anyone, began to think that this didn't agree with her temperance songs,

and finally one day she protested. Her father insisted angrily. He demanded her reason. She gave it. He swore at her and told her he'd beat her if she didn't go. She pleaded with him; and when he grew angrier and raised his arm to strike her, she sank on her knees upon the floor of the saloon, and began praying. And this is what she said: "O Lord, A and B and C, A and B and C," just that over and over again. She told the mission worker afterward that she was too frightened to think of anything else to say, but she thought the Lord would understand.

He did. For the father, deeply touched, not only released the child from the duty of delivering drinks, but within a few months gave up his saloon.—*Stella V. Roderick.*

Hold Fast, Boys

Hold on to your tongue when you are just ready to swear, or speak harshly, or use an improper word.

Hold on to your hand when you are about to punch, strike, scratch or do any improper act.

Hold on to your foot when you are on the point of kicking, running off from study, pursuing the path of error, shame or crime.

Hold on to your temper when you are angry, excited or imposed upon, or others are angry with you.

Hold on to your heart when evil associates seek your company, and invite you to join in their mirth, games and revelry.—*Selected.*

A Sunbeam for Jesus

I knew a little girl who often made me think of a little sunbeam. She was always found with a cheerful, smiling face. She was always ready to do loving little deeds for those around her. When mamma was very busy she delighted in taking little brother out for a play, perhaps under some pretty shade tree in the garden. She did what she could to lighten the care of her dear mamma.

My dear little readers, do you know that there are many little things you can do to help others? I am sure Jesus is pleased with little boys and girls who try to do deeds of kindness to others and shine away the dark clouds by loving and tender words. Let us all try to be little sunbeams for Jesus.—*Selected.*

Editorial Comment Upon Current Topics of the Day.

[Continued from page 2.]

three States were represented. A movement was started to raise a fund of \$500,000 for the work of the Anti-Saloon League of America, and the first contribution of \$10,000 by a delegate toward this sum was announced. It was one of the important gatherings of the year and its impress has already been felt upon Congress and the country.

* * * * *

The prospects for Russian democracy do not seem to brighten rapidly. Recent sessions of the Duma are charged with giving sanction to everything insisted upon by the Ministry, while the electoral college, which elects the deputies to the Duma, is said to be packed with clergymen who are wholly dependent upon the government for their bread and butter, and will consequently vote as directed. It had been hoped that the Duma would exercise a restraining influence upon the government, but the experiment has not proved a success. The absolutism of Russian rule is proving superior to the forms of democracy in a country which apparently is not ready for self-government.

STEADY HAND

A Surgeon's Hand Should Be the Firmest of All.

"For fifteen years I have suffered from insomnia, indigestion and nervousness as a result of coffee drinking," said a surgeon the other day. (Tea is equally injurious because it contains caffeine, the same drug found in coffee.)

"The dyspepsia became so bad that I had to limit myself to one cup at breakfast. Even this caused me to lose my food soon after I ate it.

"All the attendant symptoms of indigestion, such as heart burn, palpitation, water brash, wakefulness or disturbed sleep, bad taste in the mouth, nervousness, etc., were present to such a degree as to incapacitate me for my practice as a surgeon.

"The result of leaving off coffee and drinking Postum was simply marvelous. The change was wrought forthwith, my hand steadied and my normal condition of health was restored." Name given upon request. Read the famous little book, "The Road to Wellville," in pkgs. "There's a reason."

Postum now comes in concentrated, powder form, called Instant Postum. It is prepared by stirring a level teaspoonful in a cup of hot water, adding sugar to taste, and enough cream to bring the color to golden brown.

Instant Postum is convenient; there's no waste; and the flavour is always uniform. Sold by grocers—50-cup tin 30 cts., 100-cup tin 50 cents.

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—Advt.

Bible School Lesson

JANUARY 12.

MAN THE CROWN OF CREATION.

LESSON—Genesis II, 4-25; Psalms VIII.

GOLDEN TEXT—"God created man in his own image."—Genesis I, 27.

The Christian Endeavor

JANUARY 12.

TOPIC—"Become a Christian! Why not?"—Matthew IV, 17-25, (a decision meeting led by the lookout committee).

[NOTE.]—The question of continuing the notes on the Sunday School Lesson, and on the Christian Endeavor topics is under consideration. THE EDITOR.

Married.

Kelsey-Jones.—At the Friends Meeting house, Minneapolis, Minn., December 16, 1912, A. Edward Kelsey and Marion E. Jones, both of Minneapolis. At home after February 10, 1913, Ramallah, Palestine.

Died.

Anderson.—Mary Frances, wife of Clyde C. Anderson, and daughter of Albert and Amelia Townsend, in Portland, Oregon, Eleventh month 6, 1912, aged 36 years and 1 month, lacking one day. Her life and testimony gave evidence of her acceptance with Christ.

Sell.—Ann Hunt Bell, daughter of Nathan and Sarah Hunt, at the home of her grand-daughter near Bangor, Iowa, Tenth month 8, 1912, aged 91 years. She was a birthright member of Friends.

The December issue of the *Oak Grove Seminary Bulletin* is largely devoted to their \$100,000 endowment campaign. With five months of the year's campaign passed, \$35,000 of the fund has been definitely pledged. V. D. Nicholson, manager of the campaign, states that results thus far are eminently satisfactory considering the nature of the territory canvassed. A deep interest in the school is developing among all New England Friends and practically all of the above amount has come from them. About half of New England Yearly Meeting remains yet to be canvassed, and an appeal is to be made to other New England people and to some Friends in other Yearly Meetings. The \$35,000 has come from 230 people, making an average of about \$150 per pledge.

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THE SUBJECT MATTER

Certain important features will characterize the subject matter of this paper:

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2. Special attention will be given to the activities of the Church, and Yearly Meeting news of interest to all.
3. A page or more will be devoted each week to the consideration of world-wide and nation-wide subjects of a moral, civic, economic and religious nature, that will be suitable in a religious journal.
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The American Friend

Old Series.
VOL. XX. No. 2.

FIRST MONTH 9, 1913.

New Series.
VOL. I. No. 2.

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Prayer.

MORE things are wrought by
prayer
Than the world dreams of—
wherefore let thy voice
Rise like a fountain for me night and
day,
For what are men better than sheep
or goats
That nourish a blind life within the
brain
If, *knowing God*, they lift not hands
in prayer,
Both for themselves and those they
call their friend!
For so the whole round world is every
way
Bound by gold chains about the feet
of God.

—Tennyson.

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Editorial Comment Upon Current Topics of the Day

An anonymous donor has announced a contribution of \$100,000 to endow a chair of missions in the Yale Divinity School, upon condition that the friends of the institution raise \$200,000 additional. In such manner the cause of "preaching the gospel to every creature" is taking deep root in the thought and activities of this age.

* * *

The Christmas spirit of giving as a substitute for receiving seems to be on the increase. The benefactions of those who have learned the literal truth that "it is more blessed to give than to receive," have fallen like a holy benediction upon thousands of homes. Let this spirit grow by leaps and by bounds with the passing of the years. "Inasmuch as ye have done it unto one of the least of these, my brethren, ye have done it unto Me."

* * *

The old flogging system as applied to certain classes of criminality seems destined to be revived. The House of Commons has voted that white-slavers shall receive the lash. For a first offense, flogging is optional with the magistrate, but for a second offense, the punishment is mandatory. It seems like a step backward in the realm of criminology, yet all will agree that if this form of punishment is ever justifiable, it will be more applicable to this particular form of crime than to any other.

* * *

The world-wide character of the Y. M. C. A. movement is being again emphasized. The sixth triennial session of the world's convention of this association convened in Peking, China, on December 12th, with three hundred and forty Chinese delegates present, thirty American and European secretaries of Chinese Y. M. C. A.'s, together with representatives from all parts of the world. The president of the new Chinese republic gave an address of welcome, which emphasizes the fact that the "old order changeth" in the erstwhile Celestial kingdom.

* * *

It is announced by the commission in charge that the Nobel Peace prize is withheld this year, the reason being assigned that "there has been no work deserving of the prize." Considering the fact that despite the Turko-Balkan

war, the cause of peace has received more world-wide attention than in any previous year, it is not easy to understand the decision of the commission. This is all the more true by reason of the fact that the prizes have not always been awarded upon the basis of things actually done.

* * *

One of the remarkable events of the year was the long drawn out trial of the dynamiters in the Federal Court at Indianapolis, resulting in the conviction of thirty-eight of the accused on December 28th. That these men were guilty of the conspiracy charged against them was proved beyond a reasonable doubt. In the end the outcome will benefit labor. Temporarily labor as a whole will feel unjustly the effect of the startling disclosures. A distinction should be made between the lawlessness of the condemned officers of labor and the thousands of law abiding private in the ranks, who knew nothing of the outrages, or knowing, would have condemned.

* * *

According to recent reports New York City is coining the lives of children into dollars upon a scale that is startling. It is calculated that ten million dollars' worth of work is done in the poor homes of that city by 125,000 home workers, of whom sixty per cent. are children under sixteen years of age. Forty-five per cent. of these home working children are between the ages of five and fourteen. Children without the happy years of childhood! Babies being fed into the machinery of mad commercialism. Youth robbed of its birthright! What a problem for the social service spirit of this age! In such a soil neither Christianity nor patriotism can live, much less flourish. What a pity that greedy industry withholds a living wage from the grown-up workmen, that makes this slaughter of childhood possible. Either the state or the church, or the two together, should find a speedy remedy for such intolerable conditions.

* * *

In many of our large cities a spirited crusade is on against organized vice. This in part is the out-growth of the Men and Religion forward movement. Too frequently however, the effort is being met with opposition on the part

of the municipal officers, who are unable to see beyond a system of periodical arrests and fines. To argue, as some high officials do, that evil cannot be suppressed, but can only be regulated, is an indictment of the fundamentals of popular government. If in the last analysis popular rule shall be required to mean the sanction of vice, then will democracy be put to a test that has not yet been revealed. The public official who winks at the violation of law designed to conserve public morals is not only an enemy of the people, but is doing much to undermine popular government. There should be harmony between the heads of government and every form of Christian philanthropy in all efforts that seek to eradicate vice and public iniquity.

* * *

A new Industrial Commission has been named by the President to consider the general condition of labor throughout the country. It is to be hoped that the Commission will deal with facts and not theories. Such an investigation, if conducted in the spirit of honest inquiry, cannot fail to accomplish good. That labor is often oppressed is self-evident. That it itself becomes autocratic sometimes can hardly be denied. Labor and capital should have no controversy. Each is the complement of the other. The disparity, however, in the fruitage which both reap from their investment is generally the occasion of differences, which are only aggravated by any show of a spirit of injustice. The labor problem is not alone an economic one. It touches the field of civics as well as of morals. Just as the law of the land is for the good of all, so should legislation be just to labor, contributing and exacting no more, no less, than the law of justice and right demands. The moral law, which ever reverts to the divine law for its authority, is the standard by which labor, no less than capital, should be measured. If the new Commission will only escape the tendency to prepare a homily upon the general subject matter of its consideration, and hunt out the men who know the facts about labor, and will then be brave enough to present a true picture of industrial conditions to the public, a flood of light will be thrown upon more than one great department of our national life.

THE AMERICAN FRIEND

DEVOTED TO THE INTERESTS OF QUAKERISM IN AMERICA.

S. EDGAR NICHOLSON, Editor and Manager.

Old Series.
VOL. XX. No. 2.

RICHMOND, INDIANA, FIRST MONTH 9, 1913.

New Series.
VOL. I. No. 2.

Achieving the Victory of Faith

"Now faith is the substance of things hoped for, the evidence of things not seen."

That eleventh chapter of Hebrews is the honor roll of God's heroes. No one can read it without feeling a mighty pull Godward. It is the record triumphant of the faithful and obedient sons of men. By faith the impossible has been achieved.

As it was in the morning of history, so it has ever been. Men who catch a vision of better things and labor for their achievement with no thought of failure, are the ones who wear the laurels. It is the earnest soul who sees victory beyond the sky-line of difficulty and even defeat, that will wear the crown of triumph.

David foresaw the downfall of the giant before he started into the valley; he tasted victory before the stone had left the sling, so great was his faith in Jehovah. The woman who touched the hem of Jesus' garment felt the healing before the moment of contact, for her faith was supreme. The martyrs of the Reformation saw the deliverance that was to be and rejoiced, while bound in chains and tortured to the death. Faith leaped all barriers and persecutions, and gave them peace.

The faithful church will win souls for its hire. When days are darkest and all seems lost, the eye of faith will ever brighten as it sees the end of the race beyond the clouds. This is the faith that will overcome the world.

With faith at the helm, no tired soul need despair; no Friends meeting need be discouraged; no struggling Sabbath-school or young people's organization need give up. When the hope and determination of man are linked with the infinite power of Jehovah, then are we "more than conquerors."

Faith is not blind; it is not the fanatical reliance upon a mere visionary hope. Rather it is the intelligent grasp of realities not yet visible, but which become certainties, because right is right and God is God. It is the evidence already comprehended and realized of things which God's economy and man's persistency are bound to accomplish.

What an outlook for the Society of Friends! Faith is at our door bidding us to behold and possess the land of promise. We may not see all the future has in store, but we know that faithfulness will be rewarded. By faith let us go forward.

A Denomination Communing with God

The year upon which we have just entered ought to mean much to American Quakerism. We believe that the spirit of the recent Five Years Meeting has struck into the soul of the church, and that a new era has begun for our denomination. Whether it will be long continued and be pregnant with an enrichment of blessing for our entire membership, will depend largely upon the developments of the next few months.

We are facing tremendous possibilities as a denomination. We are standing at the place of decision, which will mean on the one hand leanness of soul and narrowness of vision if we fail to go forward, and on the other hand, the quickening of our spiritual energies, the development of our organized activities and the enlargement of our influence in the up-building of our Master's Kingdom, if we are faithful to the trust which has been committed unto us.

In the consciousness of this responsibility which is

upon the church, we are constrained with all the force of a genuine Quaker concern, to suggest that during the early weeks of this new year, our membership should be much in earnest prayer for the guidance of the Holy Spirit and the manifestation of the power of God upon our individual and denominational life and activities. Communion with the Father will endow any consecrated soul with new life, new purpose and new inspiration, not alone from the reflex benefit that comes from contact with infinite goodness and knowledge, but from the direct bestowal of blessing, which is God's answer to the cry of faith on the part of his children.

"And all things whatsoever ye shall ask in prayer, believing, ye shall receive." Who can measure the reach of our influence as a church, if only our entire membership could be brought into the spirit of abiding, earnest, sympathetic prayer during the next few weeks? We are not concerned now about prayer for

its own sake, although the psychology of prayer and the symphony of prayer are important studies in themselves. We are not talking about the aimless prayer of sentimentalism, that wastes its energies in generalities or in selfish petition.

Our concern is about the prayer of faith which, conscious of a great need, lays hold with determination upon God, and like Jacob wrestling with the angel, declares with profound earnestness, "I will not let thee go except thou bless me." Cannot such a prayer possess and engulf the very soul of the Society of Friends during the coming days, until we are melted into oneness with Jesus Christ, our Lord? If this be sentiment, so let it be, but to us it is the embodiment of a profound purpose to equip our denominational life with the power of enlargement and fruition.

For what shall we pray, and to what purpose shall our petitions be directed?

1. "That they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us." Not only should we be one in name and in organism, but we should be one in spirit, in sympathy, in toleration, in brotherly affection, in fraternal cooperation, doing team work to the glory of God, and for the salvation of men. We know of nothing that is so unifying as the spirit and reality of prayer. Communion with God will not only reveal our own error and shortcomings and create the disposition to get rid of them, but it will envelop us with an abundant love for our fellows. Let us pray for that vital unity of purpose and spirit that will raise us above suspicion and schism and impel us as one family in Christ to labor for His coming into the hearts of all men.

2. Let us pray not only for a revival of Quakerism, but for a genuine religious revival *in* Quakerdom. It is the evangelistic church that has the capacity for winning souls. Life cannot spring from the dead soil of formalism. Nature produces a revival in the spring time. A business revival is the joy of every household. Because now and then a boom proves to be abnormal and bursts, is no discredit to the real worth of industrial revivals. The stock exchange is not the true measure of a nation's prosperity, no more than is the abnormal excitement of some man-made religious revivals, the true measure of the methods which establish heart relationship with God. Could we but have a time of revival in every Friends congregation in America, in which the natural workings of God's spirit would inflame our entire membership with a holy zeal to testify in word and in life for Him, what might we not accomplish in another twelve months? Let us pray for a revival that will make our church the messenger of salvation to the multitudes all about us.

3. Finally, let us pray that wisdom and power may be given our boards and committees, that together they may labor efficiently in the lines of service to which they have been called. These are the working machinery of the church. They may exist in name only, and consume their energies upon themselves, either for lack of proper planning or for lack of proper support; or they may become veritable storage batteries of power. Let the prayers of the church be directed in their behalf earnestly and unitedly, for in their keeping is largely the weal or woe of the denomination for the coming years.

The recent Five Years Meeting was the product of an evolution which has been working in the church since the earliest revival days forty years ago and more. Let us not block the march of progress now through an unwillingness to measure up fully to our opportunities. Rather let us pray, all together, that God will lead us yet more into the light and into a more abundant denominational life. Despite our smallness in numbers, in the light of our present possibilities, "We can do all things through Christ who strengtheneth us."

Many people lose months and years of their lives by putting off their response to God's call until a "more convenient season." God's time is now, and every good deed ought to be bearing dividends for the enrichment of humanity, instead of being deferred until its freshness has been destroyed.

God can never use a soul that is discouraged. Faint heart never won a victory. Salvation is God's message of hope to the world. It is the growing life that will count in the final reckoning. The star of promise is forward not backward. "Let us go on unto perfection."

Christ is the best interpreter of His own life to the consciousness of an earnest, sincere soul. There are many helps all along the way, but when Christ is actually found by the seeker after truth, He becomes the great teacher.

Constancy in the Christian life is the great need of every age. Dress parade religion is neither pleasing to God nor satisfying to men. He that overcometh and endureth to the end will receive the crown of life.

A life without Christ is hopeless; a home without Christ is barren of real joy; a nation without Christ is in darkness; a world without Christ is lost. In the final analysis, it is Christ or chaos.

The problem of a local meeting is largely the problem of team work on the part of the membership. It is where everyone lends a hand, that tasks are sure to be well done.

The Five Years Meeting as Interpreted by Some Leading Friends.

STATEMENT BY ROBERT L. KELLY.

The invisible, intangible results of the Five Years Meeting were of greater significance than the results we have heard most about. 'It is true that many recommendations of various sorts were approved, that several resolutions were passed, that numerous Boards and Secretaries were appointed or provided for, some of them highly empowered; in short, that the Meeting built up an elaborate and rather compact machine. But the thing of deepest significance was the spirit behind it all.

It was a spirit of concession, of tolerance, of adaptability, of unity in the midst of diversity. It was the corporate spirit at work at last. We felt more profoundly than ever before that after all we are brethren of the same household of faith, not only with a rich and common heritage, but with a remarkable opportunity and a definite and worthy, if difficult task. It was a call to arms, a call to place the standard of spiritual religion a little higher among men weary and heavy laden, than human hands have placed it heretofore. Now let us display the intelligence of the athlete or the warrior by concentrating our corporate energy on the spot that will count the most in our onward and forward movements.

We are in practical unity in matters of belief, for not a single vote was cast by any delegate against the proposition to approve the Richmond Declaration of Faith and Fox's Letter. We are of reasonably sound constitution, for haven't there been endless diagnoses, with thumping of chests, feeling of pulses, examining of tongues, and reading of temperature thermometers? If our assimilation is a little below normal, perhaps we need more fresh air and exercise. Let us learn to do the Master's will and redder blood will course through our veins.

For as a church we have crossed the Rubicon: we have entered upon an aggressive campaign. The various lines of attack have been marked out. Our various captains are being chosen. Some of the ammunition has been collected. We have an official organ for reporting from time to time the plans and the progress of the several divisions. We have adopted a new war cry—*Consecrated, Co-ordinated Service of Humanity*—and we are carrying forward the old and always victorious banner with the inscription, "Jesus Christ, the Son of God and Savior of Men."

It is the business of every Friend, old and young, East and West, conservative and progressive, to make this a notable and a victorious campaign. It has in it the most of promise of any movement in the recent history of our branch of the Church. Woe to him who stops to quibble over non-essentials, who strives to stir up dissensions, who engages in cross-firing! He will be swept aside by the onward rush of this mighty army of God, as it steadily marches forward into the enemies' country to do valiant service for the Lord

of Hosts, who has assured us we shall conquer, not by might nor power, but by His Spirit.

Earlham College, Ind., December 30, 1912.

STATEMENT BY L. L. HOBBS.

I presume nothing new is hardly expected to be said at this time about the work of the Friends who assembled in Indianapolis in October last. Yet the spirit of the meeting was such that it cannot all be put into words and set forth to those who were not present. The principal result, I should say, is to be sought for in the unity of effort that is almost sure to follow the conclusions reached, and the very great encouragement to younger members on the ground that American Friends will certainly have a fresh opportunity to act as a body, feeling that if one yearly meeting is suffering from any cause, the rest of the meetings will suffer with it, and will help apply the remedy for relief. In other words, I do not see how after the spirit of united effort has thus been infused into us, we can any longer give place to jealousy or criticism in the sense of condemnation. This does not mean that we are every one henceforth sure to be free from error. It ought to mean that American Friends, indeed all Friends, for Friends of London and Dublin Yearly Meetings never seemed quite so near to us before, have been brought closer together in sympathy, that a larger love for our branch of the church is being awakened, and that in this love we shall all find a place to work, as never before, to spread the Gospel both at home and abroad. We shall find also that this Gospel of Christ is calling us into avenues that we have not clearly seen before, and that the importance of these somewhat new phases of community life is so vital, and the results which can be effected are so desirable and inviting that our members, younger and older, will be glad to give more freely their time and their means to enlarge our membership and our usefulness to all the people whom we can in any way reach.

To me the call seems to renew my allegiance to the Society of Friends, and to give every possible support to the various departments of work which we have now more definitely assumed. The field is larger than we thought it was; and the possibilities before us as a denomination of Christian people are beyond comprehension and expression. Now as never before, on account of the new and broader vision, we should pull together, praying and expecting the work of our hands to be established.

Guilford College, N. C., Twelfth month 27, 1912.

STATEMENT BY MORTON C. PEARSON.

Throughout its history, the Society of Friends has had a very illuminating vision and comprehension of the Truth. However great the weaknesses of the Society may have been in many particulars, it has triumphed mightily in determining the doctrinal view

and ethical practice of the religious world. The Five Years Meeting did well to reiterate its endorsement of our historical statements of faith and practice. The Richmond Declaration is perhaps the most comprehensive document of its kind ever issued by our church, and we do well to revere and appreciate it. This act of hearty endorsement should set at rest for many years the anxiety and fear which have prevailed in some measure in many Yearly Meetings. Our church is safely anchored and yet there is latitude for new revelations of truth. The task now before us is to translate all these ennobling conceptions of truth into life and conduct and unselfish service.

The point of inefficiency in the Society has not been its message, but the inadequacy and essential weakness of its organization. There has been no effective co-ordination of our forces; we have been losing too much of our power through poor connection and foolish methods; there has been no focusing of our energies as a denomination for practical results. We have been too much frightened at centralization of power; too unwilling to recognize and follow wise and competent leadership. We have lived too far apart in spirit and worked separately far too much for our common good. The Lord be praised that these things are passing away. The best things which took place at our recent gathering were these:

1. The commission form of program. It was the dream of the writer for months before it was announced. This method revealed the past and present condition of the Society and set before us our future possibilities. These commission reports are the most valuable documents ever presented to the assembled church. They furnish a diagnosis of the church as it is today.

2. The building of an organization—a machine—for the realization of all these future possibilities. It was an experience never to be forgotten to have witnessed the building of that machine. It went together almost without sound of hammer or anvil. So far as I can see, it could not have been improved upon now.

But it is one thing to have builded the machine and quite another thing to make it work successfully. Our supreme danger now is that the church at large will not catch the inspiration of the Five Years Meeting, and not join heartily together in working out the great plans of organization so heartily approved at that time.

"Plan your work,"—that has been done. "Work your plan,"—that is the present task. No plan will work itself. Should the church fail to respond to the new vision, the plan of work will surely fail. My great concern is that the entire church of America, stand loyally by our new AMERICAN FRIEND, our executive committee, our boards and our secretaries. We must pray for them. Their responsibilities are heavy. We must cooperate cheerfully with them and give both money and service to help make the dream of the Five Years Meeting come true.

We have seen a great light. Let us follow it. Already we hear the tramp of hundreds of young Friends coming up to the help of the Lord. They too, have caught the vision; they feel that a new day has dawned. God has set before the Friends Church one more golden opportunity. Will our church seize it, or let it pass? We need to act promptly, for it will not tarry long.

Indianapolis, Ind., December 30, 1912.

STATEMENT BY LEVI MILLS.

The tendency of my nature is optimistic; misfortune and calamity remain unobserved until I find myself in their grip; prophets of disaster receive an unwilling hearing, and chronic fault-finders obtain no audience. I am convinced, however, that my feeling of elation over our last Five Years Meeting is not due to my natural optimism, but to the substantial advance actually made by our church as shown by the results of that gathering.

The obnoxious element of "state's rights," which has in the past, characterized our various yearly meetings, with no bond of union save annual epistolary correspondence, with entirely separate and independent legislative authority, has always had a tendency to weaken our influence as a church, and to cripple our efficiency in all lines of Christian activity. The adoption, some years ago, of the uniform discipline, was an important step toward a closer union. The reaffirmation, during the last Five Years Meeting, of statements of doctrine which eliminate controversial discussion, inspires us all with the consciousness of oneness, both in sentiment and service. Those attending that meeting, putting their ears to the ground, could not fail to hear the rumbling of the chariot wheels of united aggressiveness.

The fact that we are to have a church periodical which receives the sanction and support of all the yearly meetings embodied in the Five Years Meeting, ably edited and wisely managed, is a most inspiring thought. This brings to us the vision of a time, in the near future, when a Friends' publishing house will supply us with Sabbath-school and other church literature so much needed to put us on an equal footing with other church organizations.

The department of Young People's Activities, thoroughly organized and ably officered, brings the trained minds of our college graduates, and the ardent zeal of a large number of young Christians, into the incorporated church work, and insures the husbanding of our most forceful and resourceful agency of future fruitfulness in service. The intention is not to diminish or to supplant the Christian Endeavor, but to supplement it, and to incorporate young blood into the organic spiritual body of the church.

A most encouraging sign of our advancement is found in the emphasis given to the cause of social service. The church must do its part in securing righteous legislation and in enforcing laws promotive of good citizenship. The times and conditions certainly demand, upon the part of our membership,

active participation in the elimination of political corruption, and make it imperative that we extend open hands to the unfortunate and the destitute. We must not be deaf to the call to public service; we must not evade any of the obligations we owe to society. Our work for others will not result in a diminution of our spiritual experience and power, but will greatly enhance our Christian influence and worth.

The doors of opportunity and the gateways of service are wide open, and we shall enter them if we live up to the requisitions enjoined upon us by the findings and directions of this, the greatest meeting of Friends in our history as a church.

Wilmington, Ohio.

STATEMENT BY S. M. HADLEY.

In going up to the late Five Years Meeting some Friends, perhaps many, felt misgivings as to what the results might be, and whether the views held by different ones coming from different places might not be so divergent as to prevent any constructive action being taken at the meeting. But as the delegates from the various Yearly Meetings mingled together and each came to understand the other's view-point, it was found that the differences were largely in form of expression and not in belief; a feeling of fraternity was manifest and an evident desire to get together on common ground in order to work unitedly for the advancement of the Gospel and the building up of the church.

The action taken with great unanimity in the early part of the Meeting concerning the clause in the uniform discipline referring to the Richmond Declaration of Faith and the Letter of George Fox to the Governor of Barbadoes, seemed largely to clear away the differences and leave a clear field for constructive action. It is evident that the decision was in harmony with the polity of our denomination, and that the meeting had divine guidance in reaching this solution of the question.

The Committee on Arrangements had planned wisely in having the principal subjects to be brought before the Meeting considered by commissions or boards, weeks or months previous to the time of meeting. The result was a maturity of thought and judg-

ment on the various subjects which otherwise would have been impossible. Much of the success of the meeting may justly be attributed to wise planning beforehand and the faithful execution of the trust committed to the commissions and boards.

Another important element in the success of the meeting was the mingling together of representative Friends from all parts of America and of fraternal delegates from England and Ireland. As they conferred together in the public sessions on subjects brought before the meeting, and conversed in private concerning the problems facing them in their own Yearly Meetings, there grew up a spirit of comradeship, and a mutual feeling that they all belonged to one body having a common end in view. The problems confronting them in one place were found to be similar to those in another, and while different surroundings might demand different treatment, in the spirit of love they bade each other God-speed in carrying on the work of the church in whatever way might be most effectual in advancing the kingdom of God, and in building up believers in the precepts of the Gospel as understood by Friends.

One encouraging feature of the meeting was the large percentage of young people in some of the delegations, and the part they took in the discussions of the various matters considered. Their arguments and pleas had no small weight in determining some of the most important questions coming before the meeting.

The constructive action of the Five Years Meeting on various important subjects will be far reaching in its influence on the future development of our denomination. As the sessions progressed from day to day, the meeting seemed to set its face to the future, and the earnest desire on every hand was to take such action on the various subjects considered as would promote the highest welfare and advancement of the church.

An encouraging sequel to the Five Years Meeting is the interest taken in the action of that body as manifested by special meetings arranged in various communities throughout the country, to hear the report of delegates who were in attendance.

Oskaloosa, Iowa.

The Practical Side of the Mission Field

BY CHARLES E. TEBBETTS.

I wonder if Friends in their comfortable homes appreciate the nervous strain of mission work. I had it forcibly brought home to me a few weeks ago with almost crushing force. One day a letter came from Miss Sarah Lindley, who has been about eighteen years teaching in Mexico. She had come home to rest for the holidays, and her physician had advised her that because of the strain upon her nerves, she must soon take absolute rest for a year, or she would have to leave the field entirely. She had been working for the past year at a station in Mexico which had been so exposed to possible attack from the revolu-

tionists, that most of the American women had left that region, and our missionaries had been advised by the consul that there was risk in remaining. But they could not feel it right to leave the native school and church, unless the danger became more threatening. It is no wonder that the strain of years of mission work, especially under the danger of possible exposure to the lawless condition likely to arise from a revolutionary attack, should wear out one's strength.

A day or two later another letter came from Mary E. White, who has been a tireless worker among the East Indians of Jamaica. She began to write about

her desire to give quite a sum of money to secure a good home at Port Antonio for the workers among the East Indians near by. This was a work that had been given over to Friends by the Presbyterians, because of the greater success Friends had achieved among those people. Miss White, because of her successful experience in that work, was put in charge, and her heart was in the work. The letter, begun as stated above, was finished in a hospital at Kingston. She had suddenly broken down and been removed to the hospital for better care. The physicians told her that she must have absolute rest for a year at least. She has since come home, and is getting the needed rest.

Within the same week, another letter came from Cuba telling of one of our younger teachers there, who had gotten well started in her work, but found her strength was being overtaxed, and she would soon be obliged to leave the field.

Since these, other letters have told of missionaries who must soon be given relief or they would have to leave the work.

I wish to lay upon the hearts of Friends something of the burden of our faithful workers out in these difficult fields. The fields are often hard and wearing because our working force is too small for the large opportunities that are constantly demanding their care. What can we do for them? The work grows upon their hands as the result of their faithful and skilful service. They are always face to face with the larger opportunities, and the sore need of the people for spiritual and moral help. The board stands between them and the church at home whose representatives they are. The income which the board receives will not warrant the sending of workers to help them until they are compelled to give up their work. It is a situation that should make Friends very thoughtful and prayerful. The board feels the burden, but it is difficult to make our Friends scattered widely throughout the country realize the need. We need now several well prepared teachers to relieve some who have long borne the burden. We specially need teachers who can speak Spanish, or who have facility for acquiring the language. Then we need increased funds to send out workers, and to give them such support that they can save something for the time when they can no longer devote themselves to this splendid service. Who are the *well prepared* teachers that God is calling to this service, and where are the stewards of God's ample material gifts that He is calling to serve by supporting this work. There should be a few of the former, and a great number of the latter.

There is still another situation that I feel ought to find a response in the heart of some Friend or group of Friends. China is just now where help will be more effective than it may ever be again. I know of several young Friends that are feeling the call to that field. One young Friend and his wife have long felt the call and are preparing for the work. They are finely equipped and are now on their third year of special preparation in the best equipped institution

in this country for such preparation. They will be ready for the field next autumn. The English Friends' Board have intimated that they would be glad to take them in their field in West China, if half their support could be secured from this country. Our board has no work in China, and with our present income, insufficient for present needs, we cannot undertake it. But such a call to service on the part of young Friends who have sealed their conviction of its genuineness, by their venture of faith in so thoroughly preparing to undertake it, ought to find a corresponding call of faithfulness on the part of some Friends who can furnish the support. "Pray ye the Lord of the harvest that he will thrust forth laborers," is the command of the Master. What is the corresponding duty when He thrusts them forth?

Notes From Japan

BY GURNEY BINFORD.

The December issue of the *Missionary Review of the World* contains the statement that in Japan there are 124,000 of the population to every missionary engaged directly in evangelistic work.

The Friends, although they feel that their force of workers is inadequate to the task, are doing their best to take up their share of responsibility.

One of the six stations where Japanese Friends' evangelists are located is supported by Kansas Yearly Meeting of Friends. The name of that station is Shimodate, and Tokuzo Mishima is the evangelist. If the population of the province in which he works be divided by the whole number of Japanese evangelists of all denominations, his share is found to be about 60,000.

A letter from Gilbert Bowles, dated November 6, 1912, gives the following information, which shows how the work is carried on.

I am very glad to be able to give to Kansas Friends a real message of encouragement concerning the work of Shimodate. I have visited Shimodate three times since the first of September, and can report that there are real evidences of spiritual awakening in connection with the work of T. Mishima and wife. The most striking example of this is the conversion and development of a photographer. This man is effectually reaching his neighbors, beginning to bring in whole families to the meetings. He prays with real spiritual power, and his life gives evidence that he has found that which his fellow-men need so much. To mention some of the other Christians connected with the meeting will give an indication of the present condition of the work.

Kokobun san, who became a Christian in Mito ten years ago, is now station master at a small town near Shimodate. He is a great help in the work. Another leading member is the station master at the town ten miles away in the opposite direction. Another station master nearby is interested, but not yet a Christian. As these station masters have arranged for T. Mishima to speak to the station employees twice a month, they allow him a free pass on the railway. The money saved will be used in country and village tours in other ways.

Yamanaka san, an earnest Christian young man, is a well-to-do farmer, who on my recent visit to Shimodate, came on his bicycle ten miles to attend the meeting. He is now earnestly seeking to lead his mother and young wife to Christ.

Yoshisawa san, who lives about seven miles away, also comes in on his bicycle for special meetings. He is a leader of the little group of inquirers in the town where he is located as a government inspector of silk worm eggs. In the community where he lives the growing of tobacco and the production of silk are having a struggle as to which will be the most profitable to the farmers. Yoshisawa san, being a temperance worker, feels that it is a part of his Christian work to do all that he can for the development of the silk producing industry, in this way helping on the fight against tobacco. He told me at the time of my last visit that it was his fixed life purpose to develop a meeting in his native town and erect himself a simple meeting house.

Plans have just been made for getting together these scattered Christians in Shimodate, together with the Christians and inquirers of that town for a meeting once a month, at which time I plan to visit the place and give them such help and encouragement as I can.

The first year after T. Mishima took up the work in that place he felt it was very hard, as he could see few results, but I am glad to be able to assure those who have given and prayed for the work there, that the seed sown is now beginning to bear fruit.

A review of the above reveals the fact that T. Mishima is working regularly in five places outside of Shimodate, and that he has a band of five self-supporting lay-worker assistants. There is also the beginning of a Monthly Meeting there. But what are they amongst 60,000 who know not the way of salvation? They are a strong little band who need our prayers, sympathy, and encouragement.

Going to Ramallah

We have the following letter from A. Edward Kelsey, which will be of interest to all readers of the AMERICAN FRIEND. He and his wife are spending a few days in the East before sailing on January 13th:

It is with great joy that my wife and I set our faces toward the Holy Land, again to take up the work in which American Friends have been interested for over forty years.

Scores of Friends from different parts of this country and England have visited our mission and shown a warm interest in the work for the uplifting of the boys and girls of Palestine.

We feel that a crisis may be just before us. With the Balkan war still unsettled, we know not when or where the smoldering fires of religious fanaticism may break forth, but we do know that the One who planted and watered the fruitful vine at Ramallah and has blessed it in so many ways will guard and care for it still.

We are hoping that the much desired and greatly needed building for our Boys' Training Home may be erected during the coming summer, and that soon we may offer to our boys the splendid advantages that the girls have so long enjoyed.

We sail from New York on the Austro-American "Oceania" on January 13th for Pateas, Greece, and hope to reach Ramallah by February 7th. We bespeak the prayers of our friends for the prosperity of the work at this critical time.

A. EDWARD KELSEY.

FROM THE BOARDS OF THE CHURCH.

Social Service Board

The board which was appointed for this department by the Five Years Meeting expects during the winter to perfect in detail a plan of campaign for pushing forward this part of the work of the church, and we are hoping that the general secretary, soon to be appointed, will give part of his time to this very important line of activity.

That Friends may see what are some of the tasks which are calling for dedicated Christian workers all over the world, I am giving here an outline of the Social and Industrial Creed which was adopted in Chicago a few weeks ago by representatives of 150,000 churches in America.

What Churches Must Stand For.

"The protection of the family, by the single standard of purity, uniform divorce laws, proper regulation of marriage, and proper housing.

"The fullest possible development for every child, especially by the provision of proper education and recreation.

"The abolition of child labor.

"Such regulation of the conditions of toil for wo-

men as shall safeguard the physical and moral health of the community.

"The abatement and prevention of poverty.

"The protection of the individual and society from the social, economic, and moral waste of the liquor traffic.

"The conservation of health.

"The protection of the worker from dangerous machinery, occupational diseases, and mortality.

"The right of all men to the opportunity for self-maintenance, for safeguarding this right against encroachments of every kind, and for the protection of workers from the hardships of enforced unemployment.

"Suitable provision for the old age of the workers, and for those incapacitated by injury.

"The right of employes and employers alike to organize, and adequate means of conciliation and arbitration in industrial disputes.

"A release from employment one day in seven.

"The gradual and reasonable reduction of the hours of labor to the lowest practicable point, and for that degree of leisure for all which is a condition of the highest human life.

"A living wage as a minimum in every industry, and for the highest wage that each industry can afford.

"A new emphasis on the application of Christian

principles to the acquisition and use of property, and for the most equitable division of the product of industry that can ultimately be devised."

Recommendations by Five Years Meeting.

The following recommendations were made by the Commission on Social Service, and were adopted by the Five Years Meeting in October:

1. We request that the Five Years Meeting appoint a Social Service Board, consisting of one member from each Yearly Meeting, whose duty shall be to prepare or suggest social service literature for the advancement of the movement in our church, and to assist in every way possible the organization of Social Service Committees in subordinate meetings throughout the country.

2. We urge that all superintendents of Evangelistic and Church Extension work, whether of the Five Years Meeting or of Yearly Meetings or Quarterly Meetings, and also Pastoral Committees of local meetings, make themselves familiar with the great lines of social service work which is being carried on by the leading denominations of the Christian church, and that as far as possible they prepare themselves for the practical extension and promotion of this part of our religious mission in the world.

3. We would encourage the formation of Social Service study groups in all meetings where there is sufficient interest to make them successful. The study should be carried on both by the use of Social Service books and literature, and by the actual investigation of the economic, social and moral situations in the neighborhood. We recommend the following books for the early stages of the study:

(a) Rural Problems: Warren H. Wilson's "The Church in the Open Country"; K. L. Butterfield's "Chapters in Rural Progress," and "The Country Church and the Rural Problem"; "Report of the Country Life Commission" (Senate Document No. 705); Charles Road's "Rural Christendom" and McKeever's "Farm Boys and Girls."

(b) Social Service in General: Peabody's "Jesus Christ and the Social Question"; Jenk's "Social Teachings of Jesus"; Rauschenbusch's "Christianity and the Social Crisis"; Henderson's "Social Duties from a Christian Point of View," and Batten's "The Social Task of Christianity."

The Study Group should furthermore select some definite situations of the neighborhood to investigate for itself. If it is in a city community, the investigation can be carried on through cooperation with some of the organized agencies of social relief. If the Study Group is in a rural community, it should seek the advice and direction of some trained expert social worker. Such expert helpers are now within easy reach of most communities. The state Y. M. C. A. secretary, or the secretary of Organized Charities, or the state secretary of the Federation of Churches, can in most cases supply or recommend someone who will give local Study Groups expert directions in the work of experimental investigation and in suggesting meth-

ods of relief or of improvement of conditions. As rapidly as possible the Group should develop its own leader or leaders and its own experts. But in every community where it is possible to do so, the Group should get into cooperation with the Social Service committees of other denominations, or with other community organizations, and work toward bringing all the social and moral forces into union for the common purpose.

4. One of the important pieces of Social Service work which Monthly Meetings, particularly those in rural districts, may undertake through a Social Service committee, is the provision of a trained district nurse for the neighborhood, or for a territory including a number of neighborhoods. The trained nurse should, in every instance, be a devoted Christian, a woman able to raise the tone of the home and domestic life in the families she visits, and skillful to minister to the spiritual life as well as to the body. Where Monthly Meetings through their Social Service committees undertake this far-reaching service, it is very important that they should cooperate with other social agencies in carrying it through and that the money needed for the undertaking should be solicited from the entire community that is to be benefited.

5. Another type of Social Service activity which lies within the scope and power of very many Monthly Meetings, or Congregational Meetings, throughout the country, is the formation of clubs or other organizations for guiding the play and recreation of boys and girls. The club or organization should, of course, not be confined to the boys and girls who are members of the meeting. It should be for the whole neighborhood, as should all Social Service work, and it should be so directed and managed that it will lead the boys and girls not only into healthier activities for body and limb, but also guide them unconsciously into living connection with the church.

6. Finally, we cannot too strongly advise all who engage in these newer forms of activity for the betterment of individuals and of society, and for the increase of the scope and life of the church, not to *substitute* these activities for the evangelistic and prophetic mission of the church. The true Church of Christ has both these missions to perform, and it must not drop one in order to do the other. Men need a radical transformation of heart, and no program of social service can take the place of conversion to God and re-birth. They also need the health and inspiration that come from spiritual worship and ministry, and no efforts to relieve the pressure of poverty and disease and wrong environment can take the place of inward religion and spiritual experience. But as was said two thousand years ago, so it may be said now, "This ought ye to do and not to leave the other undone." Both missions of the church belong together, and should not be sundered. One assists and supplements the other, as breathing and heart-beating do in the body. The best way to reach human hearts with the appeal of the Gospel is to touch the deep springs of life that are common to all humanity, and

this can be done through wise and well-directed forms of social service.

In many of our great cities the electric light and power companies display at night on their lofty skyscraper buildings brilliant electric signs which flash out across the city the words, "Public Service; Light and Power." Our desire is that all local churches, whether in city or country, may make that their motto, and their constant aim, that they all may aspire to fulfill their double mission for which Christ wrought and for which he died—that each church may be a *live center* in the world for "public service, light and power."

RUFUS M. JONES, *Chairman.*

Haverford, Pa.

Bible School Board

The Bible School work is rapidly taking front rank in the church as the most efficient means of winning the lost and building up the church. It is a slow, steady, but never failing method of recruiting the church with the very best material to be found in the community. It takes the child and uses preventative rather than reformatory means of character building. The child thus grows up in the nurture and admonition of the Lord in the church, and is led to accept Christ as its Savior by its teacher or parents before it has wandered away into sin.

While the Bible School reaches many children and wins them to Christ and the church, it can never take the place of the revival meeting. The two methods of work are needed and should work together harmoniously, winning all who can be reached in both ways.

At the last Five Years Meeting the subject of Bible School work took a prominent place among the problems to be solved by the Friends Church. The interest was such that a board was created and instructed to push the development of Bible School work and literature as rapidly as possible. The board consists of two members from each of the thirteen yearly meetings constituting the Five Years Meeting, one of the two being the head of the Bible School work in his own yearly meeting. Thus created the board will do all in its power to unify and promote the highest interests of the Bible School work among Friends in America.

The board has organized with the following officers: President, Richard Haworth, Fairmount, Indiana; Secretary, Wilbur K. Thomas, Boston, Massachusetts; Treasurer, Ancil E. Ratliff, Fairmount, Indiana. Other members of the executive committee, William J. Sayers, Poughkeepsie, New York, and Alice E. Pennington, Newmarket, Ontario, Canada.

The executive committee in its organization proposes to push five departments of work as follows: Primary, Alice E. Pennington; Secondary Division,

William J. Sayers; Adult Department, Richard Haworth; Teacher Training, Ancil E. Ratliff; Graded Work, Wilbur K. Thomas.

Leaflets are being prepared explaining all these departments, and will soon be ready for distribution on application to the head of the department, or to the General Secretary, Wilbur K. Thomas, 12 Hazelwood Street, Roxbury, Boston, Massachusetts.

The board is also preparing to introduce as rapidly as possible the International Graded Lessons, as decided by the Five Years Meeting, for the primary, junior and intermediate grades. Ninety-three schools were reported at that time as using the graded work. It is hoped that all schools will adopt this work as prepared by the International Lesson Committee, and now being rapidly introduced everywhere. Our board is preparing to fill all orders for these lessons, and expects to issue the above grades with the Friends' imprint as soon as we can complete the arrangements.

If all schools now using the graded work will order through our own Bible School board, and others will do the same as rapidly as they introduce the work, it will greatly assist in building up this department and centralizing our efforts. It is gratifying to report that several schools have already placed their orders for the graded supplies with the board. Each yearly meeting superintendent can greatly facilitate matters by sending our secretary a list of all bible schools in the yearly meeting and urging that they order all graded work through our board.

As more and more of the graded work is introduced into a school, it creates a greater need for some kind of general supplementary work. This was anticipated by the Five Years Meeting and is being met by the board. Two pamphlets are being prepared covering the history and government of our denomination, and will be published as soon as the board can get them in readiness. For the history about twenty of the representative characters of our denomination have been chosen by some of the most scholarly Friends in England and America. These biographical sketches, now being written up, will present a connected history of our denomination from the beginning to the present time.

The church government pamphlet will present our forms of church government and doctrine. These will be written up in such form as to be suitable for junior and intermediate study, general exercises, study classes or simply home study.

Members of the executive committee are also planning to visit workers' assemblies, yearly meetings and quarterly meetings to give bible school addresses, conduct round tables, and assist generally in unifying and promoting Bible School work. If any vicinity feels the need of assistance, the board solicits correspondence, and hopes to be able to give the needed help.

RICHARD HAWORTH, *President,*
Fairmount, Indiana.

WILBUR K. THOMAS, *Secretary.*
12 Hazelwood Street,
Roxbury, Boston, Mass.

Current Items of Interest to Friends

Revival services have recently been held at Hynes, Iowa, resulting in a number of conversions and sixteen accessions to the meeting.

Stephen M. and Adeline H. Hadley, of Oskaloosa, Iowa, have announced the engagement of their daughter, Jeannette, to Alexander C. Purdy, of Hartford, Connecticut.

The Board of Managers of Union Bible Seminary, Westfield, Indiana, have sent an appeal to the pastors in Western Yearly Meeting, asking for better support of that institution.

Frank Stafford, pastor at Hopewell, near Dana, Indiana, has recently engaged in a very fruitful revival effort at Lamong, Indiana, in which about thirty souls professed definite blessing.

Oskaloosa, Iowa, Quarterly Meeting raised \$50.00 to pay the passage of Eva Allen, a missionary to Jamaica, who takes the place of Mary White, who has been ordered home on account of illness.

The visit of Charles Tebbetts to the November Quarterly Meeting at Bloomington, Indiana, and to some of the local communities, is yielding fruitage in larger missionary activities in at least some of the meetings.

A. Edward Kelsey, who sails for Ramallah, Palestine, on January 13th, attended the Washington City Meeting on December 29th, and rendered acceptable service. Mrs. Kelsey addressed the Christian Endeavor Society in the evening.

William P. Harvey, formerly of Clarksville, Ohio, but now of Columbus, who is in his eighty-sixth year, and is suffering much day and night, writes that he finds nothing to comfort him in his old age and sickness, except his Bible, peace of mind, and a hope of Heaven and rest.

Dr. M. F. Woodard and Nathan Pickett, of Bloomington, produced their stereoptican missionary entertainment entitled "John Chinaman at Home," early in December, to a good sized audience at Rush Creek Meeting, Parke County, Indiana. They also gave another entertainment at Bloomington the following evening.

At the time of Poughkeepsie Monthly Meeting on December 19th, tea was served prior to the gathering, and about one hundred and twenty members assembled. Four persons were received

into membership. Following the business meeting, Joseph Elkinton, of Moylan, Pennsylvania, gave a helpful address on "Worship, Yesterday and Today."

Penn College, Iowa, was honored this Fall in the announcement that Jens Jensen, a member of the Junior class, had taken the third prize of one hundred dollars, in the Harris Political Science Prize Contest. This competition includes all the universities and colleges of six states in the upper Mississippi Valley. Mr. Jensen's paper dealt with "Workmen's Compensation and Employers' Liability."

President Taft has appointed Daniel Smiley on the Board of Indian Commissioners, in place of his brother, Albert K. Smiley, recently deceased. The latter was appointed first to the position by President Grant, and has served continuously since that time until his recent death. The new appointee has been interested in the welfare of the Indians for a good many years, and the action of the President is exceptionally appropriate.

New Garden Monthly Meeting, North Carolina, was held December 28th. The meeting was lively in interest and one member was received by certificate from the Methodist Church. Her daughter, a member of the Senior class in Guilford College, became a member by request a year ago. Four others were received by request. By request the membership of Alice Woody Lindley, daughter of John W. and Mary C. Woody, lately married to Alva Lindley, was transferred to Baltimore Monthly Meeting.

For the first time in a number of years, all the meetings of Bloomingdale Quarter, Indiana, are supplied with pastoral care. Enos Harvey is located at Bloomingdale, where he also gives Bible instruction in the academy. Elizabeth Murphy has Coloma meeting, where they have recently enjoyed a very blessed revival. George N. Hicks is located at Marshall, and gives half his time to Friends Chapel Meeting, Scotland, Illinois. Martilia and Mary A. Cox have jointly the three meetings of Rush Creek Monthly Meeting, being located at Tangier, and Arthur Haworth has care of the three meetings of Providence, being located at Farmersburg.

Friends of Poplar Ridge Meeting, near Carmel, Indiana, have just completed a seven-room parsonage, well furnished.

Three acres of ground are included in the tract belonging to the building. The entire cost of the house including barn was \$2,250, every dollar of which was guaranteed, and the pastor and family had moved in before it was dedicated. Friends and a number of others subscribed freely, and not a festival or rummage sale was held to obtain the money. On December 12th the building was dedicated. Morton C. Pearson, of Indianapolis, preached a very appropriate and impressive sermon from the vision of Isaiah LX, 13, "I will make the place of my feet glorious." A bountiful dinner followed, after which the company repaired to the parsonage to view it, and then to dedicate it. It was an inspiring occasion throughout. Friends are very thankful to God for His special blessing on the work, and grateful to everyone who in any way contributed to its success.

West Branch, Iowa, Christian Endeavor Society listened with great interest, Sabbath evening, December 22, to an address by Ernest Dewees, who gave a report of his last summer's visit to England. He was one of the privileged fifteen young Friends who sailed on the Merion, July 27. His description of the trip, and his observations concerning the English Friends were much appreciated. The Endeavor Society has decided to devote one meeting per month to Quaker "Round Table" work. The regular series of Endeavor topics, "The Ideal Christian," will be paralleled by a series entitled "The Ideal Quaker." These meetings, which will be devoted to well known biographies of early Friends, will be in charge of the pastor, Walter R. Miles.

Oak Grove Seminary, Vassalboro, Maine, is passing through one of the most interesting and promising years of its history. Aside from its splendid effort to secure the endowment, without which it cannot go on, the work of the school is flourishing in every other respect. The new agricultural course is proving a marked success, and a special ten weeks' course in the Winter term is to be given in this department. The Quaker "Round Table" is having an influence beyond the hopes of its founders, and the religious atmosphere of the school never was so wholesome. A real "revival" among the students has broken out spontaneously without special preparation. The school has all the students

it can accommodate, and all the departments of work are in good running condition. The students have the benefit of one of the best gymnasiums in the State of Maine, so that they secure that all-round training of body, mind and soul necessary to all adequate education.

The death of Elvira Hester Parker, announced in this issue, removes one who for many years was an active Christian worker in Kansas Yearly Meeting and elsewhere. She was a life-long member of the Friends Church, was educated at Vermillion Grove Academy and Earlham College, and was interested in every form of Christian activity, especially educational, temperance reform and Sabbath-school work. During the hard times in Kansas, she visited Eastern Friends, and solicited the money which cleared Haviland Academy of debt. She served as clerk of Haviland Monthly Meeting, Haviland Quarterly Meeting, and as reading clerk of Kansas Yearly Meeting. She was also president of the Kansas State Sunday-school Association. In 1885 she married B. Franklin Parker, of Carthage, Indiana, and lived for a time at Argonia, Kansas, moving later to Haviland, where they lived most of the time for more than twenty years. Three years ago they moved to Paonia, Colorado, spending last winter in San Diego, California. Mrs. Parker was "one who lifted," never "one who leaned." She will be greatly missed, both by the church and a large circle of friends.

Work on the new meeting house at Oskaloosa, Iowa, is progressing steadily. If the present mild winter weather continues, the building will be enclosed by the end of January. As the outlines of the structure appear, it is becoming more evident that the Friends of Iowa Yearly Meeting and of Oskaloosa Monthly Meeting, who are cooperating in the enterprise, will soon have a place of worship which will not only be convenient in every way, but a distinct addition to the architecture of the city. The building is in pure Colonial style. The walls are in three tones of the rough ivory Matt brick, with trimmings of Bedford limestone. The roof is of red asbestos tile shingle. On the north and west the entrances are adorned with pillared porches in the simplest late Classic style. The windows, following the Colonial idea, are in small squares, with either two or three panels to the opening. The glass will be in delicate tints, without pictorial features, but relieved by simple conventionalized patterns. The color scheme of the window-glass and the walls will be set by the character of the finished woodwork, which will be in

ivory white enamel, with mahogany colored mouldings and furniture. The building is expected to accommodate about nine hundred persons.

British Columbia Quarterly Meeting was held at Victoria, December 14 and 15. Charles and May Replogle attended as fraternal delegates from Puget Sound. This being the first sitting of British Columbia Meeting, since its institution in July, the occasion was felt to be an important one, and a good number of Friends were present from different points. Charles and May Replogle had been conducting meetings in Victoria for some days prior to the Quarterly Meeting. Their messages were much blessed and several of our members, young in life, definitely consecrated themselves to the service of our Lord and Master. One session was devoted to considering "Christianity and Militarism," and how Friends can best combat the growing military spirit in the west. As an outcome, it is hoped that a strong peace movement will be inaugurated at Victoria and Vancouver. At the business session, fraternal delegates were appointed to attend Puget Sound Quarterly Meeting at Everett in February. It was decided that for the present it was not needful to hold British Columbia Quarterly Meeting oftener than twice a year, and the next was appointed for Vancouver, April 26 and 27 next. Charles and May Replogle gave interesting accounts of the late Five Years Meeting. Sabbath afternoon was devoted to the children. A public address on the "Message of Quakerism" by Charles Replogle concluded the program of the meeting.

The following is the copy of a Minute of British Columbia Quarterly Meeting held at Victoria, December 14, 1912:

"The position of our Friends in Australia and New Zealand in connection with the Defence Act and other measures existing, having for their purpose the compulsory training in military drill, has claimed our earnest attention and sympathy. Holding at this time our first Quarterly Meeting in British Columbia, we have been considering in its various aspects the subject of 'Christianity and Militarism.' The growth of the military spirit in this part of the world is exceedingly marked, and it seems as though Friends in British Columbia may have to face a determined effort to introduce compulsory military service in Canada at no very distant future. We feel therefore, that between us there exists a special bond of sympathy, and as we claim your prayers for us, we likewise wish to bear your members in remembrance to our Heavenly Father, that

you and we may be kept steadfast to our principles of peace.

"Signed on behalf of the Meeting,

"EDWIN COVENTRY,

"LYDIA E. SCOTT-WALKER,

"Clerks."

"Nor doth the great king regard one gift above another, so long as all be white. And so do they keep the king's birthday."

With this sentence from the "Legend of Cathay" as a basis the service called "White Gifts for the King"* was used this year in the Christmas observance of the Friends' Bible School at Washington, D. C. The idea of giving to others was emphasized throughout the entire service of song, recitation and story, and practically all the decorations and gifts were white. The fir tree held a central position in the room and at its base were placed the gifts of the classes. Each class in the school decided for what purpose its contribution was to be used and kept its gift a secret until the evening came.

The classes of the Primary Department gave ivory soap and bags of sugar. The Juniors marched in with packages of "Cream of Wheat," wearing white caps and reciting an appropriate verse. These gifts were all taken the next day to Bruen Home for Children. The Intermediate Department chose oranges for its gift, and carried them to a children's hospital. The Young People's classes united and gave ten dollars to a destitute family, recommended by the Associated Charities of the city, and the Men's Bible Class raised twelve dollars for a similar object. The latter contribution was presented in silver quarters on a white banner, outlining the words "Men's Class." The Home Department and the Women's Bible Class with its donation of ten dollars, purchased warm undergarments and tooth brushes for Bruen Home.

The membership of the school averages only about fifty, and the outcome of the effort is most encouraging. The interest was far greater than in the usual Christmas gifts received by the children themselves, and the influence cannot fail of far-reaching results.

* "White Gifts for the King," by Phoebe A. Curtiss, Meigs Publishing Company, Indianapolis, Indiana.

WANTED

* We want 3,000 new subscribers for the AMERICAN FRIEND by April 1 next. If we reach this limit, somebody must get busy in every community. Will not pastors, leaders of Young People's Societies and other interested Friends see that every family is invited to subscribe?

Born.

SMITH.—To Fred E. and Mary Lawrence Smith, Fountain City, Indiana, December 10, 1912, a daughter, Marjorie Helen.

TATUM.—To Walter L. and Ethel B. Tatum, of West Branch, Iowa, December 23, 1912, a daughter, Mary Eloise.

Died.

COFFIN.—Hazel Painter Coffin, wife of Charles L. Coffin, was born near Spencer, Iowa, September 22, 1884, and died at Fairmount, Indiana, December 4, 1912, aged 28 years, 2 months and 12 days. She was always interested in the various activities of the church. She graduated from Penn College in 1907, and on December 24 following, was married to Charles L. Coffin, who for two years was principal of Vermillion Grove Academy, serving in a similar position at Fairmount Academy since that time. Funeral services were held at Pleasant Plain, Iowa, on December 8, and were conducted by President D. M. Edwards, of Penn College.

FELL.—At Venice, New York, December 3, 1912, Elmer M. Fell, son of John and Lydia Powell Fell, died, aged 51 years, 10 months and 2 days. He was a member with Friends, strong in his religious views, and earnest regarding the salvation of men. For some time prior to his last illness, he conducted a mission work in the city of Auburn. Funeral services were conducted at Auburn, by Fred L. Ryan. Interment was at Poplar Ridge in Friends Cemetery.

FLAGLER.—Mary R. Flagler, widow of Paul Flagler, died at her home in Poughkeepsie, New York, December 23, 1912, in her eighty-second year. She was a consistent member of Friends, and active until failing health a number of years ago compelled her to retire. The funeral was held on the 29.

KEYS.—Sarah Keys, daughter of William and Hannah Mills, was born August 4, 1840, near Vermillion Grove, Illinois, and died at her home at the same place, December 4, 1912. She leaves her husband, Levi Keys, and an only child, Nora. She grew up under Christian influences, and was converted when a young woman, and united with Friends. She was patient in suffering, and her last testimony was that her Savior was with her.

PADDACK.—William A. Paddack, son of Benjamin F. and Mary S. Paddack, was born near Liberty, Indiana, November 30, 1839, and died at Whittier, California, December 15, 1912. He leaves a wife, one sister, Mary T. Barker, of Orange, California, and a brother, Charles C. Paddack, of Linden, Indiana.

He formerly lived at Thorntown, Indiana, later at Springdale, Kansas, where he married Lydia C. Newby, and where he lived for twenty years, and still later at Orange, California, where he resided until failing health compelled him to give up active work.

PARKER.—Elvira Hester Parker, wife of B. F. Parker, and daughter of Robert and Mary W. Hester, was born at Vermillion Grove, Illinois, May 5, 1861, and died in the hospital at Salida, Colorado, October 31, 1912. She was laid to rest at Paonia, Colorado. She was always active in church and temperance work. She leaves a husband, mother and two brothers. Further notice is given elsewhere in this paper.

SAMMS.—Rhoda E., wife of W. P. Samms, of Enterprise, Oregon, peacefully passed from works to rewards December 16, 1912, aged 74 years and 8 months. She was a life-long and faithful member of the Society of Friends.

HOWARD.—Richard, son of John and Anna Howard, was born in Richland, Iowa, October 13, 1844, and died at Lawrence, Kansas, December 28, 1912, after a lingering illness of several months. He was a birthright member of the Friends church, and always maintained an active interest in Christian work. He was a loving husband and father, a kind neighbor, and being of a sunny disposition, was beloved by all. During his illness he spent much time in prayer for himself and family. He leaves a wife, two sons and two daughters.

SMALL.—At the home of his daughter, Mrs. William Coffin, near Springdale, Kansas, James G. Small died December 26, 1912, aged 85 years. His wife, Ann W. Small, died a little more than a year ago. Both were life-long and useful members of the Friends Church.

STANDING.—Margaret Emily Standing, daughter of John and Clarissa Standing, was born at Crawley, Sussex County, England, and died at Lawrence, Kansas, November 27, 1912. She came to this country with her parents when a small child. She was a birthright member with Friends, and was converted in early childhood. Educated at Hesper Academy, Kansas, she later became a teacher among the Indians, being principal nine years of the Indian school at Fort Lapwai, Idaho, and later was teacher for eleven years at the Crow agency in Montana. She has always been active in Christian work, and her Christian character has been a constant testimony for her Savior. She is survived by her mother, one brother and five sisters.

Mohammedanism is making converts in Africa at the rate of 43,000 a year.

Bible School Lesson

JANUARY 19.

TOPIC—MAN'S FIRST SIN.

LESSON—Genesis III, 1-12; 22-24.

GOLDEN TEXT—"Everyone that committeth sin is the bondservant of sin."
—John VIII, 34.

The Christian Endeavor

JANUARY 19.

TOPIC—"How can we better our prayer meetings?"—Matthew XVIII, 18-20.
(Led by the prayer meeting committee.)

The report of the bureau of immigration for 1912 shows that 1,017,155 foreigners came to our shores, while 615,292 aliens returned to their European homes, leaving a net gain in our population from this source of only 401,863 as compared with 518,085 in 1911 and 817,619 in 1910.

The Presbyterians have more than doubled their membership in Chicago in the last twenty-two years. They now have 30,807 communicants.

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Ever read the above letter? A new one appears from time to time. They are genuine, true, and full of human interest.
—Advt.

Pocket Almanac 1913

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• • • World News • • •

The American church in Berlin ministers to an American constituency of 10,000.

The Budapest Austria City fathers have established stores to stop the high cost of living.

The latest report shows that 860,294 names are on the pension rolls of our government.

As one result of the recent election in Cuba, it is said that an end is to be put to dueling.

It is said that there are more pilgrims in the Holy Land from Russia than from any other country.

Wm. Corcoran Eustis has been selected chairman of the inauguration committee at Washington.

The Congregationalists have more than two hundred missionaries in Turkey and the Balkan States.

Presbyterians in New York operate churches for Italians, Bohemians, Magyars, Chinese, and Lithuanians.

Three hundred thousand babies die annually in the United States before they reach the age of one year.

The Argentine Republic is the largest purchaser from the United States of agricultural and woolen furniture.

During 1911-1912, there were 4,856 students from foreign lands in our American colleges and universities.

The latest scheme of the British suffragettes with destructive tendencies, is to spoil mail in the street letter boxes.

A recent census in Germany discloses the fact that 61.59 per cent. are Protestants, 36.69 per cent. are Catholics, .44 per cent. other than Christians, and .95 per cent. are Jews.

THE NEW AMERICAN FRIEND

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THE SUBJECT MATTER

Certain important features will characterize the subject matter of this paper:

1. It will be the aim to have a special message from two or more of the denominational boards each week, these to be supplemented frequently by substantial articles, which will bring an enlarged vision of our departmental work.
2. Special attention will be given to the activities of the Church, and Yearly Meeting news of interest to all.
3. A page or more will be devoted each week to the consideration of world-wide and nation-wide subjects of a moral, civic, economic and religious nature, that will be suitable in a religious journal.
4. The customary space will be given to contributed or selected articles, messages for the children, and other matters of a general and special nature, which should find place in a denominational periodical.

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The American Friend

Old Series.
VOL. XX. No. 3.

FIRST MONTH 16, 1913.

New Series.
VOL. I. No. 3.

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BE WITH ME, LORD!

Through every minute of this day
Be with me, Lord!
Through every day of all this week
Be with me, Lord!
Through every week of all this year
Be with me, Lord!
Through all the years of all this life
Be with me, Lord!
So shall the days and weeks and
years
Be threaded on a golden cord,
And all draw on with sweet accord
Unto Thy fullness, Lord;
That so, when time is past,
By grace, I may at last
Be with Thee, Lord!

—JOHN OXENHAM.

PUBLISHED WEEKLY BY THE FRIENDS PUBLICATION BOARD AT RICHMOND, INDIANA

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Editorial Comment Upon Current Topics of the Day

The continued uncertainty over the peace conference now meeting in London, to determine the future of the Turko-Balkan difficulty is depressing. Turkey seems disinclined to recognize the weakness of her position. All lovers of peace have strongly deplored this recent resort to arms, but now that blood has been shed, it is hoped in the interests of Christian civilization that the power of Turkey will not be restored.

* * *

The pardoning power as exemplified recently upon an extensive scale by the Governors of Arkansas and South Carolina, savors somewhat of the sentimental if not of the political. The end of all justice should be reformation, and the power to pardon those convicted of crime is frequently the very means necessary to insure permanent reformation. But this power when abused only brings the law into disrepute, and the safety of society is threatened.

* * *

The trial and conviction of certain Ohio legislators for bribery in connection with certain legislation should have a wholesome effect in safeguarding more surely the interests of the public. All too frequently in legislative halls and in city councils, public interests are sacrificed by the liberal use of money. To the extent that functions of government are used to serve selfish and sordid ends, popular government is threatened and the foundation laid for chaos and anarchy.

* * *

The remarkable progress which wireless telegraphy is making is one of the marvels of this century. On Christmas Day, for the first time in history, the station at the Mare Island navy yard on the Pacific coast, flashed an appropriate greeting across the continent, and was caught by the new station at Washington City. A few days later this latter station "picked up" the station at the "Eiffel Tower" in Paris. No one can know the limit to which man's ingenuity can harness the forces of nature for the accomplishment of material ends.

* * *

Treaty relations between the United States and Russia ended on January 1. For the first time in eighty years, these two countries are without an agreement to govern their trade relations. The

situation is the outgrowth of the disturbance relative to Russian treatment of the Jews, which was widely discussed some months ago in this country. A way should be found speedily to reach an amicable adjustment, for so long as the present situation is continued, the slightest misunderstandings might easily give rise to more serious results.

* * *

Occasionally we hear of successful local movements to reduce the cost of living as applied to certain commodities. Witness the recent sale of two million eggs by the Philadelphia Housekeepers League, resulting in lowering the price of eggs materially throughout the city. It may be that ultimately the people themselves will have to become a trust to protect themselves against existing combinations. It will not be a far cry from the government ownership of utilities to government control over food stuffs. The desirability of either is quite another question.

* * *

The President seems to have made a practical suggestion when he recommended that cabinet officers be given seats in both the House and Senate. Hours and even days of debate are practically wasted over departmental mysteries, which could easily be cleared up, if the cabinet officer having charge of the subject in question were present. There will be objection probably that the proposal brings too closely together the executive and law making departments of the government. But why should these hold each other at arm's length, when they have so much in common? The proposition is not likely to receive practical attention just yet, but there is much in the recommendation that may ultimately develop into plans for greater efficiency on the part of both departments.

* * *

A live international question has grown out of the decision relative to the collection of tolls upon vessels passing through the Panama Canal. It is insisted that there is no discrimination, and that an equitable rule has been agreed upon, by which American coastwise shipping can use the canal free, while all other shipping must pay toll. Great Britain has protested this action as a violation of treaty agreements, but it is announced that the United States Senate will refuse to have the question

submitted for arbitration by the Hague International Court. Diplomatic consideration of the matter has entered upon its first stage, but it will be to the lasting discredit of the American government if it shall hold out permanently against arbitration. The more sure we are of the justice of the position taken by Congress, the more ready we should be to have the case settled by the Hague Tribunal. If the equity of our course is open to question, a court of arbitration should review the case in all its details, that we be saved from a colossal National sin. It is a good time to let our national senate hear the voice of the Christian public in no uncertain tones.

* * *

The English are preparing to celebrate upon an elaborate scale the centenary of Anglo-American peace in 1914. A committee has just proposed that a monument to George Washington be erected either in Westminster Abbey or in Westminster Hall adjoining the House of Commons. It is also proposed that the ancestral home of the Washingtons in Northamptonshire be purchased, and that an organized effort be made both in England and America to promote mutual affection and good will among the English speaking peoples. The English Premier has pledged his support and that of the government to the project, while Earl Grey has announced that the proposal to erect monuments in England, America and the British colonies to commemorate the centenary has met with the approval of the committee. Simultaneously an American Committee appointed to consider the same question, has made public an invitation to the British Committee to become the guests of the Americans at a conference in New York next April. It is suggested by Senator Root that all human activity throughout the English speaking nations cease for five minutes at the opening of the celebration. It is proposed to erect a monument to Queen Victoria and a bust of Chatham in Washington City. A Canadian Committee is also co-operating in the plans for this fraternity of effort. What an example for the nations of the earth! Why may not these plans be the beginning of a movement that will emphasize the brotherhood of all nations, and thus usher in a reign of universal peace?

THE AMERICAN FRIEND

DEVOTED TO THE INTERESTS OF QUAKERISM IN AMERICA.

S. EDGAR NICHOLSON, Editor and Manager.

Old Series.
Vol. XX. No. 3.

RICHMOND, INDIANA, FIRST MONTH 16, 1913.

New Series.
Vol. I. No. 3.

Being Burden Bearers Together

"Bear ye one another's burdens, and so fulfil the law of Christ."

As the statement of a social service creed for all Christian philanthropy, this stands as the masterpiece of the ages. It means continuity of purpose, co-ordination of effort, fraternity of faith, the sympathy of a brotherhood. It reveals a community of interest, it establishes the family relationship, it stamps with approval a real fellowship of soul among all believers who have become joint-heirs of the Kingdom with Jesus Christ.

In the larger fellowship of all who are servants of God, credal walls are no longer to mark the boundaries of hostile camps. "For one is your Master, even Christ; and all ye are brethren." In that more intimate denominational fellowship which characterizes those of the same household of faith, the responsibility of burden bearing together is even more strongly emphasized. Jealousy, bickering, schism, false witness have no place in the Christian Church. "If a man be overtaken in a fault, ye which are spiritual, restore such an one in the spirit of meekness; considering thyself, lest thou also be tempted."

But the text is not to be considered alone in its application to the errors of life, nor yet the sorrows and trials to which the flesh is heir. In a broader sense, the text is a call for team work in fulfilling the mission of the church. "For we are members one of another." No man liveth to himself. All men have not the same gifts, but it takes all the gifts of all the members to make a church which can meet all the needs within the circle of its influence.

The waste of energy in Christian activity is appalling. There is so little pulling together. A few bear the burdens, and consume their energies in the toiling, while others balk and refuse their share of the load. Team work in football spells victory, no more surely than team work in a local church will stir a neighborhood with the zeal of religious interest.

Being burden bearers together will solve the problems of many a discouraged congregation. By this token a community or a denomination may enlarge the horizon of its activities, for it is by such concert of action that we "fulfil the law of Christ."

The Symposium on the Five Years Meeting

We offer no apology for continuing for a brief period the Symposium on the interpretation of the Five Years Meeting, now running in the AMERICAN FRIEND. An explanation of the editor's purpose, however, seems to be appropriate.

The gathering in October at Indianapolis not only marked an epoch in Quaker history, as has been so frequently remarked, but in the judgment of many it marked the beginning of a larger life for the denomination. For its own sake, therefore, as being probably the most important event in the annals of our church on this side the Atlantic, it is due our membership and our future activities, that its interpretation be given in all its varied meanings.

The danger has been imminent ever since the adjournment of that meeting, that its spirit would be wasted before it had opportunity to be assimilated in the lives of all our scattered membership. This spirit of unity and fraternity, of aggressiveness and determination, of construction and organization was too

valuable to be lost. It deserved to be incorporated into our literature, while its freshness yet enveloped the minds and hearts of the delegates.

Then, too, it is worth while to have this many-sided picture of the Five Years Meeting for the sake of our church Boards. Organization is important only as it serves some useful purpose. This symposium will not only furnish meat for the Boards to assimilate, but it will prepare the great body of the church to follow the lead of the Boards in live, aggressive movements, that in the final analysis will mean the enlargement of the horizon of our existence as a religious body.

Next week we will hear from some of the younger delegates, and the week following we will get the vision of some of the women who helped to make the Five Years Meeting what it was. All these utterances, and more that may be offered voluntarily, are putting into our literature the record of one of the mightiest periods which the Society of Friends in America has yet passed through.

Responsibility in our Meetings for Worship

We will not have the inclination often to refer editorially to contributions which may be admitted to the columns of the AMERICAN FRIEND. The article by Augustus T. Murray in this issue, however, touches so much that is vital to the subject matter considered, that we cannot forbear expressing the hope that it will be studied earnestly and prayerfully by all of our readers. We are unable to give entire approval to all that the author has presented as the Quaker polity of the meeting for worship and the pastoral relationship thereto. While primarily dealing with the act and spirit of worship, we are impressed that the ideal has been emphasized over much, and the practical conditions which many meetings face have been too little recognized. We heartily endorse the teaching relative to individual responsibility in worship, and the freedom which every Friends meeting

should seek to protect. Some pastors will probably feel that there is a lack of sympathy with the perplexing problems which daily confront them. But after all, when every member of a congregation can be made to feel the obligation of entering into sympathetic co-operation with the exercises of the meeting for worship, the burden upon the pastor will be lightened many fold. The article in reality is an endeavor to adjust the fundamentals of Quaker worship to modern necessities in a way that will safeguard the essentials of each. Viewed and studied from that standpoint, the author has rendered a valuable service to the denomination which is now entering upon a new era of activity, in which the pastoral care of our modern meetings, and the historic freedom of vocal exercise in our seasons of worship, will need to be harmonized in a profitable relationship.

Editorial Notes and Comment

Coming Back Home

Friends generally, perhaps, do not know that in coming to Richmond, the AMERICAN FRIEND is virtually coming back home. During 1867 and 1868, a monthly periodical was published in Richmond by certain interested Friends, and bore the title THE AMERICAN FRIEND. It was devoted to the interests of the Society, but was discontinued after two years. The publication had the editorial supervision of the well-known Friends of those earlier days, Dougan Clark, Timothy Harrison, William B. Morgan, Eli Jay, Clarkson Davis and Mahala Jay.

Religion is too often made a matter of selfish enjoyment. Men are taught to make a profession of Christianity that they may escape the lashings of their own consciences. But religion ought to be of that positive kind that seeks by living to honor God and to help our brethren. Men are saved to serve, and not to be idlers in gardens of pleasure.

Men are not always wise in marking the place of greatest blessing. The world traces its richest legacy to a stable. The most sacred spots are where we are alone with God. It is the solitude oftentimes that establishes the best connections with the Infinite. The world needs more real heart communion with Jehovah.

Christ's spirit is at enmity with sin, but it cannot be at enmity with itself. Brethren in the church should stand unitedly against evil, but to reveal the spirit of hostility and bitterness among themselves is not Christ-like.

The first duty of a religious congregation is obedience to God. Its second duty is loyalty to one another for the sake of greater efficiency in serving Him. To become a member of the church, and then be a laggard in fulfilling its obligations is a dishonor to the Father, and unfair to the vows of Christian brotherhood.

It is not given to every one to know the intricacies of theology as defined by the world, but every one may find the way to be at peace with his God, if he but seek with all his heart.

Faith and prayer are the keys which unlock the store-house of God. Neither is complete without the other. Faith induces prayer, and prayer is an empty form without faith.

Religion is not a profession; it is something to be possessed. It is not a formula; it is a life. It is not a state of mind; it is real heart relationship with God.

Many a man prays to be delivered from temptation and then deliberately presents himself in the way of temptation. It is asking God to do an impossible thing.

The man who professes saintship, and then reveals the unforgiving spirit, makes a mockery of religion, and turns men away from the Kingdom.

The prayer of faith is the prayer that recognizes, "Thy will, not mine, be done."

The Meeting and its Pastoral Care

BY AUGUSTUS T. MURRAY.

The fundamental truth of Quakerism, as I understand it, is that God reveals Himself directly to the individual soul; that the soul is, or becomes, conscious of the relation in which it stands to the Divine Father; and that religion is the expression in life, and thought, and conduct, of this consciousness. We Quakers have ever held to the great truth that God is Spirit, and must be worshiped in spirit and in truth, and not by means of stated rites or conventional observances. Hence we have no formal creed, no prescribed form of service, no outward sacraments. We believe it impossible that formal rites or ceremonial observances can please God.

Our Quaker theory of worship is therefore a natural outgrowth from this spiritual conception of religion. In our view, worship to be real must be the conscious meeting of the individual soul with God. We go apart to commune with Him, to realize His presence, to listen for His message, and we do this both as individuals and as members of the whole body of worshipers. As individuals, it is at once our duty and our privilege thus to enter into communion with God, and as members of the worshiping body we may aid in creating an atmosphere of worship, which makes it easier for others, too, to enter into this blessed experience.

Quakerism has been consistent throughout its history in its protest against sacerdotalism. We recognize no class possessing priestly functions, and deny that God speaks only through ordained priests, and not directly to the soul. In this matter the experience of George Fox was fundamental and typical. We do firmly believe in the divine call to the ministry, and that this call may be extended to any devout believer; and hence this devout waiting upon God, which is the very soul of worship, has with us been accompanied by full liberty for any exercise which His spirit may call for on the part of any individual. For merely to meet together is not worship, mere preaching, mere singing, mere silence—these things are not of themselves worship. They become worship only as they are the expression of the religious consciousness; and who are we that we should limit the channels through which this religious consciousness may find expression, or to say that only one individual has the right to give expression to it? Where the spirit of God is, there is liberty.

It is in the light of these fundamental truths that the problem of adjusting Quaker worship to present-day needs is to be approached. The spirituality of worship must be conserved; the fact that the individual soul must approach God for itself—that one cannot worship for another or perform his service for him—must ever be borne in mind; the individual worshiper must not be allowed to forget that he has responsibilities in the matter of worship which he cannot shift to another. To go to a place of worship

and merely sing hymns and listen to someone else preach may be helpful and uplifting, but it comes far short of being Quaker worship; it is not necessarily worship at all.

Herein lies, it seems to me, the greatest danger in the system which so many American meetings have adopted. As Quakers we recognize no distinction between clergy and laity; but in many meetings it is taken for granted that a given individual will perform the service of the meeting, and no opportunity whatever is offered any one else. Yet in the body of the meeting there may be one or more upon whom the spirit of God is moving, and to whom a message may have been given which in God's wisdom would reach many a heart. Is it for us to say who shall speak, and who not? Have we the right to say that the pastor, and he alone, shall preach at First-day morning service? May there not be in the gathering some visiting Friend, whether minister or not, who has come in the Master's name, and who has a message for the meeting? If he makes himself known in advance, he may be invited by the pastor to preach in his place, but if he does not come forward to claim the privilege in advance, it is likely that no opportunity will be accorded him—no opportunity for a Friend with a message to deliver his message in a Friends' meeting.

Again, the current system tends to keep back those who would otherwise be led to "come forward" in the ministry, and makes it increasingly unlikely that any will feel the call so to do. This does not mean that anyone will seek to repress those conscious of such leading, or that the pastor may not feel that the development of the spiritual gifts of the members of the congregation is an important part of his or her work. But if Friends are in the habit of looking to an appointed pastor for the services of the meeting, the idea that they might themselves be called upon to give a message will be unlikely to occur to them; for one of the obstacles constantly met in endeavoring to foster and develop spiritual religion is the tendency among men and women to shift the responsibility to someone other than themselves, and to leave to him the duty of religious service in meeting, while they feel that attendance at a place of worship and, it may be, contribution to the support of the church complete their duty.

I would not be understood as claiming that because certain things have been in a sense innovations in Quakerism they are therefore to be deplored and condemned; nor would I seem to demand that one fixed type of meeting should be regarded as the only legitimate one. I fully realize that varying conditions may call for varying types; but the underlying principle of worship should everywhere be the same; and that underlying principle is this: the Quaker meeting is the gathering together of worshipers, who come to meet

and commune with God, to listen to His voice, and to respond to His call to service, if it comes to them. They do not come to listen to this man or that, as the only one to whom God's message may be given; they are worshipers, not merely a congregation to be preached to; and as worshipers they have responsibilities which they may not shirk, and privileges which may not be denied them. To relieve them of the responsibilities, or to deny them the privileges by putting the service definitely in the hands of some one individual may result in a good sermon or in good singing; but whatever else it may be, it is assuredly not Quaker worship.

Many, perhaps most, of our American meetings have, and are likely to retain pastors. It is not for me to protest against this as incompatible with true Quakerism, or to deny the loyal devotion of many who are serving in this capacity, and rendering helpful service. Any given meeting may feel that for its pastoral work it needs someone who can devote his or her time wholly to the work of the meeting; and it may feel ready to give, and the pastor feel justified in accepting, support, a home, a salary. But two facts should not be forgotten: (1) We cannot keep real Quakerism alive, if we allow the duty and the privilege of religious service in meeting to devolve upon the pastor alone; and (2) if we thoroughly "programme" our meetings, we leave no room for divine guidance, and thus reject the fundamental principle of Quakerism.

A word should here be said regarding prepared sermons. It is perhaps true that such are delivered regularly on First-days in very many of our meetings; just as one sometimes finds Friends' ministers who habitually speak from notes. Now it may be admitted that one may as legitimately look for divine guidance in one's study as in the meeting itself; but to prepare a sermon, arrange one's topics, etc., as if that and nothing else must be the message to be given in an approaching meeting, is surely to go too far. In a sense every sermon is prepared, though the preparation be in truth the whole spiritual life and experience of the speaker; but in my own case I have often met with an experience like the following: Often in looking forward to a meeting I have had a topic impressed upon my mind so vividly that a message has shaped itself about it, and I have felt that I should be called upon to speak upon that topic; and then in the silence of the meeting a new message has come to me, and I have spoken in a wholly different way upon a wholly different theme with a deep sense of spiritual leading. This experience has been a common one, I have been assured, among many Friends, and it is possible only if the opportunity of silent waiting upon God is allowed. Yet if it be not allowed, we are surely taking the direction of the meeting out of the Lord's hands, and claiming it for ourselves; and I repeat with deep earnestness that this dependence upon immediate divine guidance is absolutely fundamental in Quakerism; it is the very soul of our worship. I have heard a gifted minister of another

denomination plead earnestly with Friends that they allow nothing to lead them to give up their reliance upon divine guidance in the matter of worship, stating that the hardest thing in his own experience as a minister was that at stated times in the service he was expected to speak or even to offer prayer. How, he asked with deep feeling, can one pray to order, or simply because one is expected to? Prayer, to be real must be spontaneous, one must feel the impulse to pray, or prayer becomes a mere form.

This leads me to speak of silence, and of its place in worship, for it is in solemn silence, unbroken by human utterance that the soul can best look for guidance, and find it.

We Quakers have been the interpreters of silent worship to the world. It seems to outsiders sometimes a strange thing, irksome and meaningless; and it is a sad fact that many who call themselves Friends seem not to know its power and significance. Yet when men and women meet together for worship, cherishing in their hearts the Quaker view of the immediacy of God's dealings with the individual and of the spirituality of worship, what course is so natural for them as to sit down in silent waiting upon God? Nay, we may ask, what other course is possible for them? Note that the silence is not a formal thing, a prescribed thing. It is the natural expression of the mood in which the worshipers come together. They are not merely a congregation to be preached to; they are a body of worshipers, and the duties and privileges of worshipers are theirs. They have the right and the duty to give to the assembled company the message that may come to them; they have the right to wait only upon God, and to listen for the message He may send; and by denying them silence we may deny them this right.

This applies primarily to the opening of meeting, and who that has ever experienced it can fail to give testimony to the solemnity of the hush that falls upon a body of worshipers as they bow in silent waiting upon God, and upon Him alone? Yet there will almost always be another period or periods in the service at which silence is particularly rich and significant. I refer particularly to the period following immediately upon a discourse. Surely many besides myself have often craved at least a few moments of silence after a message has been delivered with conspicuous power, in order that it might be allowed to sink into the heart and have its full effect, and have found the immediate singing of a hymn, a discordant, not a helpful thing—the intrusion into the mood of worship of an element not the spontaneous expression of that mood, but something to interrupt it and prevent one from dwelling upon the thoughts called up by the discourse, or from entering fully into the spiritual meditation suggested by it.

To say that singing may have no place in a Friends meeting, is again to take the direction of the meeting into our own hands, instead of leaving it with God; but we do this just as truly, if we say that all the time not occupied by sermon or prayer is to be filled

with singing, or if we arrange in advance for the singing of this or that solo by this or that individual. When we wander away from the dependence upon direct spiritual guidance in our worship, we give up Quakerism; while, if we depend upon that guidance, we shall feel a fitness in whatever form of service is called for at the hands of whatever individual. Doubtless all will agree that singing by trained singers is more acceptable to the listeners than attempts to sing by those untrained; doubtless, too, a scholarly discourse by one carefully trained for the work of preaching may seem more in keeping with the dignity of worship than the crude and broken utterance of another; but while the officers of the church may rightly endeavor to see that all things are done "decently and in order," all will surely agree that the sincere and devout expression of the spiritual experience of a Christian brother or sister may be more helpful than a scholarly discourse.

For we must not forget that while with the consciousness of a call to the ministry there comes the solemn obligation to fit oneself for the work of a minister, yet neither rhetoric nor scholarship is the

most essential thing in the minister's equipment. Every one, surely, would deplore the supplanting of simple utterance by rhetoric in Friends meetings, and it would be calamitous, if scholarship, or the specific training of a divinity school, should come to be rated above spirituality. The conscientious minister, whatever his training, will by reading and study endeavor to keep abreast of the best thought of the day, will ever be open-minded and quick to welcome truth from whatever source; but it need hardly be said that the first pre-requisite for the one who seeks to deliver a spiritual message to others is a real and vital religious experience of his own; and if to this be added a constant looking for divine guidance and an honest endeavor to grow in knowledge and understanding, we need not fear as to the quality of our ministry. Far, far better a lay ministry marked by spiritual insight, than a professional ministry, however learned and scholarly; for the former reflects the spiritual life of the society at large, while the latter would tend inevitably to restore the fictitious ecclesiastical distinction between clergy and laity, as a protest against which Quakerism arose.

Leland Stanford University.

The Five Years Meeting as Interpreted by Some Leading Friends

STATEMENT BY THOMAS NEWLIN.

The farther I get away from that splendid gathering, the greater seems to be its mission and its message. That meeting seems to be a response to the awakening world that the Friends Church is a part of the American nation, and must no longer be considered a religious organization foreign to the great needs of the world. We must more and more be a plastic force to mold public opinion and place our stamp on institutional life. The awakening outside the church must be met by an awakening inside the church. That there is such an awakening cannot be denied.

The trend of the meeting was big with meaning and hope. It was shown there, as it has ever been shown, that every great movement begins in the hearts and minds of the few, and in the course of history those few have generally been young men. Very few of the great lines of thought that held the attention of the whole body of delegates at the late Five Years Meeting would have been acceptable or even tolerated fifteen years ago, when the Third Conference of Friends was held in the same city and in the same room. The present writer at that meeting made some statements on social service that would now be considered commonplace and useless, yet the printing committee asked him to modify them and change them before the article was printed. We do not realize how rapidly the world is moving until we stop and get our bearings.

Quakerism has always been such an *intensive* religion that it has ever been a problem how to make it *extensive*. The problem is now more vital than ever

before. We have done some splendid things at particular meetings, and monthly meetings. This has always been in a small way, but well done. We must now learn to do things as well in a larger way. If we cannot do this, the work outlined by the last Five Years Meeting will be in a larger degree a failure. If the whole church is favored to see what at least most of the delegates saw, that our problems are worldwide, and we must have a vision to see them as such, then a new era is dawning upon us.

That this meeting marks a great epoch in our church is my firm conviction. I will state briefly why I believe this.

First. In the preparation for the meeting the work of the various Commissions is an omen of how our work is to be carried on in the future, if it holds the attention of the people. Carefully prepared reports and well digested statements carry conviction, while oral reports and guesses at facts will sap the life of any church.

Second. There never was a better example of what is going to take place in the future of our church, than was shown in the way in which we came to a conclusion about the publishing business. Some of the older men saw giants in the way, but the young men arose and said we are able to possess the land, and I believe we are going to cultivate a field that has so far been neglected. Yes, I believe our church is going to get the burdens of the world on our hearts.

Third. The importance given to Social Service is indeed encouraging. It was time for us to act and declare ourselves. In the last few years nearly all the great denominations have attacked this problem

and outlined the duty of the church in the case. The Social Service session was a memorable occasion, and we were led to see that Social Service is just living the Christ life, and we all wanted to transmute our possessions into sacramental service of humanity. The social awakening is seen to be natural, biblical and hence orthodox, but it is also an epoch in our history.

Fourth. In the matter of organizing the whole church under a small executive committee, a general secretary, with a central office, is more far-reaching than most of us as yet realize. Many more statements might be made, but perhaps this is enough.

The possibilities of our new organization are so vast, so splendid and so far-reaching, and at the same time without historic precedent, that some of our hopes may be doomed to disappointment. Shall the Friends Church write one more chapter in the history of a disappointed Christ? That thought repels. For some time to come the work of organizing these new plans will be vague, often groping and sometimes inefficient. We should all be patient and helpful.

A great task lies before us, and a great task requires a great faith. In order to live a great life one needs to be surrendered to a great cause. I believe the principles for which we stand is such a cause. Our entire church needs this vital faith that will saturate our whole lives, for we are confronting the mightiest task ever undertaken by any generation of Friends. Our church as well as our whole civilization is passing through a great historic transition. But the church is moving toward the light, and even now I believe we have builded better than we know, and best of all, the Master of the Church is in all this and "He has sounded forth the trumpet that shall never blow retreat."

Whittier, California.

STATEMENT BY ALLEN C. THOMAS.

Having attended the Five Years Meetings of 1902, 1907 and 1912, and having had the privilege of seeing a good deal of the workings of these meetings, it has been a gratification to observe the recognition of unity in essentials steadily growing, and the appreciation of large issues becoming stronger and stronger. There can be little doubt that of all these meetings, that of 1912 most fully exhibited these features, and was also the most practical of any. There was less discussion of side issues, there was more earnestness and more real desire to get at the facts than has been manifested heretofore.

The change was largely due to the presentation of the reports of the Commissions which centered attention on actual conditions, and suggested lines of action. In former meetings, papers presented by individuals represented individual opinions, which, sometimes misunderstood, or at variance with other individual opinions, called forth discussions not altogether profitable, and occasionally caused irritation. As between the old and the new way, the opinion must have been unanimous that the new is better.

The three most striking features of the meeting were: first, the increase in earnestness of purpose; second, the place given to the interests and service of the young Friends; third, the attention given to that broad division of Christian work known as Social Service. Of these not the least important is the "Young Friends Movement," as it is termed. In this interest lies the future welfare of the Society of Friends. Indeed the most encouraging feature of the meeting was the evidence that the young Friends are not only willing, but ready and anxious to take an active and earnest share in the work of evangelization and of building up, and to do this on Friendly lines.

So much has already been written and said regarding Social Service that it is needful only to mention it.

What are to be the results of the meeting? It is safe to say that they will be in exact proportion to the amount of wisdom, zeal, and perseverance with which the convictions received at the meeting are put into practice. Wider or more varied fields of service have never been as well pointed out to Friends, and the call has never been given more clearly to old, middle-aged, and young. If those whose hearts were stirred enter into service and say to others, "Come," there is a great future before Friends.

It is not likely that the carefully worded statement regarding the Richmond Declaration will cause much change of view. Those who held one view will still hold it, and point to the statement; those who hold a different view will still hold it, and point to the statement; but it must be that many of all parties have had a clearer vision, and have realized more fully that however valuable declarations and letters may be, the important thing is a changed heart and a changed life; or, to paraphrase Paul's words, neither is a declaration anything nor absence of a declaration, but a new creature.

Haverford, Pa.

STATEMENT BY ALBERT S. ROGERS.

It seemed to the writer, attending the closing sessions of the meeting at Indianapolis, that the five years passed since the Convention of 1907, had drawn Friends of different points of view, West and East, Progressive and Conservative, if you will, nearer together in a broader and deeper understanding of the basis of Quaker Christian fellowship, faith and work. The heart of Boanerges was pulsating with tender kindliness and love in a deeper knowledge of the Master's spirit whom he sought to serve, and with clear, direct insight and strong conviction, the lovers of the old and tried were moving on to meet the newer problems with open minds and open hearts. That this spirit in the recent Five Years Meeting should have its fruition in the forward movement for better organization, to assist the various Yearly Meetings in conserving and directing the forces of Quakerism in America throughout the five years interim, was both natural and opportune.

The writer has not the knowledge to speak of other Yearly Meetings, but as to Canada, it is true that

since she first participated in the Convention of 1907, the interest in the Five Years Meeting has been heretofore largely confined to the delegates who attended the sessions, and the five years interim was mostly a blank to the whole membership of the Yearly Meeting.

The combination of a general office with a Publication representing the work and interest of the Boards of the Five Years Meeting, including General Secretary and Mission activities, seems to provide a most hopeful opportunity to enlist the individual membership of all the Yearly Meetings, not excepting the widely scattered Friends in Canada, in a recognition of and a genuine interest in the work of the Society of Friends as a whole. To promote the community of faith, the interchange of thought, the elevation of ideal, the inspiration of achievement, the better balance and wider outlook, and to many, perhaps, a reviving faith in a high place for the Friends among Ministers of Christ in the world, with encouragement to each to do his or her part in the Master's service therein, may be the high office of the AMERICAN FRIEND. This will be true if the permanent organizations of the Five Years Meeting for which it will speak are so endued with the Spirit manifest in the Convention of 1912, that they become a medium of exchange, as it were, between Friends, individuals and communities, far and near, not merely a five-year's link between Conventions, but promoting, in a measure at least, a vastly enlarged and permanent Convention, a coming together of Friends in unity of purpose and Christian service.

It is a most promising feature that the Publication Board starts with an established periodical, deservedly holding the confidence of Friends, and one of the duties of the moment for the individual Friend, who wishes to see this forward movement count for something in the growth of the Church, would seem to be to assist as far as possible in enlarging the subscription list of the AMERICAN FRIEND, and in other ways upholding the hands of the Editor and the Publication Board.

Toronto, Canada.

STATEMENT BY WILLIAM L. PEARSON.

Others will have rightly sounded the note of hope. I need only write FAITH. Ah! Beloved Society of Friends, "Flower of Puritanism," Servant of Christ and of sects and races: Come forth; fight the good fight; keep the faith. The fight is unavoidable: it is either fight the *good* fight and keep the faith, or lose thy faith in a bad fight in thy own family, and never receive thy waiting crown of righteousness. The record of the past quarter century and of the last Five Years Meeting is evidence. But love never fails, and faith and hope are not about to fail.

Recent writers rightly tell us, the Society of Friends is a life, a fellowship. But like every other religious society, Christian and pagan, it is first a doctrine, however vague, then a life; then a fellowship only if the life be pure. Its mission? To further among all Christians the fullness of the Divine life and fellow-

ship. But life and fellowship and efficient service come only through the birth and baptism of the Holy Spirit; and these only by grace through faith. In our approach to fuller fellowship we may not avoid any cardinal doctrine of grace and faith.

Now, the Spirit convicts of sin, of righteousness, and of judgment; He guides into all the truth. Through Him, after the supreme facts of atoning death and resurrection, Christ continued throughout the Apostolic Age "both to do and to teach," until He had revealed the great body of truth, as new conditions in the churches demanded it. And the first element of faith is some certain knowledge (*gnosis*), leading on to fuller knowledge (Greek *epignosis*). It is more than mere devotion of heart and will; it does not lead into a blind alley of featureless fellowship. We are children of the Light. That was a marvelous growth in intellectual apprehension in Peter and John and Paul, who from first to last reproved, rebuked, exhorted, comforted, taught. It was similar in Luther, Calvin, Fox, Wesley, Booth, princely prophets all, and fathers of all the principal forms of present-day Protestant faiths and forms of church government. Hence it is a hazardous business in some brethren, who teach a minified faith and a modified Christ, to try to hark "back to Christ" over the heads of pillar-apostles. Such belittle Barclay, Gurney and Braithwaite, the first of whom associated with Fox in his maturer days, expounded the Friendly faith and saved the Society in the seventeenth century, and the other two did somewhat similarly in the nineteenth century. Let us rather follow Paul, Peter and John in their eager quest for fuller knowledge of Christ and the truth, that He may lead us, as He did them, to strive to attain *unto* all possible fullness of God, *unto*, that is *on to*, the unity of the faith and of the full knowledge and stature of Christ. With such holy enthusiasm for the treasures of hidden wisdom and knowledge, definitions and declarations of faith will be undertaken again and again, as occasion requires.

By twice approving its declarations of faith, which had previously been adopted by most of the Yearly Meetings, the Five Years Meeting invites all members, officials and churches of the American Society of Friends to study and to teach their up-to-date doctrinal standards. Any who keep the faith in its continuity will do far better than most of us, and the few favored, faithful Friends may freely pass beyond them, and may some needful day, having the mind that is in Christ Jesus and in the Society of His Friends, be permitted to write another Declaration of Faith of the Society of Friends. But if they would fight the good fight, let them keep the faith, "truthing it in love," as Paul puts it. This is the paramount issue with American Friends.

If American Friends would keep the faith and prosper, it is of the highest importance that the Evangelistic and Church Extension work shall be pushed early and late, all the time. In this day of free movements of membership among the churches no Christian society can long survive which neglects Christ's

final solemn Commission to evangelize. Our Mission falls within His Commission to imperialize in the Name of King Jesus. Nothing else can be substituted for evangelization—neither social service nor philanthropy, nor education; nor even the training and instructing of men for the field, which is an essential part of evangelization.

One should most sympathize with the Executive Committee of the Five Years Meeting. They will have to discover their undefined duties, help every department as far as they can, "behave wisely," as did the anointed but uncrowned King David, and we hope they will be more appreciated.

Perhaps others will interpret other actions of the

Five Years Meeting. They are all of great interest, most of them of much promise. The Yearly Meetings will stagger at the magnitude of the undertakings. Far wiser would it have been to equip the Evangelistic Board well, in particular, and others as well as possible, and to expend all reserve energy in perfecting and adjusting the defective Constitution to the needs of the churches, than to attempt to drive all teams half-harnessed at once. But all our Yearly Meetings and churches and members should do their utmost to work harmoniously together, by which otherwise insurmountable obstacles may be overcome. Thus God's shall be the glory, and ours the blessing forever.

Wichita, Kansas.

FROM THE BOARDS OF THE CHURCH

Board of Education

The Board of Education look forward to the next five years of work with great hope and expectation. If they were to dwell upon the needs alone of our educational institutions, they would feel quite dazed. In the aggregate these needs are tremendous, almost overwhelming. The reason for them is outside the schools themselves. The magnitude and rapidity of recent changes in the field of higher education force these needs upon us. In response to this urgent demand individual institutions have attempted the impossible, and the impossible must be realized if their work is to continue. The struggle for existence in the educational world is terrific. The Board prays Friends not to conclude that the case of the schools and colleges is being overstated.

So far as we can see, our most pressing need is additional endowment. And this is true almost all along the line. The Bureau of Education at Washington is now engaged in a thorough classification of American colleges, and one of the most prominent bases of classification is the endowment. Colleges and secondary schools are being standardized by various authoritative agencies throughout the entire country. Possibly our schools can be classified fairly in the following way:

1. We have a few standard colleges; they are located in the older states and are in competition with institutions with millions of productive funds. These colleges must move forward and at a good brisk pace.

2. We have some colleges that have not reached the \$200,000.00 minimum endowment required of a standard college, although in other respects they meet the stipulated requirements. These colleges must have immediate help or sink back permanently into second-class institutions.

3. We have some institutions calling themselves colleges, but which on several counts fall below the generally accepted requirements of a college. These

institutions should move forward at once or frankly and publicly adopt a less ambitious name. They might call themselves Junior Colleges and attempt two years of College work.

4. We have a few secondary schools of fine equipment, good personnel and high rank. Their work should be maintained at a high state of efficiency. And finally,

5. We have several schools of secondary grade which in everything, except possibly in moral tone (and this is questionable), fall distinctly below the surrounding public schools. These schools cannot live on sentiment alone.

Now Friends schools ought to be first-class schools of whatever rank. They should not pretend to be something they are not. If there is a real reason for the existence of a secondary school the Friends of the community concerned must demonstrate that reason, and must do so by placing the school upon a respectable basis. It is better to have a good academy than a poor college. It is better to have a good Junior College than a weak institution with higher pretensions. The managers of our educational institutions should be guided by the Quaker ideals of simplicity and honesty. They must not be satisfied, however, with anything less than the highest possible grade of efficiency.

But the Board of Education are not dwelling upon the needs alone. They are also taking account of the resources. They take courage when they remember what was done the past five years; when they remember how devoted a people are our people, devoted to truth and progress and to our own church and her institutions as instruments of truth and progress; they take supremest courage when they remember that the educational work of Friends is God's work, blessed by Him abundantly in the past, and that it must prosper in the future if His will is done.

They know that there are two sides to this question. If our schools prosper, Friends must appreciate their work and their worth and must support them with sympathy and prayer and patronage and money. Friends must not allow their children to grow up in

ignorance nor must they send them without sufficient cause to institutions under other management, private or state. On the other hand, the men and women who manage the schools must realize even more deeply than before, the responsibility placed upon them by the church. They must be consecrated to their tasks, they must be filled with the Spirit of God, they must be loyal to the best interests of the Kingdom at large and of our church as their special field of labor, they must work along constructive lines and demonstrate by the students sent forth into active life, that our educational institutions hold the key to the situation, so far as the expansion and power of Quakerism is concerned. If there can be this co-operation between the church and the school the cause we love will prosper and the things that were impossible will become actual.

ROBERT L. KELLY, *Chairman*.

Richmond, Ind.

Board on Condition and Welfare of Negroes

As we greet our new paper with joy as a symbol of greater strength and unity and understanding among Friends, we realize that the Society is advancing. In our pleasure of self-contemplation, however, we hear a sweet, concerned, inspiring voice saying again to us, "A certain man went down from Jerusalem to Jericho and fell among thieves. What will my friends do about it?" We turn from our self-satisfaction to realize that added ability means added efficiency for service.

We see the sisterhood of Yearly Meetings growing in strength and solidarity. We look at the sisterhood of races which our groups typify, and we see that among the growing and developing family of nations one little sister lags far behind. It is the dark-skinned one. While others have been pushing on, she has stayed in her own continent and has not gone to the school of world experience. She is still in the baby class—a case of arrested development.

When George Fox met them first his heart was moved with compassion. He opened meetings for them, arranged a burying ground and encouraged Friends to set their negroes at liberty after some years of service. From that day to this the care of the negroes has been a sacred trust of the Society of Friends.

At the Five Years Meeting Dr. Henry Hodgkin said that Friends had a genius in dealing with undeveloped races. Perhaps this is our reward for the years we have tried to serve them. It is certainly a gift to be used and a challenge.

The Board on the Condition and Welfare of the Negroes greets the new year, the new paper, and the stronger Society of Friends. May we still seek to help our backward sister!

CAROLINA M. WOOD, *Chairman*.

Mt. Kisco, N. Y.

I Will

I will start anew this morning with a higher, fairer creed;
I will cease to stand complaining of my ruthless neighbor's greed;

I will cease to sit repining while my duty's call is clear;
I will waste no moment whining and my heart shall know no fear.

I will look sometimes about me for the things that merit praise;

I will search for hidden beauties that elude the grumbler's gaze;

I will try to find contentment in the paths that I must tread;
I will cease to have resentment when another moves ahead.

I will not be swayed by envy when my rival's strength is shown;

I will not deny his merit, but I'll strive to prove my own;
I will try to see the beauty spread before me, rain or shine;

I will cease to preach your duty and be more concerned with mine.

—*British Weekly*.

Help to Pass the Interstate Liquor Shipment Bill

Congress adjourned for the Holiday recess with the Kenyon-McCumber bill pending before the Senate, our friends having presented their arguments on the 16th to 19th inclusive, but with one or two friends yet desiring to be heard, and probably several opponents of the legislation desiring to be heard in opposition.

To counteract the incessant, persistent work against the bill, we cannot too strongly urge our friends everywhere in the States to at once personally see their two Senators and their Representative in behalf of the bill, or to write, earnestly urging them not only to vote for the bill, but to cooperate with our leaders in the two houses supporting their efforts and tactics to bring about early consideration and vote.

This is vitally important, and readers are asked to get as many other influential citizens as possible to see their Senators and Representative or to write them.

The bill can be passed during this session if the friends in the State make their congressional delegations realize that they are in earnest in urging the passage of this bill at once. Act promptly, courteously but earnestly.

It will help us if those who receive replies will advise the undersigned concerning the attitude disclosed by Senators and Representatives.

The House bill is not yet reported from the committee, and the strongest pressure and hardest work will be necessary to overcome the efforts of the liquor forces to prevent a report. Impress upon your Representative the urgent necessity for his co-operating with our House leaders in securing an immediate report, as well as for his voting for the bill.

EDWIN C. DINWIDDIE,

Legislative Superintendent

Washington, D. C.

Therefore, whatsoe'er betideth,

Night or day—

Know His love for thee provideth

Good always.

—*Karl Rudolph Hagenbach*.

Current Items of Interest to Friends

Charles Lescault, pastor of the Haviland (Kansas) Meeting, recently conducted a series of evangelistic meetings at Sterling, Kansas. Susie Allen is engaged in evangelistic work in the limits of Kansas Yearly Meeting.

Leannah Hobson, pastor of the Friends Meeting at Mount Airy, North Carolina, will resign her position in a few weeks and will sail for England the first of March to make a religious visit among Friends in that country and in Ireland.

The minutes and reports of Commissions of the recent Five Years Meeting, now being printed by the Nicholson Printing and Manufacturing Co., of Richmond, Ind., will be ready for distribution about the 20th of the present month. It will make a book of about 320 pages.

Prof. David W. Dennis, of Earlham College, who suffered a paralytic stroke a few weeks ago, spent the holiday vacation with his son at Washington City. Returning to Richmond, he left on January 13th with Mrs. Dennis for Phoenix, Arizona. He will not be able for work this term.

A fire broke out in the house of the Whittier Home Association, Amesbury, Mass., on Christmas Day, destroying one of the poet's pictures and a picture of his mother. Many manuscripts, which were under glass, were badly discolored by smoke, but the Whittier furniture in the house was saved.—*C. E. World.*

Carl Byrd, one of the Academy students at Haviland, Kansas, recently conducted a successful revival at Pleasant Plain Friends Church, Kansas, and is now conducting a series of meetings at Coldwater, Kansas. Cora Isham, a minister, and Maud Hodson, as singer, are engaged in evangelistic work at Cherokee, Oklahoma.

"The Deeper Life in our Friends Schools and Colleges" will be the subject of a meeting of the Friends Educational Association of Philadelphia, First month 25th, at 2:30 p.m., to be held at the Friends Select School. L. Hollingsworth Wood, George L. Jones and J. Henry Scattergood will give addresses, to be followed by discussion. All who are interested are invited.

Economy Monthly Meeting, in session First month 4th, desires to express its appreciation of the AMERICAN FRIEND

under the old management, and it looks forward with hopefulness to the FRIEND, trusting that it will show the new birth of the church into a closer sympathy and a broader friendship.

J. SEWARD BEARD. } Clerks.
GULIA E. JESSUP. }

On Sabbath morning, January 5th, at the Montgomery Street Friends Meeting, Poughkeepsie, N. Y., there was a public reception of members who recently united with Friends. After a sermon on "The Royal Priesthood of Believers," by the pastor, William J. Sayers, seven came forward and the pastor, after a few words on behalf of the meeting, gave the right hand of fellowship as did many of those present. Two others were unable to be present.

The Penn College Y. M. C. A. Gospel Team, under the leadership of Hubert G. Peckham, held an eight-day evangelistic campaign at Springdale, Iowa, the services closing Sunday evening, January 5th. The week was spent in personal work and visiting, with a public meeting every evening. The five young men returned to college leaving an influence for good in the vicinity which will be long felt. The practical side of Christian living was emphasized.

We have received word from Tecumseh, Michigan, under date of January 5th, announcing the death of Jacob Baker of Raisin Center, Michigan. He died at Whittier, California, and the body was returned to Michigan for burial, which took place on January 11th, at 11 o'clock. Jacob Baker has been widely known for many years by Friends throughout America as a prominent and active minister of Ohio Yearly Meeting. We hope to have further details later.

A special revival effort was entered upon by the membership of the Friends Meeting at Haviland, Kansas, on November 17th, under the leadership of the pastors, Charles and Lena Lescault, assisted by local workers. They had the country surrounding divided into districts, each district being under the leadership of some member of the evangelistic committee. Daily cottage prayer meetings were held in each district, all joining in the evangelistic services at the church in the evening. The spiritual life of the church and community was quickened and about fifty made definite profession of faith.

R. H. Pratt, for many years superintendent of the Indian School at Carlisle, Pa., on behalf of the Great Bethany Sunday School of Philadelphia, has issued an appeal for Friends to join with others in contributing to the material wants of the Jicarilla Apaches, whose reservation at Dulce, New Mexico, is described as being the scene of suffering, disease and starvation. The government aid is described as not being sufficient to meet even the barest want, and contributions of money and clothing are asked from the people generally. Any one desiring to aid in this matter can communicate with R. H. Pratt, Philadelphia, Pa.

A very successful series of meetings were held at Plainfield, Ind., during the holidays by a team of Y. M. C. A. workers from Earlham College. Several of the young people confessed Christ and pledged themselves to loyal service for the church. The work of the team was very satisfactory and their work was of such a nature that much good will yet come from their efforts. A Young People's Christian Association has been organized and a part of their work will be a study of Quaker history and doctrine. A reception was given the team by the Y. P. C. A. on the evening of December 20th at the home of the pastor, E. J. Carter, and a very pleasant social time was had in which the team formed acquaintance with the young people before the meetings began.

L. Oscar Moon, General Secretary of Baltimore Yearly Meeting, has been spending three weeks among the Southern Virginia Meetings. A week was spent at Bethel, where among other things a conference of about twenty of the Friends was held to talk over the work, when it was decided to organize a neighborhood club, partly literary and partly social. The Friends will be the leaders in this and thus it is hoped that they may be enabled to meet some of the existing needs. Another week was spent at Somerton, and a gathering of Young Friends was held at Corinth, when plans for interchange of visits amongst the four neighboring meetings were made. At the Monthly Meeting a committee was appointed to arrange for a series of meetings at Sedley. He spent December 22d at Darlington, where a meeting was held especially for men in the Odd Fellows' Hall,

at night. On January 4th he sailed for England where he expects to spend about two months in studying conditions and methods of work among English Friends. He will be much missed in Baltimore, but Friends are hoping that the plans which have been made for interchange of visits by some of the younger Friends will materialize and prove of great blessing in the introduction of fresh workers into the field.

The Laymen's Missionary Movement, in which many Friends are deeply interested, is getting a substantial foothold in Eastern Indiana. On January 30th and 31st a convention in the interests of this movement will be held in the Reid Memorial Church, Richmond, Indiana, and an organization will be effected. This convention is not only for the citizens of Richmond, but for the adjoining counties in Eastern Indiana and Western Ohio. A number of Friends are prominent in arranging for this coming gathering. There should be a large attendance of Friends both in Richmond and surrounding territory at the sessions of these two days. An Executive Secretary representing the General Committee will be in attendance. It is proposed there to get every member of the church enlisted in the cause and support of missions in their own church, and in the hope of evangelizing the whole world in this generation.

On Sabbath morning, December fifteenth, A. Edward Kelsey, for three and one-half years the pastor of the Friends Meeting in Minneapolis, preached his farewell sermon, prior to returning to Ramallah, Palestine, where for a number of years before coming to Minneapolis he had superintended the educational missionary work of American Friends. He was married on the afternoon of the sixteenth to Marion E. Jones, who had been a teacher in the city schools for six years, and a prominent member of the Minneapolis Meeting. She spent last year teaching in the Mission at Ramallah to which they both return. During Edward Kelsey's pastorate in Minneapolis he has taken an active interest in civic affairs, has served the past two years as vice-president of the Ministers' Federation and has just resigned as president of the Congregational Ministers' meeting. During these three and one-half years there has been a substantial increase in numbers and interest in the meeting. The Bible School is in a flourishing condition. At his farewell service six young people were given the right hand of fellowship. It is with regret that his church bids him good-bye, but the in-

terest of his many Minneapolis friends both within and outside his church will follow him and Marion Kelsey to their chosen field of labor.

Married.

BRANNOCK-BEESLEY—On December 25, 1912, Charles Brannock was married to Ella Beesley, at the Friends parsonage, Mt. Airy, N. C., the pastor, Leanah Hobson, officiating.

CAREY-MACCOUN—At Baltimore, Md., December 31, 1912, James Carey, Jr., was married to Caroline E. Maccoun. After a wedding journey they will be at home at 838 Park Avenue, Baltimore, Md. James Carey is known to Friends generally as a prominent member of Baltimore Yearly Meeting, and for many years chairman of the Friends Foreign Mission Board.

Born.

WRIGHT—To Francis A. and Ethel Wheeler Wright, Jr., at Kansas City, Missouri, January 4, 1913, a daughter, Esther Marie.

Died.

HAWORTH—John Perry Haworth, son of William and Abigail Chawner Haworth, died at his home in the Wyandotte Indian Mission in Eastern Oklahoma, December 24, 1912, age 30 years 5 months and 5 days. He fell asleep in the active service of the Master, leaving a wife and a little son nearly two years old. His close was peaceful.

LAMB—Sarah Frances Lamb, only daughter of Benjamin and Rebecca Lamb, was born February 27, 1870, and died November 25, 1912, aged 42 years 8 months and 28 days. She was a birthright member of New Salem Meeting, Howard County, Indiana. She took much interest in the Bible School and in the service of the church as long as she was able to attend and her voice was often heard in song. She accepted Christ as her Savior early in life.

MACY—Nathaniel Macy, son of Obed and Lydia Macy, died at Amboy, Indiana, November 4, 1912, in the 87th year of his age. He was a birthright member of the Society of Friends, and was a member of Amboy Monthly Meeting, where he had lived the last sixteen years.

MEADER—Leslie O. Meader, son of Otis and Elizabeth Hoag Meader, died at a hospital in Philadelphia, January 1, 1913. He was a faithful member of the Friends Meeting at North Sandwich, New Hampshire.

MILNER—William Webster Milner, second son of Josiah and Phoebe Milner, was born in Tippecanoe County, Ind.,

September 1, 1839, and died at his home near Thorntown, Indiana, January 1, 1913, after an illness with pneumonia. He was an elder in the Sugar Plain Friends Meeting where he had been a member for some years. He was converted in early youth, and lived a devoted Christian life full of faith and good works. He loved the deep truths of the Gospel and in his last hours was led to praise God for his goodness. He leaves a wife, two sons, and four daughters.

PRITCHARD—Esther Trueblood Pritchard died at the home of her daughter, Emma Butler, at Darlington, Ind., December 28, 1912, aged 87 years 10 months and 28 days. She was a Friend by conviction from early girlhood. Early in youth she sought and found Christ and ever afterward lived a true Christian life. She was cheerful and happy to the end.

RUGG—Leveritt J. Rugg was born February 26, 1849, and died at Paonia, Colorado, December 27, 1912. He was a minister of the gospel and had been efficient in both evangelistic and pastoral work. For a time he was superintendent of evangelistic work in North Carolina Yearly Meeting. Converted at the age of 18 years, he joined the M. E. Church, but later joined the Friends through conviction. He leaves a wife, two daughters, and a son.

SMITH—Hannah Smith, widow of William Smith, was born in Clinton County, Ohio, October 1, 1832, and died at her home at Greentown, Indiana, January 1, 1913, aged 80 years and three months. She was a member of the Friends Church and was converted in early life. She was interested in all the work of the church, and during her active years did what she could for the promotion of its prayers and service.

STUPP—Katherine Stupp died at the home of her daughter, Mrs. Norris, Dayton, Ohio, December 7, 1912. She was a very earnest and faithful worker in the Dayton Meeting since its organization five years ago, and was an elder at the time of her death.

WRIGHT—Mary C. Wright, wife of Francis A. Wright, Sr., aged 57 years, died at her home, 3462 East Sixty-second Street, Kansas City, Mo., after a tedious illness of almost four months. She had been a member of Kansas City Monthly Meeting since its establishment in 1882, and an elder in that meeting for a number of years. While she was infrequent in vocal service, either in meetings of worship or discipline, her counsel was very much valued by her friends. She was active in the Women's Association, Foreign Missionary and other departments of church work.

With the Children

Do You Pray?

Little children, do you pray?
Do you thank the Lord each day
That he's kept you free from harm
By his strong and mighty arm?
For your home and parents dear,
For your friends both far and near?
For the blessings He doth give
That his children dear may live?
Do you ask him you to keep
When awake and when you sleep?
Child, the Lord is ever near,
Ev'ry little prayer to hear.

—*The Picture World.*

The Shine

"Well, grandma," said a little boy, resting his elbow on the old lady's stuffed chair-arm, "what have you been doing here at the window all day by yourself?"

"All I could," answered dear grandma, cheerily; "I have read a little, and prayed a good deal, and then looked out at the people. There's one little girl, Arthur, that I have learned to watch. She has sunny brown hair, her brown eyes have the same sunny look in them, and I wonder every day what makes her look so bright. Ah! here she comes now."

Arthur took his elbows off the stuffed arm and planted them on the window sill.

"That girl with the brown apron on?" he cried. "Why, I know that girl. That's Susie Moore, and she has a dreadful hard time, grandma."

"Has she?" said grandma. "Oh, little boy, wouldn't you give anything to know where she gets all that brightness from, then?"

"I'll ask her," said Arthur, promptly, and to grandma's surprise, he raised the window, and called:

"Susie, O Susie, come up here a minute; grandma wants to see you!"

The brown eyes opened wide in surprise, but the little maid turned at once and came in.

"Grandma wants to know, Susie Moore," explained the boy, "what makes you look so bright all the time?"

"Why, I have to," said Susie. "You see, papa's been ill a long while, and mamma is tired out with nursing, and the baby's cross with her teeth, and if I didn't be bright, who would be?"

"Yes, yes, I see," said dear old grandma, putting her arm around this little streak of sunshine. "That's God's reason for shining then, because it is dark at home. Shine on, little sun; there couldn't be a better reason for shining than because it is dark at home."—*Unidentified.*

Be an "Is-er"

A certain shopkeeper is reported to have placed this sign over his door where it might be read by all passers-by: "We are not a 'Has-Been,' or a 'Once-Was,' or a Going-to-Be,' but we are an 'Is-er.'"

Many people stopped, read, and puzzled over that strange sign, but it was just another way of expressing a phrase often used in business, such as "We are up to date in our line." This tradesman meant to say that he was not attempting to do business on past reputation or future promises, but that he was "right there with the goods all the time;" that he made it his business to keep the best of what his customers wanted. In other words, he was "on the job."

Are you an "Is-er"? Are you in the habit of doing the duty in hand at the proper time and in such a way as to meet with the approval of your own conscience or of others who may be concerned in your affairs?

Then, too, what about those Church and Sunday School duties? Are you an "Is-er" there, too? Are you on time in your place every Sunday, or at such time as your Christian obligations call you? Can you always be depended upon when others are failing? The world and the Church alike need a great company of "Is-ers"—and beside, it is the "Is-er" who succeeds when the "Has-Beens" and the "Going-to-Bes" are making miserable failures all around us. Be an "Is-er."—*Onward.*

A Child's Prayer

Dear Father, who sees if a sparrow doth fall,
Who counts the bright stars that shine over us all,
As we ask Thee each day for our clothing and food,
We ask Thee still more for the help to be good.

Bible School Lesson

JANUARY 26.

TOPIC.—CAIN AND ABEL.

LESSON.—Genesis IV, 1-15. Read Genesis IV and V.

GOLDEN TEXT.—"Whosoever hateth his brother is a murderer."—First John, III, 15.

The Christian Endeavor

JANUARY 26.

TOPIC.—Mission Work, at Home and Abroad. (Considered under the general head of Evangelism.)—Acts XIII, 14-44.

DREADED TO EAT

A Quaker Couple's Experience

How many people dread to eat their meals, although actually hungry nearly all the time!

Nature never intended this should be so, for we are given a thing called appetite that should guide us as to what the system needs at any time and can digest.

But we get in a hurry, swallow our food very much as we shovel coal into the furnace, and our sense of appetite becomes unnatural and perverted. Then we eat the wrong kind of food or eat too much, and there you are—indigestion and its accompanying miseries.

A Phila. lady said:

My husband and I have been sick and nervous for 15 or 20 years from drinking coffee—feverish, indigestion, totally unfit, a good part of the time, for work or pleasure. We actually dreaded to eat our meals. (Tea is just as injurious, because it contains caffeine, the same drug found in coffee.)

"We tried doctors and patent medicines that counted up into hundreds of dollars, with little if any benefit.

"Accidentally, a small package of Postum came into my hands. I made some according to directions, with surprising results. We both liked it and have not used any coffee since.

"The dull feeling after meals has left us and we feel better every way. We are so well satisfied with Postum that we recommend it to our friends who have been made sick and nervous and miserable by coffee." Name given upon request. Read the little book, "The Road to Wellville," in pkgs.

Postum now comes in concentrated, powder form, called Instant Postum. It is prepared by stirring a level teaspoonful in a cup of hot water, adding sugar to taste, and enough cream to bring the color to golden brown.

Instant Postum is convenient; there's no waste; and the flavour is always uniform. Sold by grocers—50-cup tin 30 cts., 100-cup tin 50 cts.

A 5-cup trial tin mailed for grocer's name and 2-cent stamp for postage. Postum Cereal Co., Ltd., Battle Creek, Mich.

—Advt.

Pocket Almanac 1913

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QUARTERLY AND YEARLY
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• • • World News • • •

More than six-sevenths of the necessary excavating has been done on the Panama Canal.

On December 24th, Spain finally ratified the treaty with France concerning the division of Morocco.

Boston and New York had gigantic Christmas trees in the open air for the public on Christmas eve.

President-elect Wilson announces that he will give no indication of cabinet selections before March 1st.

The Chinese government has issued a manifesto calling for the co-operation of the people in suppressing opium.

The Mohammedans have a theological seminary in Egypt with a faculty of 319, and a student body of more than 12,000.

Wisconsin has laid out a policy of re-forestation, and has acquired a tract of nearly half a million acres for this purpose.

The Khan of Mongolia has asked the Powers to recognize the independence of that country and enter into treaty relations with it.

The Mennonites of Pennsylvania have acquired a tract of 25,000 acres at Casselton, North Dakota, and will locate a colony there.

The greatest height ever reached by an aeroplane was on December 10th, by Roland G. Garros, at Tunis, who ascended 19,032 feet.

The government has entered suit against the Southern Pacific Railroad Company for the recovery of oil lands valued at \$250,000,000.

Beginning January 1st, the Public Service Corporation of New Jersey established a minimum wage of \$9.00 a week for women and girls in its employ.

THE NEW AMERICAN FRIEND

PUBLISHED AT RICHMOND, INDIANA, BY THE NEW BOARD OF
PUBLICATION, UNDER THE AUTHORITY OF THE
FRIENDS FIVE YEARS MEETING

This is a New Venture in Quaker Denominational Activity

The effort will be made to publish a religious journal devoted to the building up of the interests of Friends in America, one that will be thoroughly representative of our Church name and standing.

POLICY OF THE PAPER

The policy of the paper will be positive and constructive in the endeavor to promote the highest interests of our denomination. Controversial utterances of a destructive tendency will be discouraged and avoided as far as possible, and it will be the steady aim to promote the unity and prosperity of Quakerism along helpful, constructive lines.

THE SUBJECT MATTER

Certain important features will characterize the subject matter of this paper:

1. It will be the aim to have a special message from two or more of the denominational boards each week, these to be supplemented frequently by substantial articles, which will bring an enlarged vision of our departmental work.
2. Special attention will be given to the activities of the Church, and Yearly Meeting news of interest to all.
3. A page or more will be devoted each week to the consideration of world-wide and nation-wide subjects of a moral, civic, economic and religious nature, that will be suitable in a religious journal.
4. The customary space will be given to contributed or selected articles, messages for the children, and other matters of a general and special nature, which should find place in a denominational periodical.

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The American Friend

Old Series.
VOL. XX. No. 4.

FIRST MONTH 23, 1913.

New Series.
VOL. I. No. 4

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THE FOOTPATH TO PEACE

TO BE glad of life because it gives you the chance to live, and to work, and to play, and to look up at the stars; To be satisfied with your possessions, but not contented with yourself until you have made the best of them; To despise nothing in the world except meanness and falsehood and to fear nothing except cowardice. To be governed by your admirations rather than by your disgusts; To covet nothing that is your neighbor's except his kindness of heart and gentleness of manner; To think seldom of your enemies, often of your friends and every day of Christ, and to spend as much time as you can in God's Out of Doors,—these are little guide-posts on the Footpath to Peace.

—HENRY VAN DYKE.

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Editorial Comment Upon Current Topics of the Day

The decennial convention of the "Religious Education Association" will meet in Cleveland, March 10-13 next. The invitation to Cleveland was extended by the federated churches of the city, supplemented by the business associations. The general topic of consideration this year will be the connection between religious education and civic progress. It is a live question of vital interest both to religion and to government, and it is to be hoped that something of practical suggestions will be formulated that will result in civic uplift everywhere.

* * *

The new Parcels Post system has developed a nation-wide patronage of large proportions with surprising rapidity. Certain details will have to be remedied, especially the one which forbids the use of the mail postage stamp. To what extent the express companies will endeavor to retaliate by attempts at sharp competition is problematic. Meanwhile the government has rendered a valuable public service. Express rates have been too exorbitant, and the public has been systematically robbed. It is at least a satisfaction to know that no one henceforth need be robbed except he chooses to be.

* * *

The annual report of the Young Men's Christian Association shows that there are 2,192 local associations in North America with a membership of 556,100. The budget of these associations for current expenses is \$10,000,000 a year. They own 725 buildings valued at \$81,000,000, which is nearly three times the total of ten years ago. The total attendance at the religious meetings of these associations for the past year was 5,820,000. One hundred and twenty-five thousand men and boys have been enrolled in bible classes, while the enrollment in educational classes has reached 69,000. One of the remarkable developments of the past year is the increased interest in associations for colored people. Truly the Y. M. C. A. is rapidly becoming one of the most active of the religious forces of this day.

* * *

A bill is to be introduced into the next Connecticut Legislature, requiring railroads to provide two competent engineers upon all express trains within the state. Whether this provision if enacted into law, would actually reduce the num-

ber of accidents may not be determined definitely in the absence of a trial, but it is a step in the direction of safeguarding the interests and life of the public. And that which will reduce the danger to human life will reduce in equal degree the liability of financial loss to the railroad. Both the public and the railroads should join in a determined effort to reduce fatalities on the rail. The fact that during the year ending June 20th last, more than 10,000 persons were killed and more than 180,000 were injured on the railroads, calls for the adoption of some drastic relief measures.

* * *

The *New York World* refers to recent developments in that city as "the general triangle of politics, vice and police." There is more of truth than poetry in the characterization. The whole country will look with unusual interest upon the efforts of the district attorney and other authorities to establish again the reign of law in that great municipality. The *New York Press* remarks that "it may be impossible to suppress the vice which pays police blackmail, but it is possible to exterminate the blackmail." The remark of the *Brooklyn Eagle* is gratifying that "the outlook for good government and good morals has seldom been better than in the wake of recent revelations as to actual conditions." In trying to rid herself of graft and vice, our greatest metropolis is trying a most important experiment.

* * *

The recent Japanese cabinet crisis, caused by the downfall of the war party, would indicate that Japan is getting weary of the war game. The people seem to rebel at the proposed huge war toll in time of peace, and refused to approve retrenchment in other departments. The result is that Prince Katsura, said to be the ablest man in Japan, has come to the front as premier, and the inauguration of a peace policy has been entered upon. The Prince is quoted as expressing feelings of friendliness toward the United States, and also of desiring to assist China. This latter fact is one of the significant events of recent weeks, and marks an epoch in the relationship of these two erstwhile enemies of the far East. The community of interest among nations is getting to be contagious, and with the growth of foreign missions, carrying

civilizing and Christianizing influences to the ends of the earth, we are making rapid progress toward the recognition of the brotherhood of all men and the common fatherhood of God.

* * *

Congress is trying to find the answer to the question, "Is there a money trust?" J. P. Morgan, the king of finance, has been before the committee of investigation, and while he talked in terms of billions, he is sure there is no trust in money and cannot be. Probably his definition of what constitutes a trust will have to be investigated. It has already been made clear however that money is attracted to the New York banks from the cities and towns of the west for speculative purposes. This quite naturally creates a shortage in money, and results oftentimes in depression in business. Whatever quibbling may be done over terms, the fact remains that Wall Street has it within its power to create a panic at almost any time. So long as that is true the country is unsafe, and if the House of Representatives succeeds in finding a remedy for this evil, it will merit the commendation of all the people.

* * *

The call of the "National Child Labor Committee," that churches and schools observe the three days of January 25-27, as Child Labor Days, has received the endorsement of the Federal Council of Churches. The President of the Council, Shailer Mathews, has sent a letter of approval to one hundred state and city federations. The National Committee having the observance in charge, having headquarters at 105 East Twenty-second Street, New York City, will send a pamphlet of facts about Child Labor to all ministers and principals of schools upon application. This will include the latest census figures on the subject. It is pointed out that the 1,752,157 workers between the ages of ten and fifteen, do not include the thousands of newsboys and boot-blacks, many of whom are out of school, nor thousands of others engaged in tenement house manufacturing. It is expected that in each of the forty-three states having legislative sessions this winter, bills bearing on the Child Labor problem will be introduced. The fact should not be overlooked that in a surprisingly large number of instances, the liquor traffic is a primary cause of this enforced labor among children.

THE AMERICAN FRIEND

DEVOTED TO THE INTERESTS OF QUAKERISM IN AMERICA.

S. EDGAR NICHOLSON, Editor and Manager.

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VOL. XX. No. 4.

RICHMOND, INDIANA, FIRST MONTH 23, 1913.

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Being Strong for the Lord's Work

"Finally, my brethren, be strong in the Lord."

This exhortation is God's call for enlistment in a holy warfare against sin. It is the rallying cry for the devotees of a religious crusade. It is the guarantee of conquest to the faithful who equip themselves for valorous deeds in the name of Jehovah.

God's message of cheer is the beacon light of discipleship in all ages. There are no impossibilities in God's economy. An all-conquering Christ means an all-conquering church. The promise is ever to him that overcometh.

Oh, the pity of a church that is feeding on milk, when it should be eating meat; that is concerned with the commonplace, when it should be girding its loins for a crusade; that is barely keeping alive the spark of truth, when it should be a flaming fire to warm the hearts of the multitude! God needs a militant church and a virile workmanship with which to accomplish his purposes.

The church is a brotherhood, but it is something more. Possessed of dynamic power, it should prove by its practice that the gospel it preaches is indeed "the power of God unto salvation," not only in saving individuals from sin, but in purifying their social environment, so that the power of evil no longer has dominion over them.

To be strong is to be possessed of power, and that is the heritage of true discipleship. Power is an attribute of character, and doubly so of Christian character. That life is strong, able to do exploits for the Master, that has learned the secret of being engrafted into the Divine Life. "I am full of power by the Spirit of the Lord." "Ye shall receive power after that the Holy Ghost is come upon you."

But power comes quite as much by the exercise of gifts as by the energy of the Spirit. The church is impotent oftentimes because it is inactive, or because its labors are misdirected. Individual effort is fruitless because it lacks the vision of a great purpose.

Given a personality that really sees what is to be done, and that possesses the ambition to do it well, such an one will ever command a place of leadership among men. Given a church, baptized by the Spirit, that is conscious of its holy mission, and the community will never fail to feel the uplift of its example. Given a denomination, spirit-filled and full of faith and good works, and the horizon of its influence will widen with the passing of the years, men will see the light and be attracted to it, and evil will wither by the power of its devotion.

The Work of our Church Boards

During the four weeks ending with this issue, each of the nine Boards of the Five Years Meeting has delivered a message to the church at large, through the columns of the AMERICAN FRIEND. Each month during the year these messages will be continued, and will be a feature that should command the earnest attention of our readers.

It is possible that Friends generally have not yet caught the spirit and meaning of these organized activities. It is just as possible that some of the Boards themselves do not yet fully understand the entire scope of their mission. Organism that is effective is more often evolutionary than otherwise, and some of these instrumentalities of the church will find their work developing in unexpected directions and

with surprising clearness, when once they have set themselves faithfully to their respective tasks.

That there is work for all is already self-evident. Each occupies a field distinctly its own, and together they cover the entire sphere of denominational endeavors. Each Board should consider itself the complement of every other Board, and their efforts should be co-ordinated for the common purpose of building up and enlarging our denominational life, to the end that God's Kingdom may be advanced within the circle of our influence. Much of energy will be conserved, and duplication avoided if there can be a mutual understanding of plans and methods of operation. While the entity of each Board is distinct, all are parts of a denominational mechanism that must

move in harmony, or else the product will be discord and ultimate disunion.

This division of labor in machinery ought to find its counterpart in a corresponding division of labor among the entire membership, or as we have defined it before, in the manifestation of team work in every meeting throughout the Society. When the plans of all the Boards have been established, it ought to be easier for every unit of our membership to find a congenial way in which to exercise each individual gift.

A weakness of our denominational plan hitherto has been that so many of our members have felt that there was really nothing to do that was worth while. Our polity called for voluntary service, but too often each individual was left to find his toil alone. The church which was to feed the flock, too often gave little concern to any particular tasks; too often gave little heed to bringing the work and the worker together.

Let us hope that with better organization, our entire denomination will soon become a busy workshop, wherein each member will be a worker, and each worker will find added strength in the co-ordination of the efforts of all.

We have a conviction that is profound that God is calling our beloved Society of Friends into a larger place and into a larger life. We have a history of good deeds and a mighty faith that has been an inspiration to multitudes. Our simple life of devotion and consecration has been woven into the life of the Nation. Our testimony upon vital matters of religion and human practice has quickened the public conscience in many States and in many communities. But are we not to have a still wider outlook, a larger place in God's great workhouse? If not, then what means this awakening of spiritual and denominational life among our young people? What meant that wonderful vision that came to the recent Five Years Meeting? What is the interpretation of the renewal of hope that is spreading east and west, north and south? What means the unifying tenderness that is enveloping both that which is modern and that which is traditional in our scattered membership?

As a religious body we have been led graciously through many varied experiences and even crises. God has dealt bountifully with us even when the future seemed dark and foreboding. Now that the dawn is rosy with greater promise, has come the opportunity for which so many have been praying and toiling. The call of our Boards to service should meet with a glad response everywhere. Each Board should have the hearty co-operation of the corresponding committee in all our Yearly Meetings.

We are well aware that organization is not everything. Form without spirit is dead. Men must first

have the consciousness of victory in their souls before they can triumph over their environment. It is just as true that when instrumentalities are faithless, God by his Spirit will continue to find his way to men's lives. But the ideal is a live, spirit-filled church, organized, well equipped and fit for the Master's use.

Our plea is that the work of our Boards be planned with definite purpose in view, and that our membership in its entirety rally to their support, loyally, prayerfully, and with a determination to make the coming months and years the most fruitful period of Friends' history in America.

The Growth of Missions

"The Missionary Review of the World" for January contains some statistics of unique value, that have been compiled with great care and at considerable expense. They are probably the most complete and up-to-date tables in existence, and the *Review* has rendered a valuable service to the cause of world-wide missions in this presentation. It is encouraging to know that in the United States alone, the income of foreign missionary societies reveals an increase during the past year of more than \$3,000,000. For the entire world, the home income has increased from \$25,297,074 in 1911 to \$30,404,401 in 1912, while the income from the fields has grown from \$5,519,174 to \$7,902,256 in the same period.

The number of Protestant missionaries has increased from 22,058 to 24,092, comparisons being made in all instances between 1911 and 1912. The number of native workers has grown from 88,309 to 111,982, while the number of communicants is now 2,644,170 as against 2,304,318 in 1911. Total adherents, including members, has grown from 4,875,454 to 6,055,425.

While this healthful increase may be due in part to the more accurate gathering of statistics, in all probability the present situation is the natural result of more active missionary endeavors the world over.

People stand in line to get seats for a lecture, or entertainment, or the theater. It is cause for reflection that such demonstration is seldom witnessed at the doors of our meeting houses. One is spectacular, the other is not. There's the difference. But nevertheless the gospel is for the multitude. "And I, if I be lifted up, will draw all men unto me."

Nothing else can take the place of individual responsibility in worship. One man cannot commune for another. Contact with the Infinite cannot be had by proxy. The sermon, the vocal prayers, the testimonies may help and be edifying, but in the last analysis, each member of the congregation will be benefited to the extent that he has had individual communion with the Father.

The Five Years Meeting as Interpreted by Some Leading Friends

BY SOME OF THE YOUNGER FRIENDS

STATEMENT BY FRANCIS A. WRIGHT, JR.

As a young "Friend," still in my twenties, I am glad to give a few of the impressions which I received at the late Five Years Meeting. While I had hoped and prayed that the church would take definite steps to promote the organization of our denomination along national lines, I had hardly dared to even hope for such splendid and important steps as were taken at Indianapolis in October, 1912.

The "spirit of the meeting" was to me a veritable vision and eye-opener. I have attended several sessions of my own Yearly Meeting and one of another, but I have never before been in any gathering of Friends where such a spirit of optimism and determination for progress was so apparent.

The meeting covered so much ground and adopted so many important recommendations that it will be quite a difficult task to determine the most pressing needs of the church just at this time. It seems to me that a very important matter just now is to outline the particular steps to be taken if possible during the five years before us. These should be clearly and specifically brought to the notice of the church at an early date, or else through lack of a definite program the work of the church will fail to measure up to the standard set.

Without forgetting the many convincing facts brought out to show the need of definite work through the Five Years Meeting along many lines of church activities, it is quite apparent that our church with its limited financial and numerical strength cannot successfully undertake many advance steps at one time. What we must do is to settle upon one or two steps and then get behind them and make them outstanding successes. May I suggest those which appear to me most important, and which have already received serious consideration.

1. Efficiency of the Five Years Meeting through the work of the Executive Committee and a General Secretary. This committee upon choosing a General Secretary should set about to arrange a program of work not only for the General Secretary, but for each Yearly Meeting and each individual meeting in America, in its relation to the Five Year's Meeting and the work of the church at large. Each department of church work should be included in this program.

2. The development of a church periodical and of church literature is also a step that must be taken by the church as a whole. We see already tangible evidence that this is to be accomplished at this time, and will only need a determined continuance and enlargement of the interest so far manifested to assure success along this line.

3. The work of church extension through the efforts of the Evangelistic and Church Extension Board is of tremendous importance. One of our sister denominations began about twenty years ago with a fund of less than \$10,000.00 and today has an extension fund of over \$1,000,000.00 which is used to loan on first mortgages at low rate of interest to assist churches in erecting houses of worship. Should not our church adopt a definite plan and solicit from members

all over the country assistance in the form of contributions and bequests to such an extension fund?

In conclusion, I am glad to say that my heart is full of hope for our church and I trust that God may so direct its work that in another five years it can be said that the young people of our church are not going into other churches or organizations to find opportunities for Christian service, but that they are seeking and finding such places right within our limits.

Kansas City, Mo., January 9, 1913.

STATEMENT BY LILLIAN E. HAYES.

The past few years have been spent in interdenominational work among young people in different parts of the United States. I have met with many who have never heard of the Society of Friends; others associated the plain language and plain dress with all bearing that name, believing that to be our religion, while still others thought ours a negative doctrine only.

What a pleasure it was, and what peace of mind and heart was mine as I sat in the recent Five Years Meeting! So scattered over this country, yet what fellowship!

Not being a delegate, I had a place of advantage, and could observe the meeting as a whole. My first impression was that of the many separated groups, representing so many sections of our country. There was California and New York, North Carolina and Iowa, England and Ireland; but it was not long until that thought faded away and instead of the several placards bearing the names of the different delegations, I seemed to see, above all, the inscription, "That all may be one." And the closing service adopted and used by the Christian Endeavorers, said itself in my heart—

"In Christ there is no East nor West,
And yet no South nor North,
But one great fellowship of love,
Throughout the whole wide earth."

The young people were there, so eager to work, ready to receive, with not a desire on the part of any one to take full charge of affairs, but with a spirit to learn, longing to have a part in giving out the Friends Message to the world.

At first there was a marked difference between the Young Friends of the East and the Young Friends of the West; but at the young people's meeting on Sabbath afternoon the "Service" of the West and "Fellowship" of the East were happily combined, and we keenly felt that one was the complement of the other. There in one fellowship of faith, loyal to the church and to each other, we felt quite ready for real service.

With the new departments, embracing every activity of Christian service, backed up by well organized boards; with the splendid enlistment of young people, the Friends Church has before her a great future.

There was no thought of giving up old custom, but a desire on the part of every one to meet the present needs.

The ready response to the call for service, the eagerness to step within the open doors of opportunity, the larger interest manifest in the different departments of church activities, were evidences that Friends had a vision, and with it an added responsibility of giving out the message to the world.

How glad I am to have a part in this great work, not only in the building up of the Friends Church, but in the establishment of His kingdom in the hearts of those who know Him not.

The organization is complete, but just how much will be accomplished in the next five years, will depend entirely upon the doing.

We asked for work to do. Here it is. Let us set our hands and hearts in accord with His will and work out the successes for which we pray, "till we all come in the unity of faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fullness of Christ."

Dunreith, Indiana.

STATEMENT BY HARRY R. HOLE.

Certainly the formation of the Five Years Meeting was providential. The severe strain to which the church in all its branches is being subjected from every side at the present time would bear grave danger to the isolated or local bodies, if they were unprepared for co-operation with those of like faith working under different conditions. That it should require a quarter of a century for us to begin to find ourselves is remarkable, but the sturdiness that has at the same time compelled such deliberateness and which has persisted through all discouragements, augurs well for the inherent strength and vitality of the developing union.

To give autocratic power to a representative body would be subversive of the Quaker ideal of government; but to attempt to hold a Five Years Meeting without definite representation would be subversive of its purpose. In spite of the suspicion that the appointment of delegates is influenced more or less by the idea of rotation and other secondary considerations, the meeting still reflects all the dominant traits and types of the bodies which compose it. It is this fact, strange as it might appear, that makes for unity. All of us have our hobbies, and all of us have our aversions, depending upon personality, environment and experience. Because many of us, when we hit the nail on the head, hit it so hard as to split the plank, we need such a deterrent as we find in coming into personal contact with the other side in a body like this, where the underlying foundation is the same. The genuine unity which is found in entering into a close and sympathetic acquaintance with both sides in so important a difference as has been manifested over declarations of faith, is an astounding revelation. It should be understood that the decision in this case at the recent gathering was not a

compromise; it was an agreement. It meant not the victory of one faction over another, but the triumph of the truth as held by Friends, in the interest of the entire body, and the correction of eccentricities that would tend to turn us either to the right hand or the left.

The 1912 meeting demonstrated beyond a question that American Friends are determined upon unity and work. We will not emulate the example of the storied Scotchman who, having found it impossible to remain in any of the several churches, at last performed his worship in his own house, but, not being able to see things just as his wife did, worshiped in one corner while she engaged in her devotions in another. We value the universal principles of life, salvation and service more than the angle from which we view them or the exact words in which we express them. The hearty good-will with which all parties among us have accepted the conclusion makes one loath even to refer to the very threatening aspect which preceded it.

Under conditions as they existed prior to the meeting it is not to be wondered at that many Friends "back home" should be saying "now or never." Doubtless many of us had said or felt like saying the same thing at various times in our own experience. The publishers of our leading denominational paper said "now or never," in offering it to the church. It would have been a calamity to have left our renewed spirit of unity in the domain of the theoretical, to have failed in bringing it to bear upon our publishing interests, or to have refused to follow the splendid work of the Foreign Mission Board with like thoroughness and system in other departments. The meeting had a keen realization of the critical character of its decisions, and with the finest kind of spirit it arose to meet the situation.

Lynn, Massachusetts.

STATEMENT BY L. HOLLINGSWORTH WOOD.

The Five Years Meeting of 1912 meant to me an opportunity to look the Society of Friends in the face.

This was literally true in my case, for from my "page's" seat I did actually look into the faces of the Friends who made up the assembly, but it is in the broader sense of opportunity to see the Society as it is when trying to express itself in concerted action, that I have used this expression.

The meetings started with groups well defined geographically and otherwise, and with the inevitable lack of confidence in each other which must always result from lack of knowledge of the individuals which compose the different groups. The meetings ended with what seemed to me was an appreciation of each others' viewpoint and a confidence begotten of the strong bond of mutual forbearance and earnest striving to gain an ultimate acquaintanceship, which could look at differences of viewpoint in the calm spirit of a mutual understanding.

The Five Years Meeting expressed in its brief course almost in miniature the life and growth and

ambitions of the whole body of Friends in America. We saw the conservatism which expressed itself in the plain coat, and the love of music which found expression in the tasteful pipe organ of the auditorium in which we were met. We felt the enthusiasm for Foreign Missions and were thrilled by the call to Social Service in our own communities. In the reports of the Commissions we heard or saw the work of our members, and through it all we were conscious of the new life which has given rise to the term, "Young Friends Movement."

To me the great lesson of the Five Years Meeting was that in all our works and aims we are seeking the same goal, and in our growing knowledge of each other and our growing confidence in the honesty and earnestness of purpose of each one, whether old or young, we have recognized and been responsive to the magic touch of our Master's spirit, which, sweeping over us, has drawn out, feebly at first, but later in fuller measure the heavenly melody of love.

With this glorious message of love ringing in our ears we separated, with the injunction of the meeting laid upon the delegates to carry back the messages of the sessions to their yearly meetings, and to continue their organization to represent and foster the united interests of the Society.

The future of Friends looks bright as we stand upon the great achievements of this Five Years Meeting;—I mean our demonstrated power to love each other even under difficulties in the service of our Master. We have strengthened our faith in one another and in the Society of Friends. Our hopes are brighter and more steadfast, and we have learned as never before how faithless and hopeless and useless it all is without love which is greatest of all.

Mt. Kisco, N. Y.

STATEMENT BY MURRAY S. BARKER.

The 1912 Five Years Meeting was the first one I had attended. I therefore did not know what to look forward to or expect. In fact, to be perfectly candid, I did not expect very much that would be worth while. To be sure, I had the reports and recommendations of the Commissions, but for various reasons my faith had not risen to the sticking point.

But of one thing I am sure, I went there with an open mind, without any previously arranged plans, and with no pet subjects to advocate or to oppose. Perhaps my first impression was that I had underestimated its importance and its capacity to do things, for I found a body of serious-minded men and women really anxious to do something for the upbuilding of the Quaker Church in America.

But the most lasting impression and the one that endures, is the fact that the Quaker Church in its official capacity has started somewhere. It has determined to do something that is worth doing. The things it has set out to do are large and the tasks difficult, but these are the very reasons why the outlook is so full of promise, for the difficult things are the only ones worth doing. Too long have we hunted

the easy jobs. The road of little resistance is the road that develops weaklings. Too often have we dissipated our inheritance. We have been busy "here and there" instead of building for something definite and permanent. Just as our own boys have a right to demand of us that they be so raised, that the men which they should be, may, when that time arrives, be possible, so our church of the coming generations has a right to demand of us that we so live and act, that the church which should be, may be. This meeting has undertaken large and difficult matters, and it is going boldly at them with a faith of the kind that overcomes. We are going at it unitedly—united not alone in the sense that we are not quarreling with our neighbors about certain fine shades of belief—mere personal equations—that after all are of little consequence; united in purpose though separated by long distances, but united also in ages. It is the whole church—old and young—setting out on the job together. This again looks splendid. Heretofore we have too much divided our work. We have had our young people's activities more or less sanctioned or tolerated, and the regular church work, to be done by the old people. Now we are going forth together, old and young, on the same committees with the same interests and the same responsibilities. One of the best ways to make a man out of a restless youth is to give him responsibilities along *with* his father rather than *away* from him.

Another thing that I noticed was the disposition to enlist the whole church, the laity, if there be such in our denomination, along with the ministry. With our pastoral system has come the tendency to have our church work "over-preached." This is not the fault of the preacher but of the system. We have too much expected the pastor to do it all until almost all the preaching and praying and thinking and working of the church has been by the ministry, whereas the general membership should at least keep the machinery from getting rusty.

It may be that people of a past generation found in the church primarily a spiritual home and little more, but the need of that as such has passed, and the church of the future must be an organized movement to work effectively for the betterment of human society.

Our church has seen the vision. It is organizing and equipping itself for large things, its only danger being that the very machinery itself may become too big and unwieldy, but if the church, especially the younger generation, responds to the present plan and to its opportunities as I believe it will, and puts into it a little of the energy and vigor that its members do in their personal business, the things planned and started by this Five Years Meeting are full of promise.

Thorntown, Indiana.

STATEMENT BY LEVI T. PENNINGTON.

The first issue of the AMERICAN FRIEND under the Five Years Meeting management is due today. To

me it seems that it marks the passing of a notable milestone in the history of Friends.

As we get farther from the time of the Five Years Meeting, the conviction formed there keeps deepening, that this gathering gave to Quakerism such an opportunity as it has not had before for many years and could not have had without this great conference. Two elements were among us, threatening to tear us into pieces. On the one hand were those whose liberality was making many feel that we were to be left without a definite, adequate statement of belief on which we could stand in our efforts to evangelize the world by our presentation of the truth committed to us. On the other hand were those who desired an iron-bound creed, and who saw no reason why we should not have it. It seems to me that a Father who loves us all and who is wise beyond our knowing has wrought for us better than any of us had wisdom to plan, in giving us a clear statement of a living faith without the rigors of a binding and deadening creed. That the Five Years Meeting stands officially on the grounds of a living, evangelical faith there can be no doubt whatever, as there has never been a doubt that the great majority of our members occupy that ground. That there is danger of the Five Years Meeting heresy-hunting, on the other hand, it seems to me there is no room to believe.

The old adage has often occurred to me in connection with this session of the Five Years Meeting, "Be sure you're right, then go ahead." There can no longer be any doubt that officially we are right in doctrine. Now the thing to do is to go ahead.

The Five Years Meeting has made this possible for us as a church, as it has not been possible heretofore. We have lacked in the past a strong centralizing force, a sense of organic unity. That centralization has its dangers is beyond question, but that it has become wise for us to give up some of our independence in

view of our interdependence, it seems to me, is clear.

We have lacked as a church in time past the tools, the machinery with which to do our work. We have them now, and it remains for us to take the tools and work with them; to turn on the steam, set the machinery going in the power of God, and with the raw material furnished to our hand at home and abroad, turn out the sort of products that shall please the great Master Workman. Our boards and committees, our AMERICAN FRIEND under the control of the Five Years Meeting, the Executive Committee, and the General Secretary, with these and the other means of advancement put into our hands, we shall be able to do, under God's blessing, great things for the advancement of the truths that have been committed to us.

But none of these things will make the Friends Church a success, nor will all of them combined. There are many things that may still make us a failure as a church, that may cause our candlestick to be removed out of its place. If we persist in distrusting each other, we shall fail. If we spend our time in seeking to find and to emphasize differences, we shall fail. If we "contend about words to no profit," we shall fail. If we neglect to go "forward" as we have been commended, we shall fail, and we shall deserve to fail.

It is my hope—God grant that it may not be disappointed—that we shall go forward in His name, using the things that He has put into our hands for the advancement of His kingdom, with I. John 1:7 as our experience and our message to the world, "If we walk in the light as He is in the light, we have fellowship one with another, and the blood of Jesus Christ, His Son, cleanseth us from all sin."

I am full of hope for the future, born of confidence in God, in Quakerism and in Friends.

Newburg, Oregon, January 2, 1913.

FROM THE BOARDS OF THE CHURCH

The Peace Association of Friends in America

I. THE OUTLOOK.

Some important phases of the situation in regard to peace and international arbitration demand the careful attention of every Friend as we enter upon the work of a new five-year period. These may be named in order as follows:

1. *The General Situation*—The progress of the reform is, in general, such as to justify a feeling of satisfaction and encouragement; it is to be noted, however, that the encouraging features of the progress of the cause were emphasized to such an extent within the few years just preceding the war between Italy and Turkey, that some of the real obstacles which the friends of Peace should understand, have been to an undue degree lost sight of. With full recognition of

the fact that there are some discouraging and depressing phases of the situation to be disclosed, we should without hesitation face them all fully and fairly.

2. *Some of the Difficulties*—(a) International. The fact that a war such as that between Italy and Turkey could be waged without any official protest from any of the powers that have participated in The Hague Conferences, is an indication not to be disregarded that the strength of international sentiment against war is yet far from having the strength which it must possess before the "Federation of the World" is fully realized.

(b) National. Laws such as the "Defence Act" in Australia, and continuous efforts in our own country to introduce regular rifle practice into the public schools is proof that there is a group of men in each of these countries whose power is far greater than it was supposed to be some years ago.

(c) In our Local Neighborhoods. Only a few

weeks ago in conversation with a young man of about twenty-three years of age, a member among Friends, in regard to the hard experiences which some young Friends in Australia are being called upon to undergo if they remain true to their conviction that participation in preparations for war is wrong, this young Friend in America said, "I could never see anything wrong in military drill; I think it is rather nice." I appeal to the experience of every Friend who reads these lines to answer for himself this question, "Do the young Friends whom I know, believe so strongly that war service and war preparations are wrong that they would suffer loss of property, liberty or life rather than take part in such activities?"

II. OUR APPEAL AND OUR PLANS.

We feel that this is a critical time in the history of the peace movement. A group of 90,000 Christian people, united on the right side of this great question might be able to wield an influence which would be decisive for good within the next five years. No plans which the Peace Association may make can bring about any good results unless the individual meetings of Friends and the individual members of the meetings join heartily in carrying out plans that may be agreed upon.

We plan a campaign of literature—facts and arguments—through the columns of the *AMERICAN FRIEND*, and possibly by other publications. We plan to co-operate with the Peace Committee in each Yearly Meeting and with other organizations as far as practicable, whose object is to promote the cause of Peace. We plan to get every man, woman, and child among Friends in America to think regularly about the peace reform, and to take some positive action on some phase of the question. We plan to reach in the same way also as many as possible who are not members among Friends. If we can have the united support of Friends in this work, there can be no doubt that the results will be far bigger and better than anything we can now hope or foresee.

For the Peace Association of Friends in America.

ALLEN D. HOLE, *President*.

Richmond, Ind., January 10, 1913.

Board on Legislation and Temperance

This department is planning for some constructive temperance work in the near future, which we trust will be of vital interest to all Friends. While our denomination has from the earliest days of this reform taken a strong stand against the drink traffic, as a body we have done little except in the distribution of literature and in the holding of occasional temperance meetings.

Probably no one will question the fact that in harmony with our faith and practice, Friends ought to be at the very fore-front of this reform, not only giving our testimony in behalf of total abstinence and prohibition, but devising ways and means by which

our membership as a whole may make itself felt in no uncertain way.

In this day of enlightenment, we believe that no religious body can afford to rest satisfied until every individual unit of the membership is being utilized as a positive force toward the elimination of this great National evil. It is not enough that we practice total abstinence ourselves. We ought both by our example and by our activities to do all within our power to help establish the same practice among others.

The Board is giving some attention to other subjects of legislation. Copies of the Indiana law forbidding the use of any denominational name as a distinguishing trademark have been sent to each member of the Board with the request that a similar measure be introduced in the legislature of every State outside of Indiana, which has a legislative session this year.

The Board wishes to emphasize the importance at this time of all Friends and all Friends' meetings raising their voice in favor of the passage of the Kenyon-Sheppard interstate liquor shipment measure, now pending in Congress. The Senate has agreed to vote on the bill February 10. Let our members write their two Senators at once, urging their support of the measure. Individual meetings might with propriety adopt resolutions in behalf of the bill, to be forwarded to their Senators. Let the same procedure be followed in the case of the House member from the district where Friends reside. Now is the time to do work that will count.

Richmond, Indiana. S. E. NICHOLSON, *Chairman*.

A Chance Kindness

In October, 1912, Chuzo Kaifu went up to Shimodate, a town of about 8,000 in Ibarakiken, about 80 miles from Tokyo, for special meetings. After a time of great refreshing together he went to the station to return to Tokyo. To get his train he was obliged to go up one flight of steps across the track and down again. T. Mishima was with him. On their way up they overtook a man who had such a large bundle that he had blocked the passage. T. Mishima seeing the man in difficulty, said, "Do you wish to make this train? I will help you." He took hold and helped him with the load until it was safe in the train. The man turned to T. Mishima and said, "I have traveled much for years, but I have never before received such a kindness at the hands of anybody. What made you do it?" Mr. Mishima replied, "It is my business to help others; I am a Christian." "Then Christians are different from other people." Saying this he drew out his card and T. Mishima learned that he was none other than the famed Jukichi Harada, a name known in every household since the war with China in 1894 and 1895. He and C. Kaifu rode together to Tokyo and all the way they talked about Christianity. What the end will be we know not, but we do know that from that day he has been a sincere inquirer.

GURNEY BINFORD.

The Narrative of a Mexican Convert

[The following narrative has been prepared by Raymond S. Holding, of Matehuala, Mexico, and is presented by the Friends Missionary Board for publication.—THE EDITOR.]

DON FELIPE GLORIA

In Catorce the first workers suffered more pronounced opposition and persecution than in some other places. Catorce is famous as a Roman Church stronghold. Perhaps if we let Don Felipe Gloria tell in his own words of his own conversion, and of some of his experiences, it will greatly help the reader to understand the relation of the early converts to the fanatical Catholic Church, and the genuine test through which every one must pass.

Don Felipe is an elderly man, now over sixty years old. He is patient, forbearing and quite unassuming in his way of doing things. Telling this experience, he says: "About the year 1896 I was employed by the Mexican Government where I was serving as guard. After having lived all my past life with little or no thought at all as to the great hereafter, I became conscious of the fact that my life was completely undone and that I had lived very disorderly. I said with many other men just like me at that time, that I was an Apostolic Roman Catholic, though I was greatly dissatisfied with my religious life and began to feel that I would have to take some definite measures in order that I might free myself from so many doubts, so I began to buy such books as would give me light on the subject. As I read the prayers of St. Augustine, I noticed that they were all directed to God and to our Saviour. I repeated some of the prayers and even dreamed that I was among the accepted of God. But as I came nearer and nearer to the truth, all my past life and practices seemed painfully ridiculous to me. I had time to read and money with which to buy books, so I began to buy and to read every sort of literature that would give me light on the subject, resulting in my complete disillusionment. One day a friend loaned me a New Testament and I read it through in a little while, but as I read it with my Roman Catholic prejudices, it was almost meaningless to me and did not bring peace to my soul, but on the contrary increased my anxiety. About this time a colporteur came along giving out tracts. Some of my friends and myself got together and read the tracts and

criticised them because some of them did not give as much credit to Maria as we thought they should.

"About the same time a cart driver that came from some of the cities at a distance stopped in our village and left some tracts, one of which fell into my son's hands. The title of the tract was the "Good Samaritan" and in it I found great satisfaction, but feeling sure that the traveler was a Protestant I burned the tract. In the meantime the traveler continued to make periodical visits, bringing with him earthenware to sell in Catorce and the neighboring villages. We became warm friends in the course of time, and once when he came we decided to have a meeting in order to discuss religion. I invited some of my friends,

among whom was the village school teacher and the judge of the town. Our traveling friend, whose name was Gertrudes Molina, soon proved to the little company that there were many serious errors in the Roman Catholic religion, looking at it from a Bible viewpoint, though none of the little company accepted any of the proofs, but they all promised to read and to investigate, and accepted a portion of a tract that Molina left them. I read a number of these tracts and noticed that nearly every one of them referred to the Bible as the fundamental book, and as the one that should be studied above all others, so I asked my friend where and how the Bible was to be obtained, upon which Molina brought me a large one for which I gave two dollars.

"I then dedicated myself to the reading of the new book, using every spare moment, day

and night. A portion of that which I read pleased me and much of it did not; a part of it brought deep consolation to my troubled spirit, and because of the clearness with which it condemned my sins, I felt a renewed anxiety because I did not wish to leave certain sins that had taken deep hold on my life. My desperation came to be so tense that I was on the point of taking my own life. Then, to make matters worse, I, for having become interested in the Protestant religion, was pronounced by some of my neighbors as a heretic and soon was to be condemned and excommunicated by the Holy Mother Church. My friend Molina, seeing my predicament, offered to send me some books that would give me more light on the subject and aid me to understand the Word of God.



DON FELIPE GLORIA AND FAMILY

This he did by sending me "Nights With the Romanists," Bunyan's "Pilgrim's Progress," "The Divine Authority of the New Testament" and the "History of the Bible."

"How Ervin G. Taber ever came to know about Molina and myself, is more than I ever could find out, but it so happened that Mr. Taber and Molina came to visit me, and my interest and conviction grew until a little later I offered my house for some meetings that they wanted to hold. Soon after this I was transferred to the Station of Catorce where I built a house with a room especially adapted to the meetings that continued to be held in my home. Everett Morgan and Sarah A. Lindley were among those who visited the village of Estacion de Catorce, and through them I received added courage. Don Felipe Martinez and Senor Colunga also visited the place, and as time went on I found that all my fears and doubts were gone and that my faith was founded in Christ Jesus, and all the persecutions that soon came from the world about me were not sufficient to make me turn back to the things that I had left behind.

"It was about this time that sickness came upon me, and losing my position with the Government where I had served for many years, I found myself obliged to seek employment elsewhere. At last I became a miner and utilized every opportunity that came along to give out tracts, Bibles and Testaments and in other ways testified for the Master. As I became more firmly established in the faith, persecutions increased in proportion. One morning as I was going to the mine a herdsman rushed out into the road, reviling me with all the insulting names he could think of, and then retired saying that he would take my life if I passed that way again. I turned a deaf ear and marched slowly on as though I did not hear him. One of the principal authorities of the village of Mantanzas where I frequently had to pass, knowing that I frequently gave out literature asked me for something to read. I immediately gave him a paper that I was taking with me to my work. He took the paper and burned it before my eyes and then wanted to use violence in order that I might not continue to propagate heretical ideas in the village. But as persecutions increased the people became more interested, and some of the children began to attend the Protestant school opened by Everett Morgan about that time. Later on some larger ones were sent to Cedral.

"Losing my position again, I went to Catorce where the position of Alcalde of the jail was given me. This afforded me a much better opportunity to give out the Good News of salvation as I came in contact with many people from all classes of society, some of whom I was happy to see converted.

"Six months later the place of municipal tax collector was vacant, and upon my request the place was given me and also an opportunity to speak to many people regarding their salvation. I sold many Bibles, and distributed many tracts and succeeded in sending one child to our school in Catorce, and some young ladies to the school in Cedral. I next went to Catorce

to look for work, and was placed in charge of the jail. This gave me the opportunity of talking to them of the Gospel. I sold several Bibles and Testaments and some repented of their sins. About six months after I was given a position by the municipal government, which gave me a better opportunity for the distribution of literature. All this time I sought to be very faithful in attendance of the services, not allowing the cold, rain, or anything else to keep me or my family from the meetings.

"Some Americans came from the United States, and the Morgans and Sarah Lindley called me to meet them. They asked me various questions and took my picture to send to their home, but I could not understand why, until a few days after they asked me to take my family and go to Potrero to preach the Gospel, and distribute tracts. I told them I considered myself unworthy of the place as minister, for I believed and still believe it is a position of great importance and respect. I offered to go as a worker and take my family and see if I could bring in some other families, so I was appointed as Deacon of Friends Church, and I really consider myself unworthy of this even, as I comprehend more the value of lost souls in the sight of God and my responsibility in the matter. Sometimes I have been discouraged, and most ready to abandon the work, then again I have felt greatly encouraged. So I find two spirits in me, the one that would discourage me I recognize as the spirit of Satan. When I have found myself in difficulties of this kind, I have remembered Peter when he was warming himself by the enemies' fire, and when he attempted to walk on the water and was sinking, and the Master said, 'O man of little faith!' How weak we are! Elijah showed great courage and slew the prophets of Baal, yet at the voice of Jezebel he fled day and night until he escaped, so I flee to Him who is my refuge and strength, and press onward.

"During these years we, of course, have encountered many trials. One Felipe Martinez came from Cedral to hold some meetings. We put the horse inside but could not get the buggy in so we left it in front of the door in the street. We retired after the services and about an hour later we heard the buggy moving rapidly along the street, and came up with it about 100 steps away where they had left it and fled. Another time, when Mr. Sein came to hold services, some three or four men who were drunk came in with stones in their hands, expecting to break up the meeting. When he began to preach and they heard the name of God and Christ spoken, one of them took off his hat and tried to force the others to do so, and so they argued the question among themselves during the meeting and did not use their stones.

"Another time Felipe Martinez and myself were out looking for some food for the horse, when we met one of the men that went to the meeting with stones and he had some more ready for us. Once he began to throw and one stone just passed over Felipe's back, and another just in front of his breast, so that we felt it was a miraculous escape for us.

"When the bell was put up in Catorce Station to call the believers together and those who wished to attend the services, it caused a great scandal. Even the men in authority came with their pistols in their hands shooting at the bell. Another time the Judge's brother was drinking with some of his companions and they began to throw stones against the front door, and made trouble in general. They left saying they were going to return at night, so Sarah A. Lindley sent word to the Judge telling him of the threats, stating that complaint would be made to the higher authorities if they were molested in any way. The father of the man who had made the threats spent the night keeping watch lest his son might give trouble as he had said he would. The offender himself wrote a note the next day asking Miss Lindley's pardon.

"In Catorce it was even worse. One could not go out on the street without hearing insults. Rich and poor came to the services, many out of idle curiosity, and some were taken prisoners because they persisted in sending the hand-organ to be played in front of the church during the services. When we rang the bell for services they said we were calling the mules together, others the flies, others said these people had nothing else to do. Some called the workers bishops, others said devils or demons, others called them educated devils. Each 16th of September they threatened to destroy by means of dynamite the missionaries in their homes, but we were always protected. By this you can see something of the thoughts and feelings of the people of Catorce. As I had to walk in the street a great deal, they called me St. Peter, others the mystery, others the bishop of the other party. The school children pictured us in divers places as having horns. When we would pass them they would hold their noses and shout, 'Morgas,' referring to Mr. Morgan. Some would repeat the 'Salva, Mary' and others would implore the Saints.

"In Potrero, one time when I went to give out some tracts two men who were in a cantina drinking, saw me pass by. They followed me out to the edge of the town. One of them had a machete and the other a bottle of rum and upon the spot they told me that I had to drink the liquor and preach to them about the virgin Guadalupe, the patron saint of Mexico. I told them kindly that that was not the place to preach and that they were not in a condition to hear my words. I continued on my way, giving out tracts, and they followed me and were soon quarreling between themselves until they were finally arrested by a policeman.

"These are a few of the many occasions that the allies of Satan have set upon me to hurt me, and I feel so sure that our Heavenly Father has cared for me and shielded me from all harm, so it is to Him I owe so much for His miraculous protection. Whenever I felt sorely oppressed, and even at times discouraged to the point of turning back, the words of the Master would come to my mind, 'Be not afraid

of them that kill the body, but are not able to kill the soul: but rather fear him who is able to destroy both soul and body in hell.'—Matt. 10: 28."

The above narrative of Don Felipe gives a clear idea of what the average convert has to pass through. Yet it is no doubt one of the means God uses to establish his children in the faith. As the adverse winds cause the oak to thrust its roots deep into the earth and to grow strong and sturdy, so the adversity of persecution produces sturdy Christians and eliminates weaklings and those that might otherwise develop into "rice Christians."

Don Felipe passed away on the 18th of last October. Raymond Holding went in answer to a telegram and found the family helpless with a fanatical crowd, jubilant over his death, scoffing outside. He says, "I thought of our Master when He died on the cross to save just such people, and how, in the same loving spirit He had lived among them, had loved them, had spoken peace to their troubled hearts, and yet was obliged to weep over his people and say, 'O Jerusalem, how often I would have gathered you under my wings as a hen gathereth her little chickens and ye would not!' So Don Felipe, with his kind, loving spirit, has wept over Catorce, has received kindly and oftentimes in complete silence the insults of the rabble. All these facts served me well when the hour came for the funeral service. One of the great Catholic festivities was on the day of his funeral. The procession formed in the street just in front of the mission house, the band played, fireworks were freely shot off and scornful remarks were frequent. But when we began to sing, 'Safe in the Arms of Jesus,' and to preach, what shameful silence fell upon the idolatrous people. I likened Don Felipe unto the woman who had broken the box of precious ointment over the Master. Don Felipe converted his life into a 'living sacrifice' for his Master. He has gathered about him a faithful band of converts, one of whom, and perhaps the first one converted, may be able to carry on the work thus far begun."

The Human Touch

Wherever there is a soul unsaved, God calls for the life line, and He wants you to bring it; He wants you to cast it. Where there is a soul lost, God is anxious to save; but He cannot save it without you or someone else. It is through men that God saves men. By human hands He brings His banished home. When Jesus went back to glory, He left His kingdom in the hands of men, and it has been there ever since. If your lost brother is ever found, it will be through the gospel of God's dear Son and the Spirit working through you or another. If Peter and the rest of the disciples had remained in the upper room, there would have been no Pentecost.—*United Presbyterian*.

No one can have a true idea of right until he does it, any genuine reverence for it until he has done it often and with cost, any peace ineffable in it until he does it always and with alacrity.

Current Items of Interest to Friends

The meeting at Carthage, Indiana, is in a flourishing condition. Forty-seven members have been received recently.

Pleasant Plain Academy in Iowa is having a prosperous year. The remainder of the funds necessary for the recent improvements was raised at a recent Quarterly Meeting.

John Kittrell, of Farmland, Indiana, has just closed a revival service at Dublin, Indiana, assisted by the pastor, Dalton Lewis. The services were conducted for two weeks, and the meeting has been much strengthened.

A Christian Endeavor Society has been recently organized at South Starksboro, Vermont, with ten active members. It is expected that ten or twelve more will join in the near future. The outlook is most encouraging.

Friends of the Silsbee Street Meeting at Lynn, Massachusetts, announce that they are much pleased with their adoption of the Friends Hymnal, and other arrangements for improving the musical portion of the First-day morning worship.

Richard R. Newby, superintendent of Evangelistic and Church Extension work for the New York Yearly Meeting, residing in Union Springs, New York, has accepted a call to serve the Friends of Des Moines, Iowa, as pastor. He will enter his new field about June first next.

The preliminaries for the Inter-Society debates were held at Penn College on the evening of December 17th. Two teams were selected to represent Penn in the triangular debate with Leander Clark and Parsons colleges. The question this year is "the Initiative and Referendum."

At its recent meeting in Washington, the Society of Biblical Literature and Exegesis elected as its president, Professor George A. Barton, of Bryn Mawr College. The Society is composed of the biblical professors in the leading universities and theological seminaries of the country.

M. T. Swafford, as evangelist, and his niece, Ella Swafford, as singer, of Haviland Quarterly Meeting, Kansas, began meetings at North Grove, a little country church near Jonesboro, Indiana, December 29th, holding twenty sessions in all. The power of the Lord was manifested from the beginning. Fourteen were definitely blessed, and the

church strengthened. They went from North Grove to Back Creek near by, where they are now engaged in the work.

Lindley A. Wells, of Portland, Oregon, held a very helpful and satisfactory meeting at New Providence, Iowa, in December. Sixteen young people were either converted or reclaimed, and on the Sabbath after the meetings closed, eleven were publicly welcomed from the associate to the active membership list.

Something like a dozen young Friends are attending the Hartford (Connecticut) Theological Seminary. The management is so pleased with this demonstration of interest that it is rumored they are talking about establishing a Chair of Quaker Instruction. It is time that our own denomination was busy in providing similar instruction in our own institutions.

Chicago Monthly Meeting on the 15th instant decided to take up the study of the Five Years Meeting Commission Reports and their meeting activities. The details of the plan of study were left with a committee. While taking work in the Chicago School of Civics and Philanthropy, Herman Newman is serving as pastoral secretary in the meeting.

The new Bethel meeting house, seven miles from Winamac, Indiana, and belonging to Kokomo Quarterly Meeting, was dedicated January 5th. The cost of the building was about \$1,500 and there is no indebtedness. The membership is not large, but there was a good attendance. Edward Woodard, superintendent of evangelistic work in Western Yearly Meeting, preached the dedicatory sermon.

Scipio Quarterly Meeting was held at Popular Ridge, New York, on January 11th. On the preceding evening a bible school session was held, addressed by William J. Sayers, of Poughkeepsie, New York, on the "Efficiency of Effectiveness." On the evening of the 11th a special Christian Endeavor session was held presided over by William B. Wilmore. On Sabbath evening there was an address on Social Service by William J. Sayers.

Fairmount Academy is having another prosperous year. During the serious illness and death of Professor Coffin's wife, the senior class kindly

divided his duties among themselves and successfully carried the work forward. Nearly two hundred students are enrolled of which seventy are in the freshman class. The work of putting in a hard wood floor in the gymnasium has begun. When completed it will be a gymnasium equal to the best.

On December 6th a series of meetings began at LeGrand, Iowa, which closed on Sabbath evening, January 12th. These special services were times of great refreshing to the church and to all who attended. More than twenty persons received definite blessing, some of whom have already united with Friends. Lindley A. Wells, of Portland, Oregon, was in charge of the meetings. His ministry was strong, spiritual and clear, and the meeting is much revived.

Coloma Meeting, Western Yearly Meeting, has been remembered in great blessing recently through a revival conducted by John and Cora Kittrell, assisted by Edward M. Woodard, Yearly Meeting superintendent of Evangelistic and pastoral work, and Elizabeth A. Murphy, pastor of the meeting. The preaching and teaching of John Kittrell was searching and convincing, yet in sympathy and tenderness of spirit. Thirty-nine found peace with God, including those in the prime and activity of life, several young people and also some of the children. The church was much strengthened and built up in Christ. The faithfulness of the members in personal work and song service was commendable during the meetings.

For commencement time 1913, Earlham College is making preparations for the home coming of old students. Any student who has ever been in attendance at the college, whether a graduate or whether having been in attendance at Earlham but one term will be welcome. "Old Student Day" will be on Tuesday, June 24, 1913. A program of unusual interest will be carried out during the whole day. Many students of the college who are not members of the Alumni have become famous in different lines of activity. Those in charge of the day will make it a point that a number of these shall be present and take part in the program. A committee composed of members of the Alumni, members of the administration of the college and old students in the vicinity of Earlham, has arrangements well under way.

On January 4th, at Shirley, Indiana, by request of three local congregations, Knightstown Monthly Meeting was divided and a new meeting was established to be known as Shirley Monthly Meeting, composed of Grant, Wilkinson and Shirley local meetings. The committee appointed by Spiceland Quarterly Meeting to organize the new meeting was present and had charge of the work. Sumner Wood and Blanche Green were chosen clerks. A very encouraging spirit of unity was manifested in all the proceedings leading up to the day of the opening, and the presence and guidance of the Holy Spirit seemed manifest in the establishment of this new Monthly Meeting. Being composed of old established meetings, with experienced workers, there is good reason to expect their work will prosper.

Rose Hill, Kansas, Monthly Meeting was organized in 1878, and two years later the first country church building in that part of southwest Kansas was erected. Last summer, the meeting, now grown too large for the building, planned a larger one, and after \$1,700 had been pledged, work was begun on August 5th. The house has recently been completed and was formally dedicated on January 5th, Lewis E. Stout, of Wichita, conducting the services and preaching the dedicatory sermon. The pastor of the M. E. church participated in the opening exercises. The building is probably the largest country church in the county, having an auditorium, lecture room and a nursery. Nearly all who were solicited freely gave of their means, and all of the work except the plastering was donated. The total cost including the work, was about \$3,000.

An Important Conference

Representatives from Indiana and Western Yearly Meetings gathered in a conference at Earlham College, January 15, 1913, in response to a call issued by President Robert L. Kelly.

After an informal discussion in regard to the great need of the church today for the best trained and most effective workers, the representatives unanimously adopted the following propositions:

1. That a course of religious instruction be established at Earlham College, the extent of which shall be sufficient to meet the needs of the church today and shall include scholastic, pastoral, evangelistic, missionary and teacher training and such other subjects as are needful for full, well-rounded workmanship as pastors, evangelists, religious teachers, missionaries, etc.

2. That a preparatory course be arranged for all our Academies giving

religious instruction, which shall prepare for and lead up to the aforesaid college course.

3. That through our Evangelistic Boards we ask the two Yearly Meetings that they require all prospective ministers to pursue a course of study and pass satisfactory examinations, as a guarantee of intellectual qualifications.

4. That the above courses be arranged by four representatives of the Earlham faculty, one from each academy giving religious instruction, and two from each of the Evangelistic Boards of the two Yearly Meetings.

5. That all instruction given in these courses of study be in harmony with the established doctrines of the Friends Church as adopted by the recent Five Years Meeting.

6. That the Evangelistic Boards of the two Yearly Meetings and all pastors and leaders in the meetings be enlisted to search out all prospective Biblical students and assist them financially and otherwise in pursuing the above courses.

On motion the above propositions were directed to be presented to the Board of Trustees of Earlham College for consideration at their next meeting.

ROBERT L. KELLY, *Chairman*.

RICHARD HAWORTH, *Secretary*.

Whittier College Clear of Debt

The many friends of Whittier College in California and elsewhere, will hail with profound satisfaction the announcement that the institution is now freed from indebtedness, the canvassers in this interest having reported at a meeting of the trustees held on the last day of the old year that the subscriptions secured exceeded fifteen thousand dollars, the amount estimated necessary to cancel all matured obligations.

This is the first step in a plan devised by the board some months ago to enlarge the financial resources of the institution. This plan included the cancelling of the indebtedness, the raising of twenty-five thousand dollars for the erection of a library building, and the addition of seventy-five thousand dollars to the present endowment of one hundred and fifty thousand.

The decease of Prof. Charles E. Lewis soon after entering upon the work of raising these several amounts caused a suspension of the canvass for a time, and the board being unable to secure a successor in the arduous undertaking outside the college ranks within the time limit prescribed in clearing the indebtedness, President Thomas Newlin, in addition to his many other duties, undertook the work for the time being, and ably assisted by J. G. Southwick, college treasurer, spent several

very busy weeks with the gratifying result above named. The subscribers to the fund thus far number about two hundred and fifty, showing the very general interest felt in the college by citizens of Whittier, and the Friends of California.

It should be mentioned that the indebtedness just cancelled indicates no shortcoming in the management, as it was incurred in making substantial improvements in buildings and on the campus, which stand among the permanent assets of the college.

The management of the college by extraordinary effort, and taxing care in financial problems involving much sacrifice, have maintained the institution at a high standard with limited means. The securing of the larger amounts contemplated in the plan outlined will relieve this tension, and enable the college to do still better work in the enlarging field that lies before it, work which means so much to the future of the Society of Friends on the Pacific Coast.

President Newlin will continue the work of canvassing for the present, and any friends of the college desiring further information of the needs of Whittier College in this crisis of its history with a view of contributing, may correspond with him.

A GOOD BREAKFAST

Some Persons Never Know What it Means

A good breakfast, a good appetite and good digestion mean everything to the man, woman or child who has anything to do, and wants to get a good start toward doing it.

A Mo. man tells of his wife's "good breakfast" and also supper, made out of Grape-Nuts and cream. He says:

"I should like to tell you how much good Grape-Nuts has done for my wife. After being in poor health for the last 18 years, during part of the time scarcely anything would stay on her stomach long enough to nourish her, finally at the suggestion of a friend she tried Grape-Nuts.

"Now, after about four weeks on this delicious and nutritious food, she has picked up most wonderfully and seems as well as anyone can be.

"Every morning she makes a good breakfast on Grape-Nuts eaten just as it comes from the package with cream or milk added; and then again the same at supper and the change in her is wonderful.

"We can't speak too highly of Grape-Nuts as a food after our remarkable experience." Name given by Postum Co., Battle Creek, Mich.—Read the little book, "The Road to Wellville," in pkgs. "There's a Reason.

Ever read the above letter? A new one appears from time to time. They are genuine, true and full of human interest.

—Advt.

Bible School Lesson

FEBRUARY 2.

TOPIC.—THE FLOOD.

LESSON.—Genesis VI, 9-12; VII, 11-24. Read Genesis VI and VII. Commit Genesis VII, 12-14.

GOLDEN TEXT.—“The wages of sin is death; but the free gift of God is eternal life in Christ Jesus our Lord.”—Rom. VI, 23.

The Christian Endeavor

FEBRUARY 2.

TOPIC.—Christian Endeavor Principles, and how to uphold them (Christian Endeavor Day).—John XIV, 6-15.

NOTE.—In answer to a number of inquiries, we can state that the Publication Board will likely meet soon, at which the continuation of the notes on the Bible School lessons and Christian Endeavor topics will probably be reconsidered.—EDITOR.

Married.

SYMONS-COCHRAN.—Married at Cincinnati, Ohio, January 8th, Merwin Wilson Symons, of Lewisville, Indiana, and Ruba Miriam Cochran, of Spiceland, Indiana.

Born.

REECE.—At Gas City, Indiana, on December 15, 1912, to Everett and Ellen Reece, a son, Herbert S.

Died.

BOND.—Asa Bond died at the residence of his step-daughter, May Carter, at Fairmount, Indiana, aged 83 years. He had been a life-long member of Friends, the teaching of which he faithfully followed. Burial was in Marion Cemetery.

BREWER.—Elizabeth Brewer, of Fairmount, Indiana, died at the residence of her brother-in-law, Austice Harvey, at Traverse City, Michigan, December 1, 1912, aged 23 years. She was converted about six years ago and joined Friends. Ever afterward she was faithful in giving testimony to the joys of the Christian life.

JONES.—Lindley H. Jones died at his home in Windham, Maine, June 10, 1912, aged 69 years. He was an esteemed member of Windham Monthly Meeting, and a life-long member of the Society of Friends.

HADLEY.—Sarah W. Hadley, widow of Daniel C. Hadley, died at the home of her son, Elza Hadley, Monrovia, Indi-

POSITIONS WANTED.

Marguerite Paradon, a Friend, would like a position as French governess or as mother's helper in a Friend's family. Address her, 1503 North Pennsylvania Street, Indianapolis, Indiana, or Rufus M. Jones, Haverford, Pennsylvania.

ana, December 25, 1912, in her sixty-fifth year. She was a member of West Union Monthly Meeting, and gave full evidence of saving grace through Christ, her Redeemer.

LONGSTRETH.—Benjamin Taylor Longstreth died at his home in Rosemont, Pennsylvania, November 11, 1912. He had been a member of the firm of Morris-Wheeler & Company, iron and steel merchants, for twenty-five years. He was an earnest Friend, a member of the Twelfth Street Meeting, in Philadelphia, Pennsylvania, until a change of residence took him to Haverford Meeting. He lived long enough to see many results from his quiet Christian labor. He leaves a wife and four sons.

MAXWELL.—Miriam A. Maxwell, wife of Hugh W. Maxwell, and daughter of Elijah and Naomi Coffin, died at the home of her son, F. H. Rambo, at Aromas, California, January 10, 1913, aged 92 years and 2 days. She was an active and useful member of Friends for many years, and held the office of elder. For over sixty years she lived in and about Richmond, Indiana.

WEESNER.—Elwood P. Weesner died at his home in Irvington, Indiana, December 31, 1912, aged 81 years, 6 months and 23 days. He was married fifty-seven years ago to Emma R. Thorne, who survives him at the age of eighty years. He is also survived by six children. The funeral services were in charge of Morton C. Pearson, and burial was in Crown Hill Cemetery.

MINUTES OF THE FIVE YEARS MEETING

The Printing Committee calls attention of Friends to the fact that the Five Years Meeting directed that of the 12,500 copies ordered printed, 250 copies are to be bound in cloth and offered for sale, and that the paper-bound copies should be distributed PRO RATA to the different Yearly Meetings composing the Five Years Meeting. It is expected that the Minutes will be ready for distribution about January 20, and each Yearly Meeting's quota will be sent out as promptly as possible. All who desire cloth-bound copies can secure same at 60 cents per copy post paid by sending remittance to the undersigned.

On behalf of the Printing Committee,
ALLEN D. HOLE,
Earlham College, Richmond, Ind.

Friends Sabbath School LITERATURE

THE FRIENDS Sabbath School Literature consists of six different publications. Each of these publications supplies a specific demand, and hence has a mission of its own. They were created in answer to a special need. They are most admirably adapted to our Sabbath School work, and should be taken by all our schools.

THE TEACHER'S QUARTERLY.

First comes the Teacher's Quarterly, embracing the Sabbath School Lessons for one quarter, together with a special editorial department filled with just such instructions as may be most needed. It should be taken by many of the older scholars. It costs only 30 cents per year, and in clubs for Sabbath Schools, 7½ cents per quarter. When forty to one hundred copies are taken, the price is 6½ cents per copy. When over one hundred copies are taken, the price is 6 cents per copy.

THE ADVANCED QUARTERLY.

This contains a full quarter of Sabbath School lessons, thirteen in number, thoughtfully prepared, giving two pages to each lesson, bringing out the vital parts thereof. It costs much time and labor to prepare it, and is designed for our young people. It is equal to any publication of its kind by other denominational publishing houses. The price is 20 cents per year, or in clubs to Sabbath Schools, 3¾ cents per quarter.

THE INTERMEDIATE QUARTERLY.

This publication contains the same lessons as the Advanced Quarterly, just above described, but the preparation is more simplified so as to bring the lessons down to the more easy comprehension of younger scholars, and should be in the hands of scholars from nine to fourteen years of age, or those attending the fourth to eighth grades in the public schools. The price is 15 cents per year, 3 cents per quarter.

FRIENDS LESSON SHEET.

This sheet contains the same matter as the Advanced Quarterly, and is published for the use of visitors and irregular scholars, and should be given after the Quarterlies have been exhausted, lost or mislaid. Nothing else could well take its place. Each school should take a few of them for use as mentioned above. Price, 10 cents a year, or 2½ cents per quarter.

THE CHILD'S LESSON LEAF.

This little four-page paper consists of the Sabbath School lessons told in a simple way and easy to understand, and questions and answers on the lessons. It also contains pictures and easy reading for the mother to entertain the little ones. It is designed for the Primary and Infant departments. The price is 20 cents per year or 5 cents per quarter.

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The American Friend

Old Series.
VOL. XX. No. 5.

FIRST MONTH 30, 1913.

New Series.
VOL. I. No. 5.

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The Honest Man

“Who is the honest man?
He that doth still and strongly good pursue,
To God, his neighbor and himself most true;
Whom neither force nor fawning can
Unfix or wrench from giving all their due.

“Who when great trials come
Nor seeks nor shuns them; but doth calmly
stay
Till he the thing and the example weigh;
All being brought into a sum,
What place or person calls for, he doth pay.

“Whom none can work or woo
To use in anything a trick or sleight,
For above all things he abhors deceit;
His words and works, and fashion, too,
All of a piece, and all are clear and straight.”

—George Herbert.

PUBLISHED WEEKLY BY THE FRIENDS PUBLICATION BOARD AT RICHMOND, INDIANA
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Entered as second-class matter January 9, 1913, at the Richmond, Indiana, Postoffice.

Editorial Comment Upon Current Topics of the Day

One of the beneficent features of the parcel post law, is the ban which has been put upon intoxicating liquors. This was the result of the persistence of one or two men in public life, who should have the thanks of this generation for the fact that liquors are placed in the unpostable class.

* * *

The daily papers have announced the discovery of a new method of administering ether that promises to be a genuine boon to all who must suffer surgical operations. The odor of essence of orange is first administered, and is finally mixed with the gas. There is a saving both in time and in the quantity to be administered, and quite naturally the recovery from the effects is more rapid.

* * *

In a single county of Kansas, it is reported that nearly a score of sixty-five country schools are utilized as social and religious centers for their respective communities. It is a custom that ought to become epidemic. Why should not our school houses be centers of education, not only for the young, but of community life as well? It should not be forgotten that Kansas is a prohibition state, which may have something to do with this progressive country practice.

* * *

The fact has been widely advertised as news that King George reads a chapter in the Bible every day. That is highly commendable in the King, and should increase his fitness materially as a sovereign. But why should this be news for the daily press more than any other important duties in the daily life of the ruler? Has Bible reading fallen to such a low ebb among public men that faithfulness of any particular man in this direction is so remarkable as to call for public comment? Perhaps, and if so, the daily practice of the King of England should become the habit of all who are in authority everywhere.

* * *

The recent "march" of the suffragettes from New York to Albany is to be followed by a similar "march" from New York to Washington in February. The army of marchers is to appear in the capitol city in time to witness the inauguration of the new president. What the gain will be if any from this spectacular demonstration is problematic. The advocates, some of them at least, of the "votes for women" cause are

blessed with the gift of persistency, if not of well balanced sanity. Equal suffrage will come ultimately, not as the direct result of the pyrotechnic, but from the sober judgment of the nation, which will see that a woman has as much right to vote as a man.

* * *

It is always a matter of fine discrimination to determine where legitimate development in trade ends and dangerous monopoly begins, just as it is difficult to decide how far legitimate foresight as to the future course of trade may be tolerated, without becoming an offense because of the personal profits accumulated in consequence of this exercise of good judgment. Thus it is that the recent decision of the United States Supreme Court becomes interesting, when it decided that "a conspiracy to run a corner in the available supply of a staple commodity such as cotton," for the purpose of enhancing the price of the product in the general market, is a criminal offense under the Anti-Trust Act.

* * *

Perhaps no country is so little understood as Mexico at the present time. While in all probability the government at Washington possesses accurate information about that much disturbed nation, the public has not been taken into its confidence. The following statement from the *North American Review* will be of universal interest as throwing much light upon the purposes of President Madero:

All the better elements of the country realize that Madero no longer represents an individual or even a political administration. He represents the civilization of Mexico struggling against the unreigned savagery of a population which has known no law but abject fear, and, having lost that fear and the restraint which it imposed upon it, threatens to deliver Mexico to such a reign of anarchy, rapine, and terror as would be without a parallel in modern history. He represents the dignity and integrity of Mexico before the world.

* * *

The adoption of modern safety devices to guard against railroad disasters does not appear to have met with the expected success. In spite of steel coaches, better rail equipment, block signals, and grade crossing safeguards, wrecks have continued to increase to an alarming degree. Heavier traffic and faster speed are chargeable with part of this delinquency, but a terrific indictment against railroad efficiency

has been brought in the claim that 63 per cent. of all railroad accidents result from the action of the employes. It would seem that the remedy will not be found in stricter supervision on the part of the Interstate Commerce Commission, so much as within the management of the roads themselves. The government may arouse the people to bring pressure, but the details must be worked out by those in control.

* * *

If Governor Tener of Pennsylvania has his way, the legislature will deprive the town of Coatesville of its charter as a borough, because it has failed to bring to justice anyone connected with the burning to death of a negro in the public streets more than a year ago. It is a unique suggestion that the Governor has made, but the manner in which notable infractions of the law go unpunished these days is a sorry commentary upon our civilization and our republican form of government. Such a drastic plan may serve at least to awaken the public conscience. Yet this act was one in kind of many infractions that strike at public morals and the safety of public rights, that go unpunished with little or no concern on the part of the masses. It is time that we had both a law-observing and a law-enforcing crusade in this country, especially in many of our municipalities.

* * *

An interesting debate has developed over certain features of the immigration bill now pending in the National Senate. Such strong objection was raised to the provision that requires a "certificate of character" from the home government, before the immigrant could be admitted to our country, that the bill was re-committed for revision. This particular requirement may be too drastic, and might result in barring from our shores some very desirable citizens, as in the case of Russian Jews, but some practical and effective means should be devised by which a higher grade of immigration can be assured. Were politics not a factor in the problem, its solution would be more easy. Some day we will have a Congress that will deal with a question like this from the viewpoint of public duty. One of the great needs of our country today is a better immigration law that will discriminate more arbitrarily between the "desirable" and "undesirable" who are seeking admission to our citizenship.

THE AMERICAN FRIEND

DEVOTED TO THE INTERESTS OF QUAKERISM IN AMERICA.

S. EDGAR NICHOLSON, Editor and Manager.

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Vol. XX. No. 5.

RICHMOND, INDIANA, FIRST MONTH 30, 1913.

New Series.
Vol. I. No. 5.

Entering the Open Door of Opportunity

"Behold, I have set before thee an open door."

God's opportunities are oftentimes his most beneficent providences. The choicest favor that can be bestowed is an open road to God's storehouse of bounty. The best gift is the ability to acquire by our own achievement. To toil, to sacrifice for some great purpose, is the acme of human endeavor.

Too often we cheapen the dispensations of the Infinite Father. Blessings are not so much the bestowal of personal favors, as the recompense of faithful obedience. God's vineyard is not the habitat of the idle fortunate, but the busy field of happy toilers. The chance to be a citizen of the Kingdom of God, with all its obligations of loyalty and service, will be an occasion for rejoicing through all eternity.

God's message to the Philadelphian church is a message to be craved by all the saints of earth. "I know thy works." Already was its reputation for loyalty and faithfulness established. And because it could be trusted, God had opened the door to larger possibilities. "Unto every one that hath shall be given." It is God's law of compensation. The best guarantee of growth is the capacity for growth.

But how frequently men fail to recognize the open door! They see only the path to which they are accustomed. They hear no voices calling to a larger life. They catch no inspiration for a higher service.

They are content with little things. Ambition is weak; they discount their own talents. They are not willing to pay the price of progress. As with men, so with many a church. From one year to another they are marking time. Like the Laodicean church, being neither cold nor hot, they are not conscious of their shortcomings.

But the door is open wide into the fields where God's harvest is. And never was it open wider or more invitingly than today. God's Spirit is moving mightily throughout the whole earth. He wants a better world here and now.

A world-wide revival is imminent. More, it is already under way. The mighty missionary activities, the Men and Religion movement, the efforts for world peace, the calls to social service, the prevalent reform spirit, both moral and industrial, the tendency toward Christian unity, all are open doors of opportunity that are leading to a new and more realistic Christian civilization.

In the face of such possibilities, is it any wonder that the open door has been set before the Society of Friends? And should we not cease to wonder what this new spirit of revival means? God forbid that anyone or any circumstance should hinder us from entering into the fullest enjoyment of the heritage that God has for us!

The Meaning of the Gospel Message

In the original, the term gospel means good news, or glad tidings. As used in the Scriptures it has been defined as "a revelation of the grace of God to fallen man through a Mediator." In common terms it is not only the narrative and message of Christ as penned by the Gospel writers, but comprehends the whole record of the plan of human redemption as set forth in the Bible, and revealed to mankind by the Holy Spirit.

Actually, the Gospel is more than a message, more than a piece of good news. When conveyed to the consciousness of man, by the influence of the Holy Spirit, it is made effectual to salvation. It not only reveals the fact that salvation is attainable, but through

the work of grace it prepares men for its realization and brings them to its consummation.

Popularly speaking, the Gospel is the message of salvation through Christ, which the church is expected to convey to the world, through the ministry, by the power of example, through the teaching of the Scriptures, in whatever way it may acquaint the human soul with the scheme of human redemption. Whatever may be the terminology used to convey this message, there are certain concrete effects, which should always be realized.

1. Paul's definition that the gospel is the power of God unto salvation has been verified in human experience, until its accuracy is beyond all question.

Its proclamation under the power of the Spirit will bring conviction to sinful men, and impel them to repentance and to seek God in the consciousness of needed pardon. "My word shall not return unto me void." All men will not heed who hear, and many will turn aside from hearing, but faithful witnessing to the truth of the power of God and the anxiety of God to save lost humanity, will find its fruitage in the lives of men and women who accept Christ as their only hope, and flee to Him for refuge. The days of conversion, the turning from sin to God, the new birth into the Kingdom of God's life and His light, are not over, and will have no end so long as any weary, footsore, sin-burdened son or daughter of Adam is ready to lift up beseeching eyes to a crucified but risen and triumphant Redeemer.

The gospel means therefore a transformed life here and now. Where there was sin, now there is grace. Where there was evil and corruption, now there is purity and holiness. The oil of joy is given for mourning. Gladness succeeds sorrowing; the spirit of helping takes the place of selfishness; and men become "new creatures" in Christ Jesus. No one who has not experienced it, can know the "joy of the Lord" in its blessed fullness, and yet all may know who diligently seek after it. There are no favored classes in God's harvest-field.

2. But salvation is not alone for the individual. Christ's great heart of love yearned after Jerusalem. He upbraided the cities for their unrepentant condition. He fed the multitudes as one body. "And the government shall be upon His shoulder." Men are learning in these later years that the gospel is potent for the redemption of family life, of community life, of municipal life, of civic life, of industrial life, of social life, of National life. Men in their corporate capacities need to measure their deeds by the perfect pattern of Christ. They can no more attempt to live right personally and expect forgiveness for the sins of corporate acts for which they are responsible, than they can be holy and defiled at the same time.

The gospel as applied practically to human needs, means a better community, a better city, a better country, a better civilization. Its preaching will make trouble for the saloon. It will stay the hand of the grafter. It will put soul and heart and conscience into corporations. It will establish justice and equity in industrial life. It will purify politics. It will stamp the curse of God upon social iniquity. It will bring sunshine and fresh air and health into crowded tenement districts. It will rescue babyhood from the machinations of those who would coin the lives of innocency into dollars. It will restore the bloom of youth to the immaturity of age. It will establish the happiness as well as the solidarity of family life. It will conserve the interests of the generations yet to

be by guaranteeing proper protection from oppression to the toiling women. It will safeguard to men the rights of self-maintenance against encroachments of every kind. It will provide an equitable division of the products of industry. In the last analysis, it will establish the peace of the world by teaching the brotherhood of all nations. It will produce a world-wide civilization, whose tenets are the teachings of the Christ who spake as never man spake.

What a mission to which the saints of earth are called! What a harvest field for the church! It is time for all men who have caught a vision of the power of the gospel to save to the uttermost, to gird themselves with power for the tasks that are at our doors, until all men, in heathendom, in the slums, in the mines and factories, in places of affluence and power shall hear the call, bidding them into a better and higher life.

A LARGER AMERICAN FRIEND

The need of a larger AMERICAN FRIEND is already being realized. A number of features which are vital to our denominational life must be withheld for lack of space. Certain lines of the most interesting kind of news cannot even be solicited and developed because there is no place for it. Certain activities that are in part the result of the awakening among our young people, and others which are the product of the Five Years Meeting cannot be developed for lack of space in which to advocate them in our columns.

At its meeting on January 22d, the Publication Board approved heartily the desirability of a larger journal at the earliest practical moment, and instructed the editor to say that just as soon as the patronage will warrant it, the larger paper will be forthcoming. Whether this will mean an addition of four or eight pages will be determined later.

Meanwhile all depends upon a largely increased circulation. If Friends generally will only realize their opportunity to secure a journal of larger size that will become a power in helping to realize the ideals of the denomination, and set out to do their part toward increasing the subscription list, we can soon have a live journal of twenty-four pages, making weekly visitations into all our communities.

We ought to have 3,000 new subscribers by April 1. A good start has been made in this direction, but in order to reach this, every Friends' neighborhood must be canvassed thoroughly, and every family be made to see not only their opportunity to get a paper which they cannot afford to do without, but by their patronage to see that they are helping us to reach the larger publication more quickly.

A live membership will make a live meeting. And a live meeting will make itself felt in any community.

The Five Years Meeting as Interpreted by Some Leading Friends

STATEMENT BY ANNA B. THOMAS.

I understand that this week the women delegates to the Five Years Meeting are to have the opportunity of giving their views of its proceedings. I am glad that we still hold our old belief that, in religious matters, men and women are to be "heirs together of the grace of God." We gain much by this position, for after all men and women are sufficiently distinct to have different view points and very often the woman's view point is more practical than the man's and sometimes even more needed.

So I will begin with a small yet very important matter. This is the third time I have attended our Quaker Five Years Conference. The first was in 1892, in Indianapolis, as a delegate; the second, also in Indianapolis in 1902, when I attended as a visitor; this last time I was again a delegate and the Meeting was again in Indianapolis. On each occasion, as I remember, most of us suffered in the same way, namely from severe colds with consequent loss of voice and other disagreeable symptoms. It seemed that the crowded meetings where we sat for hours in a close yet draughty atmosphere, contributed to this, and I feel rather strongly that there should be a committee on hygiene appointed for the next Five Years Meeting, to try to find means to improve the atmospheric conditions and so avoid this difficulty, which is a very real and important one.

Apart from these unpleasant physical conditions, the Five Years Meeting was certainly a great time. More than in either of the previous ones a spirit of love prevailed, and whilst the differences in thought and method are possibly even more pronounced, we do seem to be learning how to get at the essential unity under the surface differences, and to give one another credit for at least as much honesty and candor as we claim for ourselves. At previous Five Years Meetings the surface differences have been the prominent feature; this time the great essentials—

Direct first-hand knowledge of God by the soul;
Direct first-hand guidance of the soul by God;
Absolute faithfulness to the commands of God
by the soul—

these great essentials were more dwelt upon and many of us gained a vision of the possibilities that lie before our Quaker Church in America, when we shall unite, not necessarily in any one method of work, but in the one supreme task of expressing in twentieth century language these essential underlying principles of Quakerism.

I do not believe in crying "Peace, peace, when there is no peace," nor in pretending that we are agreed when we are not, but I believe that in God's house there are, as Christ said, "many mansions," and that the great, many-sided orb of truth needs many heralds to proclaim it fully. It may be that some of our modern Friends have mistaken their church home and would really be in their right place in some other

body, but even should that be the case, they are still our Christian brethren and we can love each other and have fellowship one with another in Christ Jesus. Let us apply the exhortation of the apostle in all cases where we cannot fully see eye to eye with one another, "Be anxiously troubled for *nothing* but in *everything* by prayer and supplication with thanksgiving let your requests be made known unto God." Let us do more praying one for another and less criticising as the result of the Five Years Meeting, then its fruit will increase and multiply wondrously.

Baltimore, Maryland.

STATEMENT BY ELIZA ARMSTRONG COX.

For a long time the eyes of Quakerdom were focused on the Five Years Meeting to convene in Indianapolis, October, 1912. It was looked forward to with deep solicitude by those who expected to attend it, and also by those who would not be present, and the body of Friends was very prayerful concerning it. The meeting convened. It did its work. It is now a most notable historic event.

The fruit of it will continue to appear for years to come. Points of value to note are: the endorsement of the historic documents, George Fox's letter and the Richmond Declaration; the quietness and confidence of spirit that has settled upon all like a blessed benediction; the forward look upon all faces; the sudden coming to the front of our younger membership like the bursting of a bud that had been closely held by unyielding sepals.

This recalls an incident in the writer's own experience thirty-one years ago when Western Yearly Meeting gave its hearty sanction to the forming of a Woman's Foreign Missionary Society. Much enthusiasm attended the occasion and our now venerable John Henry Douglas was present and lent the energy of his spirit to the enterprise. He made this helpful remark, "The significant thing about it is, these are all young women." Now, again, these are our younger members, and we look with confidence upon this uprising. The Executive Board, and a Publication Board, recalled the prophecy, "Old men shall dream dreams, and young men shall see visions." Our perfected organization, with the spiritual energy and enthusiasm back of it and in it, gives one a most hopeful and inspiring view of the future. It seems that every one got what he wanted, even if he did not get it the way he wanted it; but this point was sweetly yielded when the valuable admonition was rehearsed in our hearing, "See that ye fall not out by the way."

The Friends as "an organization of Christian people seems to have been re-born, and sets out on its new career singing, "All one body, we." The generals of former victories are still present for counsel and encouragement. The fresh recruits are lining up, and He who watches over the whole field has given forth the command, "March! March!" and other splendid

victories will yet be won for the Kingdom of God on earth by the Friends. God is shaking the nations, and also the church that it may be "instant in season, out of season," for the work of preaching the gospel committed to her by her ascending Lord. We hear him calling,

"Men with empire in their purpose,
And new eras in their brains,"

and we have them among us!

Columbus, Indiana.

STATEMENT BY MARTHA E. NEWLIN.

One of the first things I think of in connection with the Five Years Meeting is that it was planned and carried out with a spirit of *prayer*. This prayer was general over the whole Society; it was earnest, and definite. More than at any other meeting was there a universal *expectation*; an anticipation that it would be a great meeting. And any who attended could not but be impressed that the united prayers, and the expectant faith were honored by the Holy Spirit. Then, there was shown a lively *interest* in the gathering, and in all departments of its work. There was no semblance of indifference; there was not a moment when the matter before the session at that time, seemed unimportant. This lively interest in the vital things which concern the church showed something of the real life and zeal of the Friends of this generation.

One who was not a delegate, looking on from the outside could not help being impressed with the fact that assembled there was talent, and wisdom, and maturity, and experience that foretold a tremendous force as they set their faces toward the future, and enlisted their minds in solving the great problems confronting them, and set their hands diligently to the tasks that must be performed.

From the very first—and the conviction kept deepening until the closing moments—one could but feel *these people mean business*. And we can only hope that the business methods used by the Five Years Meeting will be contagious, and pervade the whole membership.

Samson went out and shook himself, and discovered his weakness. The Friends Church came together at Indianapolis and discovered her power. There was a real desire to get together. In the very atmosphere there was courtesy, conciliation, deference and the love of Christ which was constraining and restraining. Our denomination has never been so well united for a century past as it is now.

We have seen the need of federation, have caught its spirit, and are now working it out. Baltimore and California, Canada and North Carolina, New England and Nebraska clasped hands as they bridged the geographical distances, and throughout there was seen the need of a more compact organization. A central power has been established. The machinery has been installed. The oil of joy has been applied. We have faith to believe that the church from center to circumference will feel the pulsation of a new life and the thrill of the dynamic force of a spirit-led,

constructive instrumentality which is being blessed by our Heavenly Father. It is most encouraging to know that in these forward strides we are taking, there is coming into our working force new blood, red with life-giving enthusiasm, and rich in iron which will give grit, push and endurance. The church is calling as never before for the young life to give themselves and their best talents and efforts to the highest work of life.

The young people are in the front ranks leading the van, and beckoning the church to hasten in her pace, so all may go on together to enjoy the victory which is just ahead.

Pasadena, California.

STATEMENT BY CAROLINA M. WOOD.

As I look back upon the Five Years Meeting, it seems to me like a happy family feast such as we have just been having at Thanksgiving time, when many members of our group were able to *get together*. Since we had met before there had been some breaths of gossip—some questions as to whether the family standards were being maintained. We were not quite sure of each other, and so we met for the highest of all feasts—a feast of spiritual communion, and found ourselves all gathered into the arms of the Head of the Family and all our doubts washed away in the flood of His love. We talked things out and found as we looked into each other's faces that though our circumstances were different, the family ideals had been kept, and that we *loved each other*.

We had indeed a time of beautiful fellowship. We talked over the things we most cared about. We planned to do things together. We developed a deep interest in each other's concerns, and now we have parted again.

The family letters as they come in the new AMERICAN FRIEND mean more than ever before. Our hearts go out in fresh and loving interest in every detail—East and West, North and South—and our hearts are enlarged.

Now it is five years before our next reunion! How can we keep the family *together*? In the fresh sense of the sacrament we have experienced, I believe we shall not be satisfied to slip into the hesitations of the past. Our faith and love shall cast out fear. This paper will keep us in fresh and living touch. Our common service will bind us together as true yoke-fellows. Our children, our young people, the stranger within our gates, those in the regions beyond, need the abundant life. We have tasted it. We will pull together that they may have it!

Mt. Kisco, New York.

STATEMENT BY CHARLOTTE E. VICKERS.

There was a sweetness and power felt throughout the sessions of the Five Years Meeting that cannot soon be forgotten. With the broadened vision came the response, "Let us go up at once and possess it." I was most forcibly impressed by the successful effort made to inaugurate a better organization. More

methodical ways were introduced with the end in view of greater efficiency in every department of work.

Friends have been lacking in this important factor of the Society's work. Modern methods have not been universally adapted, and while there is still greater improvement to be hoped for, the steps taken by the delegates to the Five Years Meeting in that direction were most encouraging.

The Society of Friends is much better known through the individual members than by the body itself, and this is largely because of its lack of organization. Our message has ever been true and clear, and as a people we must never lose our precious belief in the direct and personal guidance of the Holy Spirit. Through my close association in interdenominational work, I have been brought face to face with what has been accomplished by other churches, through the systematic co-operation of their members. Many of us who live in the large cities have been grieved at the great lack of loyalty shown by a number of Friends coming into our midst. There has been, and is still a great deal of sentiment regarding their right of membership with Friends, but that alone, as we all know, is not sufficient, nor does it build up, and sustain meetings. We must have earnest, conscientious co-operation along all the essential lines of work, if we are to fulfill our mission.

At the Five Years Meeting the outlook brightened. A new loyalty and enthusiasm was evidenced among young Friends, manifesting itself in an earnest desire to take an active part in the work of our denomination, going forth aggressively yet faithful in perpetuating its historic life, dear to us all. Many important steps were taken which we confidently believe will result in great blessing to our beloved Society. May each one be faithful, so that we may hear the precious words from our Master, "Well done."

Chicago, Illinois.

The Home Mission Council

BY ROBERT E. PRETLOW

The annual meeting of the Home Mission Council, the membership of which consists of the officers and members of Boards of national scope, doing home mission or church extension work in the limits of the United States, was held in New York on January 14th and 15th. In accordance with the action of the Evangelistic and Church Extension Board of the Five Years Meeting at Indianapolis in October last, this Board became a part of the Council, and for the first time Friends were officially represented in the general interdenominational movement for church extension in this country. The Friends Executive Committee on Indian Affairs had previously been in the Council, but their work is strictly limited to the care of the Indians.

The work of a score of denominations in a variety of fields was represented. Some general idea of the scope of interest may be had from a list of the standing committees, which are as follows:

On General Co-operation, City Work, Immigrants' Work, Exceptional Groups (as lumber camps, etc.),

Rural Work, Indian Work, Negro Work, Spanish Work, Literature, and Home Mission Work.

In all fields it has been the policy of the Council to be such a clearing house of information as to prevent as far as possible "overlapping and overlooking," and to make the results of the experience of each board available for all similar boards.

Not only has the Council sought to avoid unnecessary duplication of effort between denominations, but also among interdenominational institutions, such as the Federal Council of Churches, the Sunday School Union and similar organizations, seeking such definition of fields and such co-operation in common fields as will prevent waste of money and energy.

The report of the Committee on Home Mission Work was of especial interest. Probably never before were so many people thinking at one time of the problem of evangelizing America and getting an adequate idea of the task involved as during that week. Certainly never before were the columns of the secular press so widely used in the interest of religious work. For the coming year the theme of Immigration has already been announced as the theme for consideration, while preparations are already beginning for one or two years in advance.

The closest accord exists between the Council, and the similar body on Foreign Missions and the Missionary Education Association. This makes easily and cheaply available for all churches, material that would be quite beyond the reach of individual boards. The study of neglected fields made by the Council has proven so valuable in the somewhat limited territory covered, that further work in that line is to be undertaken.

No one could attend the various sessions of the Council without being deeply impressed with the intelligence, poise, sanity, broad charity, deep earnestness and real spiritual life of the men composing it. The spirit of co-operation which is supplanting that of competition in the attitude of the various churches toward their common task, is surely a visible answer to the Master's prayer that "they all may be one."

Brooklyn, New York.

Only Today

The coming year will have three hundred and sixty-five days in its calendar, but really will have only one working day, and that is called "Today." Serve your Master by the day. Each four and twenty hours brings its own duties to be done, its own temptations to be conquered, its own loads to be carried, and its own progress to be made heavenward. There never was a Christian yet strong enough to carry today's duties with tomorrow's worries piled on the top of them. God takes care of us, and yet we can not tell just what tomorrow or the next year will bring forth. So let us sing.—*Christian Work*.

During the last college year one in seven of all the college men of North America were meeting weekly in voluntary Bible classes.

The Peace Movement Among Friends

[This Department is designed to afford an opportunity for a presentation of important phases of the Peace question, and will welcome correspondence which gives information in regard to the progress of the Peace movement anywhere among Friends, or which reflects clearly the views of any of our readers, younger or older, on this important subject. Such correspondence should be addressed to *Allen D. Hole, 615 National Road, West, Richmond, Indiana.*]

WHAT WOULD YOU DO?

As a Boy.

Suppose that you were required to begin your training as a soldier as soon as you were eleven and one-half years old.

Suppose that you were required to spend some time every day in being trained in the duties of a soldier.

Suppose that you saw one of your boy friends punished because he did not come to the training grounds; punished by being shut up in a fort, or in a prison.

What would you think about it? And what would you do about it?

The boys in Australia are now required to train for the duties of a soldier in this way, or be punished.

As a Father.

Suppose that you are the father of a boy whose age is between that of eleven and one-half and fourteen years, and suppose that you have taught your boy that shooting men, or getting ready to shoot men is not right.

Suppose that you and your son decide that he need not go to the training ground; and suppose that the laws of your country gave some soldier the right to come and arrest your boy, take him away to a trial by a company of soldiers, and punish him by putting him in a cell in a guard house. What would you think? And what would you wish to do?

And in addition to sending your boy to the guard house or to a fort to imprison him, suppose that the court-martial should also assess upon you a fine of \$500.00 because your boy has evaded military service.

And suppose that in addition, although you might decide to appeal from the sentence passed on your boy, you should find that there is no possibility of an appeal from a military decision to a civil court.

Fathers in Australia are now actually living under such laws as have been supposed above.

As a Citizen who believes in Freedom.

Suppose that you lived in a country where the laws made you a member of the militia.

Suppose that other laws defined any lack of obedience to militia regulations as a military offence which might be tried and punished by court-martial.

Suppose that you were not free to move to another part of the state without advising with a military officer.

Suppose that you were under orders "not to attempt

to raise a discussion in public about orders, regulations, or instructions issued" by the military officers who were placed over you.

Suppose that the laws of the land prevented you from being employed in any way in service for the state unless you obeyed fully all the military rules and orders which might be made.

Suppose that a military board were to have power to dismiss from his position the principal of any school who did not co-operate fully and heartily in the plans for enforcing the military training of all boys after they reach the age of twelve years.

If you found yourself a citizen in a country where such laws existed, what would you do?

In addition, suppose that you felt that you could not conscientiously help to prepare to carry on the soldier's business, and that your only legal relief was to be found in a law which arranged that those who could not conscientiously bear arms should "so far as possible be allotted to non-combatant duties"; what do you think you would do?

WHAT SOME PEOPLE ARE DOING.

In Australia.

The conditions suggested in the preceding article are practically those under which citizens of Australia have for some time been living; and these conditions still exist there.

Some people in Australia believe that such laws are desirable; otherwise such laws could never have been passed. But many people (and they may prove to be a majority) are protesting with all their might against these laws. Friends and others who believe military training to be wrong are refusing to obey the laws. As a consequence, they are obliged to suffer such penalties as the law provides.

In consequence of the strong opposition which has developed to the "Defence Act," as it is called, the military authorities are not able fully to enforce the law. This opposition is making itself felt in many ways. One way is by the organization of a "Freedom League," membership in which is obtained by signing this brief statement: "I am opposed to compulsory military training." Another way is by public discussion in great mass meetings, as for example, a meeting of two thousand citizens in the Adelaide town hall one evening in last October; at this meeting after spirited discussion, a motion carried by a large majority protesting against the compulsory clauses of the "Defence Act" and pledging the citizens to work for its repeal.

In Canada.

In Canada, too, the people are feeling the pressure of increased demands from the Militia Department, though the situation is as yet far from being as serious as in Australia. But those who favor an expansion of military influence have reached a point where they

are urging the desirability of including military training in the program of the schools. They urge considerations such as these:

1. It assists in the physical development of the boys.
2. The boys like military uniforms and military drill.

Some people in Canada are objecting strenuously to these claims. For example, the *Toronto Globe* says editorially:

1. "To pretend that its purpose (military training) is the physical development of the boys will not do. Uniforms and guns have a definite significance. They minister to the war passion. They signify war."

2. "It is a slander on boy nature to assert that boys naturally take to war and warlike mimicry rather than to peace and peaceful ideals. What a normal boy does take to is adventure and chivalry."

In the United States.

In the United States some people are looking at what has been done in Australia, and at what the Military Department is attempting in Canada, and they are saying: "The United States must not be behind in military preparation."

Have you heard of the effort to introduce rifle practice into the public schools in the United States?

Have you heard of the effort now being made to secure the enactment of a law by the Congress now in session at Washington to improve the militia of the United States? The next article tells something about this effort.

SOMETHING TO BE DONE NOW.

Shall the Government Pay Salaries to Militia Men?

As shown in the January number of *The Advocate of Peace*, a group of men are busy at work attempting to increase in the United States the strength of the military branch of our government. The specific move now being made to which attention is directed, is the attempt to have passed by Congress a law which will materially increase the militia strength of our nation.

Here are some points which deserve careful attention in this connection:

1. The United States Government is now paying out every year to help the militia in the various states about \$5,000,000. This help is in the form of equipment furnished to volunteer militia companies, and assistance in many other ways.

2. The bill now before Congress proposes measures estimated to cost an additional \$9,250,000 every year. The help proposed in this bill is largely in the form of salaries to officers and men of militia companies in the several states.

3. If the bill passes, it will mean that thousands of men will receive a considerable sum of money regularly from the Government, with the result that they will become actively interested in every move to increase the strength of the military arm of the Government.

4. If the bill passes, young men will be led to con-

sider the choice of a military career instead of a business career, with the certainty that a very considerable amount of the strength of our nation which now of necessity is expended in useful labor, will be lost to industry; and at best the unproductive exercises of the drill ground will take the place of productive labor.

Our Opportunity: Our Duty.

The Committee on Military Affairs of the House of Representatives is not itself unanimously in favor of this bill.

There are in Congress some members who favor the bill, and some who oppose it.

Will it make any particular difference to us as citizens of the United States whether this bill passes or not? Those who think it is a matter of no particular concern will not be interested in doing anything at this time. Those who are anxious to see the military strength of the nation increased are no doubt writing to their representatives in Congress urging that the bill be passed. Letters to congressmen do have an effect. If, on the other hand, everyone reading this, who is anxious that no further additions be made to our military expenditures, will write a short, clear letter to the representative in Congress from his district, we may be able to save ourselves from an expansion of military power such as Australia is now suffering under.

It is easier to prevent a law from being passed than to secure the repeal of a law already in force.

It is unsafe to assume that a sufficient number of our fellow-citizens will write, so that for us it is not necessary.

In writing refer to bill numbered H. R. 8141, a bill proposing "to further increase the efficiency of the organized militia of the United States."

Policeman or Soldier?

It is often said that a large proportion of the arguments about what are believed to be differences of opinion, would be found to be useless if only the words employed were clearly defined. It seems that there is much fundamental difference of opinion between those who favor and those who oppose the expansion of the military department of the Government, differences which are real and which must be faced without equivocation. But it seems also clear that there is at times much argument about questions which are not real points of difference. For example, there is no thoughtful advocate of peace to be found who would even suggest that we should attempt to do without a police force. Many of the strongest pacifists have been explicit in their statement of opinion as to the necessity of an adequate police force, for cities and for nations. Those who thus approve a capable police department may not always have approved all the methods used by the police in special instances, but on the question of imperative demand for a well organized body of men to maintain order and assist in making personal rights and property rights secure, there is practical unanimity of judgment. Since this is true, why not agree that when

men engage in this kind of work they are to be called policemen? The word soldier carries with it a meaning distinctly different from the word policeman; it carries with it greater distinction, higher honor. An officer in command of soldiers is given a place in society which it would be ridiculous to suggest should be granted to a captain of police. The soldier's "profession" is a common phrase; no such term is used concerning the policeman's calling. A wounded soldier commands sympathy throughout his whole life, while similar suffering in the case of a policeman is given but passing notice.

A full discussion of the causes which have operated to give to these two classes of men such different ranks in the popular mind, cannot be undertaken here; but one important consideration is suggested: Policemen have served the citizens in their respective governments; while armies of soldiers have made and unmade governments. Pacifists are ready to say that force should serve, not command. Therefore, let us have policemen—local, national and international; but let us henceforth have no more soldiers.

The Livingstone Centenary

The Committee on Home Base of the Conference of Foreign Mission Boards of the United States and Canada, reported at the recent session of that body, regarding the Livingstone Centenary: "The religious press have offered generous co-operation and have opened their columns for articles. The denominational Sunday-school and young people's organizations will lend the influence of their state, county and township organizations for promotion purposes; the brotherhoods will seek to bring the message of Livingstone to the men; the public libraries of the country will help to bring the Livingstone books to the attention of the general public; many city Young Men's and Young Women's Christian Associations will give at least a religious meeting to the subject of Livingstone, and an effort will be made to introduce some sort of celebration into the colleges, universities and public schools, especially in the high schools. In addition to all of the above, a widespread publicity campaign has been organized for the secular press, daily and weekly papers, and monthly magazines.

"The advance orders received on December 16th numbered 800,000 copies of books, pamphlets and leaflets. It is expected that large second editions will be required to supply later demands for this material, of which all but one book has been specially prepared for this celebration."

Four hundred and thirty thousand copies of "The Message of Light," an Easter Livingstone Concert program, with 100,000 supplements had been ordered before December 16th. Sample copies of this can be had for 5 cents. In large quantities they are \$1.50 per hundred, including 10 copies of the supplement and lithograph of Livingstone. In smaller quantities we can furnish them at 25 cents per dozen, including 5 copies of supplement; the lithograph of Livingstone costs 15 cents extra.

The official announcements are now on hand. We have endeavored to send a copy to some one in each Friends' meeting. Will the one receiving them please confer with other members, and determine what supplies will be wanted. If any meeting fails to receive one, it will be sent when requested. Study carefully the plans suggested, make out a list of supplies desired and order through us at the prices given in the announcement. The supplies marked free will be sent free when accompanied by other orders. If ordered by themselves, please enclose 2 cents each or 5 cents for the four. The missionary baseball, including questions to go with it, costs 10 cents.

Blakie's book has been the standard life of Livingstone heretofore, and has cost \$1.50; it is now issued in a 58 cent edition in cloth, postpaid.

An unfortunate statement in the *Missionary Advocate* is causing some trouble. It said, "All the books mentioned can be had for 58 cents, postpaid." It should have said 58 cents *each*.

We hope orders may be sent in promptly, as there may be a rush of orders at the last, and a difficulty in filling them promptly. Send all orders to Charles E. Tebbetts, Richmond, Indiana.

Communion With God

Prayer should become our life. The atmosphere we breathe should be an atmosphere of prayer. Our prayer life ever claims the presence of the Great Companion, and no hours are so wretched as those when we fear that we have grieved him, and can no longer have access to him in prayer. It has been well said that the saddest, most pathetic words of Scripture are, "GRIEVE not the Holy Spirit." This we may do by our indifference, our worldliness, our prayerlessness. "Prayerlessness is the insomnia of the soul." No wonder the depression which follows unrested spirits. "Thou wilt keep him in perfect peace whose mind is stayed on thee, because he trusteth in thee." On the other hand, "the beginning of anxiety is the end of faith." Anxiety is the thin end of the wedge which Satan uses to separate us from God if prayerless. Only "he who dwelleth in the secret place of the Most High shall abide under the shadow of the Almighty."

"Saintship is life fronting God," says Dr. J. H. Jowett, that rare interpreter of the things of God to the English-speaking world. How is such an attitude possible without prayer? "Search me and know me, try me and prove me, and see if there be any evil way in me, and lead me in the way everlasting." "Let the meditations of my heart and the words of my lips be acceptable in thy sight, O Lord, my strength and my redeemer." We dare think aloud in the presence of the Great Companion. "All confidences enter into true prayer, and no genuine speaking to God is excluded from its range." The great end of prayer is uninterrupted fellowship with God; this is our true prayer life. If this fails, no true strength is possible, no abiding peace is promised. God must ever be in hailing distance of the human soul that trusts him.—*Bishop E. R. Hendrix, at the Federal Council.*

The Religious Life of our Colleges

Haverford College—The religious life and activities of Haverford College play a real and most important part in her life as a whole. While a man entering as a Freshman strongly feels an atmosphere of earnest good fellowship pervading the institution, both within and without the class room, he soon realizes more fully the great advantages which he possesses in a religious way. These advantages may or may not be used properly, but their influence can by no means be overlooked. The main point from which all other work and activities of like nature radiate is the Y. M. C. A., an organization carried on entirely by the students. The meetings of this body, held regularly every week, are usually conducted by the president of the organization, who gives the floor to some speaker, prepared for the occasion and procured often at his own wish. The talks are always very earnest and most interesting, especially those from the speakers who feel they have some real message, and probably come voluntarily. These meetings are supplemented strongly by the various organizations for Christian Endeavor and Bible Study, which are not only instituted in the college itself, but spread to other districts surrounding Haverford.

Coopertown, a small country village, has such an organization, carried on entirely by the college men from the Y. M. C. A., and both a Sunday School and weekly gathering flourish there. Small social gatherings are also arranged throughout the year, and whatever talent for amusement the college can produce is used for the entertainments. Another work of similar nature is carried on at Preston, which, like Coopertown, is divided into two different branches. Being nearer to Haverford and more populous than Coopertown, it has larger Sunday School classes in the one division, while in the other division the work consists in managing a large number of boys in gymnasium classes and basketball. The Sunday School division aims to have a social once every month and usually carries through the program with great success. Both sections are very active in their work and open great opportunities for good service.

Two Italian classes add to the social work around the college, and these are conducted by members from the Y. M. C. A. in order to teach any foreigner, who comes, the correct reading and writing of English. Each of these

classes has from twenty-five men upwards, who show great eagerness and ability under competent teaching twice every week.

A small boys' Bible Class is also held in Ardmore, a short distance from the college, which promises to grow into two divisions, both of which would require careful and diligent teaching.

Earlham College—The Earlham College Young Men's and Young Women's Christian Associations are preparing for what many of the members consider the most serious part of their work, a series of special meetings.

Arrangements have been made with Albert J. Brown of Wilmington, Ohio, to lead the meetings among the men in Bundy Dormitory. The arrangements for a leader for the young women have not yet been completed.

That the effect of these meetings may be the most powerful and lasting, everything is being done among the students that is possible in preparation for them. Altogether there are 236 members of the two associations out of 240 students in the dormitories. Of these 173 belong to mission classes and 189 to Bible classes. Special prayer circles and groups have been formed in every hall of the dormitories.

The work of the Christian Associations in other lines is indicative of vital strength and power. Three of the members of the Y. W. C. A. teach mission classes in home missions in Richmond, while eight of the members of the Y. M. C. A. are sent out as preachers to local Friends churches. Six of the Bible class leaders are students. Each Association supports either a Japanese or a Chinese student in the foreign mission fields, and the Y. M. C. A. sent out a gospel team of four students, Francis Anscombe, Lester Wood, Everett Davis and Fred Emerson, for evangelistic work during the holidays.

Penn College—Two gospel teams, made up of five young men each, from Penn College Y. M. C. A., were engaged in evangelistic work during the holidays. Each team held a series of eleven meetings, one at Springdale, the other at Gilman, Iowa. Public meetings were held on First-days and evenings through the week. The days were spent in personal work by calling on people in their homes and talking of spiritual things, especially of Christianity as applied to daily living.

The results of these efforts were about

thirty professed conversions, and the revival in spiritual life of many members of the churches in those communities.

Thirty-five gospel teams were out at work during the holidays from nineteen colleges in Iowa.

Zeno H. Doan, pastor of Friends Church at Lynnville, Iowa, recently spent four days at Penn College, January 14-17, in the interest of Christian work among the students. He addressed the students at two chapel exercises, and spoke before a joint meeting of the Young Men's and Young Women's Christian Associations; he met the cabinets of the two associations, and the members of the Volunteer Band, also held private interviews with many students who desired to confer about questions bearing on their own religious life or talk over problems of their life work. His work at the college brought a great blessing to many, and was very highly appreciated by both students and faculty.

Whittier College—A Y. M. C. A. Conference on Christian Leadership was held at Whittier College recently. About seventy-five young men from the four other colleges of Southern California were in attendance, and all together the registration was about one hundred and thirty. There is the best of fellowship among these colleges. In all five sessions were held and a banquet on Saturday night. More than a dozen principal addresses were given and the discussions were participated in by the students generally, showing that college young men are alive and active to the Christian problems of the day. This has been a great uplift to the students at Whittier College and the boys thought they were entertained royally by the citizens of Whittier. Three Seminary Presidents were in attendance, two College Presidents and two Y. M. C. A. Secretaries. The spiritual life and Christian activity in the college is very encouraging.

Pacific College—The past weeks have seen some very decided advances in the spiritual life of the students of Pacific College, Newberg, Oregon. No special meetings are being held, but in the regular services at the Friends meeting house, in the dormitory and in the Christian Association meetings, several conversions and renewals have taken place, consecrations have been made and the power of God has been clearly manifested.

Current Items of Interest to Friends

The Friends Bible School at Wilmington, Ohio, beat its record last quarter. The average attendance for the quarter was 275, and two-thirds of these are adults.

At Bloomingdale, Indiana, Monthly Meeting on January 15th, two persons were received into membership. The local mid-week meeting is reported as growing in interest.

Enos Harvey, who is so ably serving as pastor in Bloomingdale, Indiana, has charge of the Bible classes in the academy in that place. New interest is manifested in this line of work among the students.

Jos. Elkinton and wife, of Philadelphia, spent a few days early in January at Guilford College, N. C. Their public service was both instructive and edifying. They departed for Tuskegee, Alabama, on January 13.

The Woman's Foreign Missionary Society of Bloomingdale, Indiana, has adopted the Calendar Plan of raising money for the Building Fund for the foreign field. Each month in turn seeks to interest a new group of people in the work.

A. M. Gibson and wife have begun pastoral work in Mt. Ayr Quarterly Meeting, near Alton, Kansas. They are engaged at present in a revival effort at the Mt. Ayr Meeting. Their address henceforth will be R. F. D. No. 3, Alton, Kansas.

On January 12th the C. E. Society of Spiceland, Indiana, visited the Friends C. E. Society at New Castle. Following a union prayer meeting, Morton C. Pearson, of Indianapolis, gave a helpful address upon the responsibilities and opportunities of our young people.

The Friends of Fairmount, Indiana, Monthly Meeting have ordered twenty copies of the new book, "The Message and Mission of Quakerism," and expect to start a Round Table study of it in the near future. The members are taking up the new lines of activity suggested by the recent Five Years Meeting.

The first semester of the Pacific College year was opened with the largest enrollment for eight or ten years past. Already there is assurance of a still further increase at the opening of the second semester, February 10th. As a result of the campaign inaugurated last

spring the college is still receiving valuable additions to the hundreds of books already given by Friends to the college library. A number of improvements to the college property have recently been made.

The following item of news taken from "Friends Fellowship Papers" for January will be of interest to many Friends on this side of the Atlantic: "John S. Hoyland left England on December 12th for India. He hopes to be with Friends at Hoshangabad for the New Year, before going to Delhi for further training. His address for the present will be 'Friends' Mission, Hoshangabad, C. P., India'."

At Spiceland, Indiana, Monthly Meeting, held January 4th, seven new members were received by request, two by certificate, and one by letter from another denomination. Four children belonging to these families were received into associate membership at the request of their parents. All of these members were brought into the meeting through the agency of a young married people's Sabbath School class which was organized and is taught by George C. Levering, the pastor.

M. Edwin Johnson, an evangelist of St. Louis, and Merritt A. Stipp, a singing evangelist of Indianapolis, are conducting a successful revival at the present time at Noblesville, Ind. The leading editor of a daily paper was among the first converts. The people are manifesting great faith in prayer and great good is being done for the entire city. Mr. Stipp is the son of John B. Stipp, pastor of the Second Friends Church of Indianapolis. They go from Noblesville to Paunee, Ill.

Farmington Quarterly Meeting was held at Collins, New York, January 17-19. Owing to bad weather the meeting was not as well attended as usual, but it was a time of interest in spiritual things. Most of the ministers of the Quarterly Meeting were present, and spoke with deep interest relative to work in this particular field. On Sabbath evening Lester C. Haworth, one of the secretaries of the Y. M. C. A. in Buffalo, was present and delivered a message which was inspiring and helpful. He spoke on the subject, "What is Christianity?" and was especially appreciated by men who are not Christians.

Arthur and Eliza F. Dann, of England, held a series of meetings for a week at Spring Garden Street Meeting in Greensboro, N. C., early in January. They preached the gospel as it had been heard in former years from Joseph Bevan Breathwait, Stanley Pumphrey and Henry Stanley Newman. Their messages were based upon the Bible and they preached the baptism of the Holy Ghost, as a second work of grace, and the pre-millennial coming of Christ. They warned "against the wiles of the devil," and "to flee the wrath to come." The meetings grew larger from the first and many were brought into a better religious experience.

The committee on young people's activities of Wilmington Yearly Meeting, of which Clayton Terrell is chairman, held its first week-end meeting at Dover, Ohio, January 19-20. There were three sessions in all. This was the first meeting of its kind ever held in the Yearly Meeting, and was attended with excellent results. The program consisted of lectures on the principles of Friends, essays on the application of Friends doctrines to daily life, and selections from Whittier. A basket dinner was served at the noon meal on the 20th, affording a pleasant social occasion. A large attendance and fine enthusiasm prevailed throughout the meetings.

Edward Coventry, clerk of Victoria Monthly Meeting, British Columbia, writes us that "The Peace and Arbitration Society of Canada" has been recently organized at Victoria, and that so far as they can learn it is the only organization of like character in the Dominion. The organization grew out of a discussion at a recent local meeting of the Society of Friends, and it was deemed advisable to do something before the Canadian government had plunged headlong into a war-like policy involving millions of dollars.

The following has been received from a member of Brooklyn Friends Meeting, New York City: "Robert E. Pretlow surprised Brooklyn Friends by informing the members of the pastoral committee at its last session, that he felt his work in connection with Brooklyn Meeting would be completed when on the first of September next he would have served the meeting for seven years as pastor. His remarkable fitness, com-

bined with faithful work in the church, have endeared him to the membership. His departure will mean a great loss to Brooklyn Meeting and also to New York Monthly Meeting. Since he has been at Brooklyn, he has found an open door for work in connection with ministers of other denominations. He has been prominently connected with the Men and Religion Forward Movement, the New York Federation of Churches and other movements of like character. With his broad vision of the church at large, its needs and possibilities, we trust that a wider field of usefulness awaits him elsewhere."

Our Friends, Arthur and Eliza F. Dann, came to Guilford College, N. C., on January 13 and spent some days in religious service. Arthur Dann spoke in the college chapel each morning to the faculty and students, and preached each evening in the large new meeting house, and on Sabbath in the forenoon and evening to large and attentive audiences. His preaching was in the demonstration of the spirit and with power. He manifested the evangelistic spirit most earnestly, basing his messages upon Jesus Christ, who was declared to be the very son of God as He himself claimed in the Scriptures. Believers were instructed and encouraged and sinners were convicted, some claiming conversion. Eliza F. Dann conducted Bible readings in the afternoons. These were times of confirmation and refreshing. They left on January 20 by way of Tuskegee, Alabama, for Los Angeles, California. On their way to the railroad station they each planted a memorial rose-bush at the grave of Harriett Green in the New Garden cemetery.

East Vassalboro Round Table met on the afternoon of Sabbath, January 12, and discussed the lives of several of the worthy progenitors of Quakerism. Some of the less frequently mentioned characteristics of George Fox were treated in an interesting and profitable manner. The author of the papers certainly avoided the beaten paths and presented a fresh vision of the Friends' great founder. The discussion of the life of Margaret Fell revealed her strong personality by excerpts from her biography with discriminating comments thereon. Margaret Fell conserved much of the result of George Fox's labor and proved herself a wise helpmeet, worthy of her noted husband. Her home became the clearing house of early Friends. A teacher from Oak Grove kindly consented to add some remarks on the life of Penn and spoke in a helpful way of Penn as a factor in founding the Society of Friends. Penn

evidently was the organizer of the movement and fused the best elements of early Quakerism into forms of practical use.

A Gracious Welcome

Friends at Richmond, Indiana, joined in a hearty welcome to the AMERICAN FRIEND, its editor and Board of Publication, on the evening of January 22d. A committee of two of each of the four Friends Meetings in the city arranged for the occasion. It was a time to be remembered and its impress will be felt not only by the AMERICAN FRIEND, but by the entire membership in the city of Richmond.

At 6:30 o'clock the Ladies Aid Society of East Main Street Meeting served a delightful supper in the basement of the meeting house, with more than 200 persons present. Four members of the Publication Board had been in session during the afternoon and were present at the reception. Following the supper, John H. Johnson, of the committee on arrangements, and local member of the Publication Board, called the gathering to order, and after a few well chosen words, introduced Timothy Nicholson, well known to all Friends everywhere, as master of ceremonies. After a short address in which he voiced the appreciation of all at the coming to Richmond of the Boards of the Five Years Meeting, and spoke of what it would mean to Quakerism in the city, he introduced Robert L. Kelly, President of Earlham College, who gave a formal address of welcome and set forth something of the meaning of the recent Five Years Meeting.

He was followed by Alvin T. Coate of Indianapolis, President of the Publication Board; S. E. Nicholson, Editor and Manager of the AMERICAN FRIEND, Ellison R. Purdy of Wilmington, Ohio, Isaac T. Johnson of Urbana, Ohio, members of the Publication Board; Allen D. Hole, Chairman of the Executive Committee of the Five Years Meeting, and Charles E. Tebbetts, Secretary of the Foreign Mission Board.

A solo by Miss Agnes Kelly was much appreciated. It was stated that this was the first time Richmond Friends have endeavored to unite in any function, religious or social, and it is believed that the occasion will mark the beginning not only of greater activities on the part of all the Richmond meetings, but will give a sympathetic setting which will be an inspiration to the AMERICAN FRIEND now located in their midst.

The AMERICAN FRIEND certainly feels grateful for this expression of welcome on the part of Richmond Friends.

Bible School Lesson

FEBRUARY 9.

SUBJECT—God's Covenant with Noah.
LESSON—Genesis IX, 8-17. Read Genesis VIII and IX. Commit IX:15, 16.

GOLDEN TEXT—"I do set my bow in the cloud, and it shall be for a token of a covenant between me and the earth."
—Genesis IX, 13.

NOTE.—The notes on the International Bible School lessons will be resumed as soon as arrangements can be made.

The Christian Endeavor

FEBRUARY 9.

TOPIC—The Ideal Christian. II.—His Zeal. II Cor. VI:1-10. (Consecration Meeting.)

The Christian Endeavor topics are so arranged for 1913, that the first lesson for each month is on some practical phase of the general subject, "The Ideal Christian." This month, the "zeal" of the ideal Christian is considered as a theme worthy of the Christian's hope and aspirations.

The leader can recall various Bible characters, who have been zealous in their work for God, whose energy and determination have been their special characteristics. The thought may be directed also to men and women in modern history whose earnestness and zeal in behalf of some great purpose, have stirred communities, municipalities, and nations.

Zeal without knowledge consumes energy to no wise purpose, but consecrated to the service of the Master, becomes a quality to be fostered and emulated.

Zeal to succeed in living a life that will meet the approval of the Father should ever be encouraged. Men should be as ambitious to succeed in the Christian life, as in business or in any of the affairs of this world.

Zeal applied to the betterment of the community or the municipality, is energy that will be crowned with blessing. The spirit of helping somebody else will bring its own reward.

Zeal to make the Christian Endeavor prayer meeting an occasion of life and power to all who attend, and zeal to make the Society minister to the building up of the church itself, is effort that will bring joy and gladness to every heart.

Zeal to make one's life count for the most in the family, in the church, in society, in politics, in the state, will yield a blessed fruition that will enrich the lives of a multitude.

The service should close with an earnest period of consecration and prayer, in which each individual soul should pour out its needs to God, vocally or in secret thought, waiting for the witness of the Spirit upon the dedication that is pledged.

With the Children

In our planning that has come as the result of the awakening that is upon the Society of Friends, may we not be in danger of overlooking the children? Some may feel that we cannot develop every department at once. But the gifts of our membership are diversified, and we are sure that the burden of the children's welfare is upon many hearts.

Much is being done in almost every community in the Sabbath Schools and in Junior departments, but these activities for the most part lack system and continuity so far as the entire church is concerned.

We invite brief, pointed suggestions for this page as to ways and means of interesting and developing the children in the religious life. Many are using plans that are successful. Let others hear about them.

More important still, we solicit little statements, illustrative of truth which will interest the children and appeal to them, whether they be original or clipped from other periodicals. We may not be able to use all, but we want live, helpful matter, that will be read by the children.

Meanwhile we appeal to the children to busy themselves in the Sabbath School, and in kindly deeds at home and at school that will bring the smile of Jesus upon their lives.

THE EDITOR.

What the Minutes Say

We are but minutes, little things—
Each one furnished with sixty wings,
With which we fly on our unseen track;
And not a minute ever comes back.

We are but minutes: Each one bears
A little burden of joys and cares;
Take patiently the minutes of pain;
The worst of minutes cannot remain.

We are but minutes. When we bring
A few of the drops from pleasure's
spring,
Taste their sweetness while we may;
It takes but a minute to fly away.

We are but minutes. Use us well;
For how we are used we must one day
tell.

Who uses minutes, has hours to use;
Who loses minutes, whole years must
lose.

How Eddie Preached

"When I get big enough, I'm going to be a preacher," said Eddie one day.

"What is a preacher?" said grandma. Eddie looked surprised. "Don't you know what a preacher is? A preacher is a man that tells people what the Bible means. And he says, 'Firstly, my brethren,' and everybody listens to him. It's nice to have people listen to you."

Grandma smiled. "I think you are big enough to preach now," she said.

"Really and truly, grandma?" asked the little boy.

"Yes; really and truly."

"I'm afraid not," said Eddie, after a few minutes of thought, "or I'd know how, and I don't."

"What does the preacher do first?" asked grandma.

"He takes a text, and then 'splains it. I can't do that."

"Oh, yes, you can!" said grandma. "Here is a good text for you to explain: 'Be kind one to another.'"

"There's nothing to 'splain 'bout that," said Eddie. "You just be kind to everybody, and that's all there is to it."

"A good text, though, for my little preacher's first sermon. I should like to hear him preach from it for a week."

"Preach a week? Why, grandma, I can't."

"Can't you be kind to everybody you meet for a week?"

Eddie looked thoughtful. "Would that be preaching?" he asked.

"It would—the very best kind. A good preacher has to preach in that way, or people will not listen to what he says in the pulpit."

"Well," said Eddie, with a sigh, "I suppose I can try; but I wasn't thinking 'bout that kind of preaching."

"You'll be showing everybody what that verse in the Bible means, you know," said grandma.

"It's not kind to the teacher to whisper in school," said Eddie the next day; and he did not whisper once.

"It's not kind to Bridget to play along the road and keep my dinner waiting, either," and he hurried home from school.

"It's not being kind to mamma when I don't do errands promptly," he said; and he did quickly and well whatever he was bidden.

Every day he thought about what was kind, and tried to do it.

The end of the week came.

"How do you like preaching?" asked grandma.

"Why, I like it; but, grandma, I guess

everybody must have been preaching 'bout that text, for everybody has been so kind to me."—*The Mayflower.*

The Books of the Bible

How many books are there in the Bible? Here is one good way to remember. First, write down the words, "Old Testament." Now, how many letters are in the word "Old"? Three. How many in the word "Testament"? Nine. Put three and nine together and have 39—the number of books in the Old Testament.

Next write down the words, "New Testament." There are also in "New" and "Testament" 3 and 9 letters. Multiply 3 by 9 and you have 27—the number of books in the New Testament. By adding 39 and 27, you have 66—the number of books in the Bible.

Philanthropy, Temperance and Social Ethics

During recent years there has been considerable private consideration of plans among the friends of reform in all denominations, in favor of establishing chairs in some of our leading colleges for technical instruction upon social and reform subjects. The importance of this may not at first thought be readily apparent. When one considers, however, that many phases of social and philanthropic work as well as certain lines of moral reform have been reduced practically to a science, to be studied with pains-taking care, the importance of this subject cannot be open to question.

At a recent meeting of the Board of Trustees of Earlham College, Richmond, Indiana, the following was presented and accepted:

"Be it resolved, that the Board of Trustees and Faculty consent to the founding of a new Chair in Earlham College to be known as the Chair of Philanthropy, Temperance and Social Ethics. This action is taken with the understanding that the Friends of the college interested in this new department shall secure an endowment fund of not less than \$30,000, and place it at the disposal of the trustees, the interest only on said fund to be used for the maintenance of this department. This fund may be enlarged by other gifts, by will or otherwise through the years.

"It is fully understood by the trustees and all donors that the department shall consistently teach the following subjects:

"First. Scientific and Medical Temperance, showing the effect of alcohol, nicotine, and other narcotics on the human system, for general information, and that teachers may be prepared to teach this subject in the schools.

"Second. The relation of Intemperance to labor, accidents, poverty, crime, insanity, and other diseases, and also to

the economic development of the country.

"Third. Approved methods of Philanthropic work in all its phases, with a view of reducing the dependency and delinquency of the depressed and defective classes.

"Fourth. The work of charities through the township, county, city and state, including the department of the state and city Humane Societies.

"Fifth. The general attitude and responsibility of the student and citizens toward the work of good citizenship and the progress of the great moral movements and reforms, to the end that this American Nation may be made a righteous nation."

Following this action, on January 17th, the temperance committees of Indiana and Western Yearly Meetings met in joint session in the Y. M. C. A. building at Indianapolis, Indiana, and spent considerable time in discussing this whole question. After the fullest consideration the action of the Earlham Board was heartily approved, and the committees will give assistance in every way possible to the creation of the endowment fund necessary to establish this chair of instruction, and to the practical operation of the department, when it shall have been created.

Message from Saskatchewan

Editor THE AMERICAN FRIEND:

During the year 1912, according to immigration reports of Canada, more than 200,000 Americans came into the Dominion of Canada. Some of this number no doubt were Friends. Some of these Friends have purchased land in the Swarthmore Friends Settlement and no doubt others would have located here had they known of such a community.

We are sending a great number of pamphlets to teachers located in different parts of the United States that they may be able to inform any that may be coming to Canada this spring, concerning our location. We will be glad to give any information to those who will write us. Direct all correspondence to Ernest Howard, Swarthmore, Saskatchewan, Canada.

A California Appeal

Editor THE AMERICAN FRIEND.

Just a few words to any Friends who anticipate a few months stay in beautiful California or who think of making it your future home. San Jose is situated in one of the richest valleys in the state and is said to have a most perfect climate. The Friends Church here needs you. It is small at present but has large and growing opportunities. You will find a place in the work and can be of use to God in building up the Kingdom.

California is now the gate-way of the world, and the tread of millions upon millions pours the nations at her feet. California is the world's melting pot and San Jose has her share of the momentous responsibility. The Friends Church must have her part in this great work. No other Yearly Meeting has a like opportunity. Do not settle where there is already a large Friends' meeting and where you will be a "hanger on," but find a needy place in the vineyard where He may graciously use you in winning souls.

EMMA F. COFFIN, *Pastor.*

Born.

BARTLETT.—To Raymond Bartlett and Abby Louise Davis, at Westport Harbor, Massachusetts, December 21, 1912, a daughter, Ruth Meader Davis.

TRUEBLOOD.—At Whittier, California, January 7, 1913, to Virgil and Bertha Teale Trueblood, a son, John Willfred.

WOLLAM.—To J. Arthur Wollam and wife, at Emporia, Kansas, December 24, 1912, a daughter, Catherine Ellenor Wollam.

WILD.—To Joseph and Margaret Wild, Fall River, Massachusetts, January 8, 1913, a son, George Scott Wild.

Died.

HOBSON.—Isaac Newton Hobson died of heart failure at Campbell, near San Jose, California, January 10, 1913, aged 49 years. He was a birthright member of Friends. Funeral services were conducted on the 13th by Emma F. Coffin, pastor of Friends church at San Jose.

JONES.—Sina Jones, daughter of Isaac and Sarah Dawson, and widow of the late George Jones, was born in Henry County, Indiana, April 18, 1846, and died at her home at Hemlock, Howard County, Indiana, January 13, 1913. She was a birthright member of the Friends church. In early life she gave her heart to the Master, and lived a consistent Christian life.

MARSHBURN.—Lucy Hermeo, wife of Dr. W. V. Marshburn, of Yorba Linda, California, died January 9, 1913, aged nearly 42 years. She was a member of Yorba Linda Monthly Meeting of Friends. Her dying testimony was "I will be saved."

METCALF.—Edna Metcalf, daughter of John and Harriet B. Metcalf, died at their home at Worcester, Massachusetts, January 9, 1913, aged 26 years. Hers was a life of unusual interest and beauty of character. She graduated from Moses Brown School in 1905 and from Earlham College in 1908. During her school and college life, and later as a

THE BRITISH FRIEND

A MONTHLY MAGAZINE
OF INTEREST TO FRIENDS IN AMERICA
AS WELL AS IN ENGLAND.

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The issue for January, 1913, contains, among other matters of great interest, the first of a series of articles by the Editor, entitled, "SEPARATIONS IN AMERICA AND THE ACTION OF LONDON YEARLY MEETING." This will (it is expected) be continued during a great part of the present year, and should throw much light on the relations between American and British Quakerism.

William S. Yarnall



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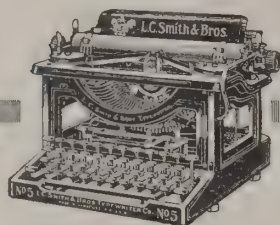
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teacher, she was beloved for her sweet spirit of helpfulness and self-sacrifice. Her great desire was to serve in the foreign mission field. She went to the mission at Ramallah, Palestine, but her health failed and she was obliged to return home. We believe her loving consecration has been accepted.

WOODARD.—Mary Stanley Woodard, wife of Solomon B. Woodard, died at their home in Bloomingdale, Indiana, January 16, 1913, after a brief illness of pneumonia, aged 71 years. Impressive funeral services were held on the 19th in the Friends meeting house at Coloma, and interment followed in the cemetery at that place. The deceased was an earnest Christian, and a loyal, useful member of the church. She leaves her husband and four sons and a wide circle of relatives and friends to mourn her loss.

WRIGHT.—Rodema Wright, a minister, belonging to Western Quarterly Meeting, North Carolina, died on January 16, and was buried at South Fork, North Carolina. She was gifted in preaching and in personal services. The funeral services were attended by a large congregation of relatives and Friends.

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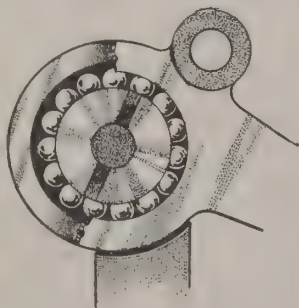
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The American Friend

Old Series.
Vol. XX. No. 6.

SECOND MONTH 6, 1913.

New Series.
Vol. I. No. 6

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OPEN THOU MINE EYES

By MRS. R. M. MOODY

OPEN my eyes that I may see
And understand more perfectly
Thy wondrous Word.
That on my path Thy lamp may shine,
A light to guide these feet of mine
To Thee, dear Lord.

Open my eyes! Oh, take my hand!
Lest I should fail to understand.
Lest my poor stumbling feet should stray
Far from the straight and narrow way.
Oh, be to me, dear Lord, so near
That my dull ears may plainly hear
The word that Thou doth to me say,
"Walk here, my child. This is the way."

Open my eyes, Thy Word to know.
Make it a lamp whose steady glow
Will shine with clearer, brighter light,
Rightly dividing wrong from right.
Open my eyes, my ears, my heart,
That I may choose "the better part."

Columbus, Ohio.

—*The Herald and Presbyter.*

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Editorial Comment Upon Current Topics of the Day

While the decision to do away with the inaugural ball at Washington has caused a flutter in so-called society, the action of the president-elect will be sustained by the sober thought of the Nation. It is in the interest of good morals, good economics and good health. The incoming chief magistrate has set a precedent that should become permanent.

* * *

President Taft has declared in favor of arbitrating the differences that have arisen with England over the Panama toll rate question, but refuses to consent to the arbitrament of the Hague tribunal. This is on the ground that equity cannot be secured from a Court of Nations who are interested parties to the controversy. We take it that the peace-loving public will not be technical about the personnel of the Court of Arbitration, but they will insist that differences of this character shall be subjected to the examination and settlement of some adequate tribunal.

* * *

At this writing the fate of Turkey is apparently in the balance. The allies have grown discouraged, and have withdrawn from the peace conference. The young Turks, who have assumed control of affairs, are preparing to appeal to the Powers, supposedly in the hope of retaining Adrianople. The Germans are reported to be ready to back Turkey as against any proposal to disturb any Asiatic interests. But for the hope of intervention by the powers, and the fear of the consequences which has taken possession of them, the elimination of Turkey from Europe would already have been accomplished.

* * *

The issue of Philippine independence is being raised again with the incoming of a new administration. Undoubtedly it is a vexed and somewhat complex problem, but without reference to the justice of the cause that brought the islands into our possession originally, the United States can hardly escape the responsibility of civilizing and Christianizing the people, now that we have been given jurisdiction over them. It will be deplorable if in the end, partisanship shall supercede our moral obligations toward a people who in large part are yet in heathen darkness. When through civilizing influences the Philipinos are capable of self-government their independence should be rec-

ognized, but to turn a semi-civilized population over to try the experiment of popular rule, is a fearful responsibility, which the United States cannot afford to assume.

* * *

The future status of Albania in view of the Balkan-Turko disturbance, is a disquieting question to the nearby powers. If its autonomy shall be established, it may later be taken over, either by Italy or Austria, or it may become so powerful as to be a menace to both. Russian influences are against autonomy and are said to favor the division of Albania among the allies friendly to Russia. On the other hand, Italian sentiment favors self-government for the little country. The fact is that but for the doubt existing in the minds of the great powers as to what a Balkan victory will mean for the future, Turkey weeks ago would have been dismembered, and the independence of Albania would have been assured.

* * *

The offences for which Judge Archbald was recently expelled from the Commerce Court by an almost unanimous vote of the United States Senate, seem to the average mind a lack of proper usage of common sense, more than any intention to do a corrupt thing. It is remarkable that a man in his position would have so little regard for the ordinary proprieties of official procedure, that he would attempt to negotiate for purposes of personal gain with corporations who are prospective litigants before his court. If nothing else has been gained, the judiciary has been taught a lesson in propriety, that will go far toward removing temptation from the honest judge and safeguarding the interests of the public.

* * *

The liquor interests and certain officers of the army are engaged in their annual task of trying to restore the army canteen. They are expecting a gullible public to believe that with the canteen, conditions around the army posts are vastly improved. Were this true, it would be wholly due to the fact that the trade outside is transferred to the inside of the post. The fact is, however, and the experience was well nigh universal, that the canteen served to whet the appetite, that was only satiated by a worse drunken debauch in the dives outside. These dives were there, surrounding every post, while the can-

teen existed. The remedy is not to restore the canteen, but for the government to utilize the recreation houses, which have been erected, to better advantage, and for the government to co-operate with the states in securing legislation that will abolish all outside saloons from the vicinity of the army camps.

* * *

Notwithstanding all that has been said about the so-called money trust, and the need of reformation in currency matters, it is doubtful if the public at large is greatly interested. Business men are inclined to look upon the subject as a banker's problem, while aside from a few currency agitators the masses appear to have little concern. This may be due to a lack of understanding the details, or it may result from a disinclination to mix in intricate political questions. By and by a panic will come along, and then popular interest will busy itself to find out how to prevent panics, and will keep at it—until the panic is over. In the midst of prosperity is the time to master the details of the currency problem.

* * *

As an indication of the spirit of Christian unity and fellowship now prevalent throughout America, the General Assembly of the Presbyterian Church, North, will convene at Atlanta, Georgia, at the same time that the General Assembly of the Southern Presbyterian Church will meet in the same city. This does not necessarily mean the reuniting of these branches of Presbyterianism, but it is indicative of the fraternal spirit that is developing between two erstwhile unfriendly religious bodies. This recalls the story as related by Bishop Samuel Fallows, of the Reformed Episcopal Church, at the Federal Council of Churches meeting in Chicago, to the effect that as an Episcopalian he effected the organization of a Congregational Church in a community in North Dakota, where representatives of six denominations agreed upon this action. It is not a bad guess that within a decade the two great branches of Methodism, possibly including a third branch, will amalgamate into one body. The tendency of the age is toward unity and federation, wherein all are brethren together, called of God for a common mission—the evangelization of the world.

THE AMERICAN FRIEND

DEVOTED TO THE INTERESTS OF QUAKERISM IN AMERICA.

S. EDGAR NICHOLSON, Editor and Manager.

Old Series.
VOL. XX. No. 6.

RICHMOND, INDIANA, SECOND MONTH 6, 1913.

New Series.
VOL. I. No. 6.

The Inheritance of Humble Living

"Blessed are the meek."

To the natural mind, God's laws often seem paradoxical. Frequently they are the antipodes of the philosophy of men. Partaking of the infinite in purpose and plan, they set up new standards of ethics, create new ideals, and establish new regulations for human conduct.

Frequently the law of opposites seems to govern in the realm of morals and religion. To be humble, is to be strong; to be pious, is to be mighty; to be simple, is to be great; to be unselfish, is to be victorious; to be gentle, is to be influential; to be patient, is to be endowed with power; to be meek, is to inherit the earth.

Some one has said that "the greatest truths are the simplest, and so are the greatest men." It is a reconstructed philosophy that accords with the Divine plan. Men are learning that a vital piety is their strongest asset, not only as religionists, but as men of affairs. He who has the simplicity to get nearest the heart of the masses, and the gentleness with which

to win them in sympathetic relationships, easily becomes the leader of the multitudes and sways them as with a scepter.

The fruits of the spirit, as catalogued in the letter to the Galatians, are the essential characteristics of those who would be soul winners for Christ. "God hath chosen the weak things of the world to confound the things which are mighty." "Whosoever, therefore, shall humble himself as this little child, the same is greatest in the kingdom of Heaven." "When I am weak, then I am strong." God wants servants in His harvest field, who, conscious of their own weakness, draw from the fount of power and of blessing and become strong for every good work. God wants a church, which in humility seeks the enduement of power from on high, that it may be equipped for its great mission of world evangelization. "Blessed are the meek, for they shall inherit the earth." It is the promised dowry of the church universal, that harmonizes its life and its operations with the law of Jehovah.

Our Privileges and Responsibilities in Prayer

In a recent editorial we endeavored to emphasize the necessity of the spirit of prayer, which should pervade both our individual and denominational life. We are unable to get away from the impression that a repetition of this emphasis is important.

While believing that God will not do for man that which he can and ought to do for himself, nevertheless, in common with all Christians, we as a denomination hold steadfastly to the obligations that are upon us of praying to the Father for the bestowal of blessings, personal and collective, which are His responses to the conscious needs of His children. "Prayer is the outcome of our sense of need, and of our continual dependence upon God," is the utterance of the Richmond Declaration of Faith. This document further declares that "A life without prayer is a life practically without God. The Christian's life is a continual asking. The thirst that prompts the petition produces, as it is satisfied, still deeper long-

ings, which prepare for yet more bounteous supplies, from Him who delights to bless."

This declaration is sound fundamentally either as applied to secret, individual prayer, or to the spoken supplication in the meeting for worship. It deals, however, with prayer in the abstract.

Our concern is for the realization in concrete form of the blessings of communion with God. This realization will come as the necessary consequence of being in the spirit of prayer, while the spirit of supplication will envelop the soul that is ever conscious of needs which human energies alone cannot supply.

The form of prayer may be a mockery of idle words, or the pleading of a selfish soul for favors that will satisfy merely the human propensities. Such petitions are merely the form of prayer, and are not even related to real heart communion with the Father.

As a denomination we have entered upon a new era; we are facing new responsibilities and new duties.

Whether we wish it or not, American Friends cannot blot out the record of the last Five Years Meeting at Indianapolis, nor can we obliterate the vision that came to the church there assembled in its representative capacity. We may turn aside and refuse arbitrarily, or fail through ignorance to go forward into the promised possessions. While retaining the same name, the same form, the same polity, and the same doctrines, yet essentially we occupy a different relationship to our mission and the problems growing out of it than we did before. We cannot stand again where we stood prior to that event, without a serious loss in energy and prestige. We cannot go backward without suffering the penalties of the unfaithful and disobedient; nor, having seen the vision of a larger life and heard the command to "go forward," dare we stand still.

We would not be misunderstood. We have not become a new denomination. That is not a factor to be contemplated. We are the same body, with the same tenets, and the same faith. But we face new obligations, and our commission as a church has been broadened.

What is to be the character of our life and service henceforth, will depend in the first instance upon the degree of our faith and our willingness to be led by Him who declared "I am the Way." And this is the burden of our heart, that the Society of Friends, individually and collectively, shall not turn aside from the path of duty but in true humility, implore the

Divine guidance with a persistence that will take no denial.

Who can know the magnitude of the possibilities that are ours, if only every member of our body were found in the spirit of prayer during the coming weeks, diligent in seeking to know the Divine will? Let us pray that the unity that was so manifest at Indianapolis will envelop our entire membership; that the revival spirit may permeate every Yearly Meeting to the remotest meeting within our borders; that we may be willing to be led into the open door that has been set before us; that wisdom and direction may be given to all our organized endeavors; that light may dissolve the darkness of doubt or uncertainty that may linger in any mind; that God's blessed presence may be realized in every heart; and that the power of the Divine Father may come upon the Church in its entirety as a Holy benediction.

We cannot go forward without the conscious presence of Jehovah, leading as by the pillar of cloud by day and the pillar of fire by night. It is a time for self-surrender, for complete dedication; that we may be set apart for the Master's service. In the meetings for worship, at the family altar, in the secret chamber of communion, let us pray for that full preparation and equipment that will enable us to enter into the full inheritance of blessing that belongs to the obedient children of a Divine Father. "Pray without ceasing. In everything give thanks; for this is the will of God in Christ Jesus concerning you."

Editorial Notes and Comment

The Kenyon-Sheppard Bill

This measure, designed to protect prohibitory territory in the several states against the unlawful interstate traffic in intoxicants, will come to a vote in the United States Senate on February 10th. This is the occasion toward which temperance activities have been tending for more than twenty years. Now that the goal seems so near, nothing should be left undone to insure a decisive victory. Friends are a small denomination, but it would count tremendously, if every reader of the AMERICAN FRIEND would write or telegraph his or her United States Senator in behalf of the pending bill, and get at least one other person to do the same. The member of the House should also be appealed to, but this can be done by letter. Now is the time for all Friends to do a practical thing for temperance reform.

Thanking Our Friends

The management of the AMERICAN FRIEND finds it quite impossible to respond personally to every note of congratulation and good wishes which has found its

way into the office during the past month. The accumulation of office details has rendered this impracticable. We take this occasion, therefore, to express our deep appreciation of these kindly messages that have come from far and near. They are all the more welcome, coming at a time when we have been well nigh overwhelmed with the task, and the responsibilities which it imposes. The management implores continued patience while important matters of detail are being worked out, and above all asks the constant sympathy, prayers and co-operation of all our membership.

If Christian men would cease being content with merely doing *some* thing, and be more concerned about doing the *right* thing, their efforts would be more effective. Well directed service always counts.

Theories have no standing room in the face of a fact. The consciousness of peace that comes to a redeemed soul is worth all the philosophies of the ages.

Comparing the American and English Methods of Quakerism

[The following article from Clarence E. Pickett, a young American Friend, who spent last summer in England, is copied from the January edition of "Friends Fellowship Papers." The comparison of methods, and the analysis of their effects will be interesting to AMERICAN FRIEND readers.]

In the three months' association with English Friends the most outstanding impression is the splendid feeling of fellowship among both young and old. Whether it be a little group of Friends who have collected in a home to meet the "American Team"; or in a Summer Lecture School where Young Friends are met for study; or at one of the Tramps where the very shibboleth is comradeship; or at Woodbrooke where the ideal of fellowship is so beautifully practised and so impressively transmitted, it makes little difference. Fellowship is the most apparent trait. Seldom do two young Friends meet but the first thing one hears is the recalling of a former happy experience which they have had in common, and together they live over that former meeting as a prelude to a deeper fellowship at the present. * * *

The meeting for worship, with English Friends, is a meeting for work. Ideally, each one who attends a meeting for worship comes with a concern for the meeting. Together he meets with his co-worshippers and co-workers; together they perform the work of the meeting, not by delegated, but through individual service. We "Pastoral" Friends may insist that our meetings are more scattered, that our Young Friends are less highly educated, that we have suffered from separations, above which we have not yet arisen,—all of these are true and figure largely in our problem. But we realize that in the passing of the purely democratic form of meeting, we have laid ourselves open to the danger of surrendering one of the chief methods of fostering fellowship. * * *

When one approaches the Meeting for Worship, he enters the very citadel of English Quakerism. And far be it from anyone who has entered into the spirit of a true Friends' Meeting, to criticise its value, or slightly estimate its worth to the participants. Of course, there are dead meetings; so there are everywhere. We speak now only of those which live, which are not the dead semblance of the glory which once existed, but which are living and active. Such meetings are a true Communion Service. More than that, they are the dynamo which electrifies the whole Society. They are the inspiration point of the friendly life. At least, this they are meant to be,—this they are to some.

The point at which the Pastoral Friend begins to ask questions is when he discovers Adult Schools of two hundred men,—busy, practical men of the world,—held on Sunday morning, and followed by a Friends' Meeting for Worship, at which perhaps a paltry half dozen of that enthusiastic artisan class may possibly remain. He begins to ask why, and he finds that the hearty welcome which is accorded these workers in the Adult School is supplemented in the Meeting by—

no greeting at all. He finds further that if such men should desire to partake in worship and membership with this select company, they must serve a long apprenticeship. Then, if he begins a comparison with his own meeting, he recalls that the chief part of the membership of the Pastoral Meetings comes from this tabooed class. It is then that he begins to enquire whether this beautiful, quiet meeting is filling the whole place that such a meeting should fill; if such a meeting may not become supremely selfish. Of course, the Pastoral Friend must always remember that there are class distinctions in England, so bound up with tradition that they figure largely in any system of worship. Such class distinction we have little of in our rural communities. Yet we cannot help feeling that there is something selfish about a system which does not welcome these hardy men into its fellowship and into its worship, even though they may dilute the solution. Those who by education and temperament naturally prefer undefined organization and untabulated results of Christian service will find their place easily in the English method. But minds dulled by the monotonous toil of everyday life demand more specific organization, more tenable evidences of religion, more concrete spoken truths. While the Pastoral Friend may not have held so closely to the ideal form of worship for some, he may also feel that he has let a great army of useful, practical men into the full fellowship with the Society, which he would by no means rule out for the sake of a few more highly developed specimens. The society which does not evangelize is not an ideal type of Christian society. Evangelism, to be effective, must have a definite objective, and at least some tenable organization. No diffuse object or mere spiritual organization will appeal to the work-a-day man. While we of the Pastoral System may have yielded too completely to the cardinal American sin of over-organization, we feel that English Friends have weakened their work among this class, by too mystical a conception of organization and message. The grim fear of form may become as destructive as too much form is deadening.

In conclusion, let me say that I have been frank both in appreciation and in criticism. It remains to suggest what seems to be the fundamental difference between English and American (Pastoral) Friends. I believe that we have in mind two different goals. The one is to build up a society of spiritually elite which shall be tremendously powerful out of all proportion to its numbers, in the community in which it exists. It shall not, however, admit to its fellowship those who will dilute its strength, even though it might be helpful to them. It can never hope to be a large body. It can only hope to draw together those of the community into full fellowship who are in sympathy with its ways of doing things.

The aim of the other is to minister to the whole community in which it is located. Rich and poor,

educated and non-educated, evangelical and mystic alike constitute its membership. Each is allowed to exert his own influence and affect the general tone of the meeting. The effort is not to be exclusive but inclusive. The mystical standard may suffer, yet the objective is to make the Society serve the whole community.

In one case we are attempting to serve as a laboratory for trying our spiritual experiments and pioneering in the discovery of new mystical experiences. We are attempting to develop the type, though the individual may suffer by the way. In the other case, we are allowing our Society to take the form most adapted to the immediate call and demands of the community

as a whole. We are attempting, feebly though it be, to "preach the Gospel to every creature."

This summer's interchange of visits has put the problem and the two methods of solution before Friends on both sides of the water. It has taught us, also, that although we differ in method, we do not differ in the spirit of our work. We of the Pastoral Meetings have returned with a deep appreciation of the consecration of English Friends to their task, viz.: proving their method practical. Their success or failure will deeply influence the course of our development. May it not be that the inter-play of each upon the other will in the end show us more clearly the mind of the Master than either would discover alone?

CLARENCE E. PICKETT.

An Old Sermon by Robert Barclay

BY S. ADELBERT WOOD

The following sermon by Robert Barclay is so perfectly scriptural, and so in harmony with my own experience that I have a desire that my friends may have the benefit of its teaching. The oftener and the more carefully I read it, the more I see in it.

That there should "be an agreement between the members" of Christ and Christ "the head" is so evident, we should all desire to know whereby this agreement can be brought about. That the life of the Son of God is in agreement with himself is so self-evident that there can be no question but that we, the members of Christ, shall be in agreement with Christ our head, when we are partakers of his life.

When Robert Barclay says, "It was through dying that He (Christ) obtained this life," he indicates that it is the resurrection life, or, the life of the resurrected Christ of which we partake. Also that it is the risen Son of God that we are to have in order to have life.

That Christ "obtained this life through dying" is conclusive evidence, when viewed in the light of the Scriptures, that our only way of obtaining the life is "to receive the sentence of death to that life which we derive from Adam." That this "sentence of death" was obtained for us by Christ's tasting death for every man, by his "dying unto sin once," is evidenced by the statement that "Our old man was crucified with Him, that the body of sin should be done away, that so we should no longer be in bondage to sin." It follows that the death by which life is obtainable is the death of Christ, in which he died for the unjust.

We come into "the likeness of his death" when we are baptized into Christ. Then it is that "we shall be also be in the likeness of His resurrection."

In short, it is as Robert Barclay says: "If they have Christ, they have the benefits of His death, and of His blood and sufferings. They that have this life in them, they are in the faith, they are partakers of justification, and sanctification and adoption."

[Sermon Preached by Robert Barclay at Grace-Church Street, May 16, 1688.]

This is the testimony that was borne of old, and it is also borne this day, that there may be an agreement between the members and the head, the word and the power, the notion and the substance: He that hath the Son hath life, and he that hath not the Son hath not life. So that in this the substance is known, whereby men are redeemed to live unto God; and to live for God, and to glorify Him. This is the end of the testimony of the gospel of our Lord and Savior Jesus Christ, that we may all come to partake of His life, and that by partaking of it we may live upon it; and being made alive to Him we then shall be made able to serve Him; then shall we be enabled to worship Him, to glorify Him, and to declare of His glory and of His power, and of His wisdom, and of His goodness, to those that are strangers to Him, and to invite all to be partakers thereof. Let all your eyes this day be towards Him, and to the enjoyment of His life, that you may be sensible, and that you may be witnesses of His life.

And this life is not to be obtained but by death; there is a dying before there is a living. Every plant, seed, or grain that is placed in the earth, dies before it grows up. Those that come to the life of the Son of God, they come to it through death; for it was through dying that He obtained this life: it was necessary that the Son of God, the Prince of Life, should die, that He should be crucified, else He could not finish the work of our salvation and make way for the revelation and the sowing of that seed, and the dispensation of that grace, whereby we might come to have a share with Him in that eternal life He obtained for us. They that come to the life of the Son of God, they must obey Him, for they must receive the sentence of death to that life which they derive from Adam, that cursed, that corrupt life of unrighteousness, that life of ungodliness, that life

wherein self and the will of man delights, wherein the natural man, the animal man, hath a life. We must die, and by dying come to be partakers of the life of Jesus. He communicates Himself to us; and by our receiving Him, we receive life: He that hath the son hath life, and he that hath not the Son hath not life; and the consequence is, he that hath not this life, hath not the Son of God.

This is the true way for every one to try and examine themselves by, and to make a true judgment of themselves, that they may know whether they have the Son of God or not; whether they have Christ or not. If they have Christ, they have the benefits of His death, and of His blood and sufferings. They that have this life in them, they are in the faith, they are partakers of justification, and sanctification, and adoption; and all those that are under the dispensation of the Gospel, that have the benefits of Christ's death, to those He giveth Himself; and to those to whom He giveth Himself, He giveth this life. This is not the life of Adam, a life of unrighteousness, but a life that springs from the heavenly incorruptible seed. Such as partake of it are born again of the Word of the Lord, that remains forever.

This is a life that comes from the Lord from heaven, the quickening spirit; and this life tends heavenward; it looks heavenward; it carries the affections towards the things that are above; it dwells not in them that have their pleasures in this world; it looks not to the things of this world; it comes from heaven, and tends to heaven again; it raiseth the soul that is quickened by it. They that are born of it are made heavenly by it; it makes all heavenly that are quickened by it. By this we may know that we have the Son of God; by this we have an understanding of Him, and are brought into Him that is true.

And this is the living manifestation of Christ, whereby He cometh into thy soul, and into my soul. This is the gift of God. We receive God's gift, that we may receive life, from and by Him; that we may live this life. This is that which makes the yoke of Christ easy, and His burden light, and His commandments not grievous to us. The life of Christ doeth the work of Christ naturally. Those that are in the flesh, mind the things of the flesh; those that live a carnal life, they mind the works of the flesh; it is their joy, their delight and their pleasure, that which their hearts are carried after. They rise early, and lie down late, and all for this end, it is that which their hearts run after all the day long. What is the reason of it? They are in the flesh, in the life of lust; that life moves them, and acts them, and governs them; that life useth and employeth all their faculties, their understandings, wills, affections, and imaginations; and it useth all the members of their bodies to please the flesh and fulfill the lusts thereof; these are the consequences of a life of unrighteousness in those things that are unrighteous.

But those that have received the Spirit of God, they have received Jesus Christ the Son of God; and this is the consequence, they are become dead to the life

of unrighteousness. All that are dead in sins and trespasses, He hath quickened. Now when you have received the Son of God, you have received a new life, another life; then your affections are set upon things that are above, and you are come to sit in heavenly places in Christ Jesus. You sit no more in the earthly place, nor live an earthly life, but in the heavenly place where the heavenly life abounds. For this end the Eternal Son of God came into the world, that we might have life, and that we might have it more abundantly; that we might abound in the life of Jesus, and in the abundance of it. This is that which is recommended to us, that we might receive the Son of God into our souls; and, by receiving Him, partake of His life: and then let this life produce its actions. Let the word of God dwell richly in you, in all those things that are Divine, in all those consequences that it brings forth amongst the children of God.

For it is not the things of the earth that we are to remember, and to have dwelling in us, but the Word of God; and that which proceeds from the life of the Son of God. All words and testimonies, preachings, prayer, exhortation, and spiritual counsel, if it be not from the life of the Son of God, it edifies not the body of the Lord Jesus Christ in love. Let us receive that which comes from the life of the Son of God; which is manifest amongst us, and shed abroad in our hearts. Let us watch and take care that whatsoever is not of this life may not appear, may not be manifest and made known among us. And this life that we receive from the Son of God, is that which will stand us in stead in the day of trial; and as many as live unto God in this Divine life, He is well pleased with them; and the tempter, the wicked one, cannot touch them at all, nor reach them, nor hurt them.

This is my testimony unto you from the life of God, which to the glory and praise of His name hath risen into my soul, in some measure. It is the desire, and labor, and travail of my soul, that you may be inwardly gathered into this heavenly life; that all my dear brethren and sisters who are of the household of faith, may be inward in this life; that the fruit thereof may be manifest; that the notice thereof, the sound thereof, the language thereof, may be heard in this assembly at all times; that the Lord our God may be made known to us, through this Word of Life in our hearts, to the praise, honor, and renown of His name, who alone is worthy. To whom be glory forever and ever. Amen.

Doing nothing for others is the undoing of ourselves. We must be purposely kind and generous, or we miss the best part of existence. The heart that goes out of itself gets large and full. This is the great secret of the inner life. We do ourselves the most good by doing something for others.—*Horace Mann.*

The man who has begun to live more seriously within begins to live more simply without.—*Phillips Brooks.*

With the Boards of the Church

FOREIGN MISSION DEPARTMENT

Missionary Conferences in New York

BY CHARLES E. TEBBETTS

The recent Missionary Conferences in New York have been times of peculiar interest. On the 14th of January an all-day conference considered the work among Moslems. It was strongly emphasized that the old feeling of animosity must be done away. It is specially important that Christians should think and speak of the Moslem world without bitterness. Quotations from recent editorials were read which referred to the Moslems in language in which the spirit of Christ was not very manifest.

Several missionaries from Moslem lands referred to a greater openness to Gospel teaching. The present seems to be a time of enlarging opportunity for successful work among them. The methods of such work were discussed, emphasizing the importance of a full appreciation of their way of thinking and of those elements of their faith that furnish the best foundation for an intelligent presentation of Christianity.

The Annual Conference of Foreign Mission Boards was held at Garden City, L. I., January 15-17. The reports of the committees on Reference and Counsel, and Home Base were of special interest. The former reported on "Schools for Missionaries' Children in the Mission Field"; "Homes for Missionaries in the United States"; "Missions to Lepers in India and the East"; "The Conference on Situation in China"; "Conference on Moslem World"; "The Relations of the Regular Boards to Special Missionary Movements"; "An Incorporated Body to Hold Title to Property of Union Institutions"; "The China Famine Relief"; "Relations to Governments" and "Spiritual Emphasis."

The section of the report on "Relation of Regular Boards to Special Movements" is as follows:

"The Committee of Reference and Counsel has been approached during the year by the representatives of several regular missionary boards, and asked to give counsel and co-operation in the adjustment of certain difficulties which have arisen between these boards and certain independent missionary movements and organizations which had entered the areas within which these boards were working. The Committee on Reference and Counsel has not seen fit to take any action as yet, but is giving the whole question a thorough study with the hope of formulating a policy for dealing with such cases. There are several elements in the problem which present serious difficulty. The independent movements of missions involved are frequently under the leadership of some individual whose motives or policies in promoting missionary work are without check from any definite boards,

missionary organization or even missionary constituency to which appeal could be made. It is largely, therefore, a question of dealing with certain individuals and personalities. In addition to this, there is frequently a measure of irresponsibility and of inexperience, due to the fact that these missionary movements have been in existence for but a short time and their continuance is not altogether assured. The difficulty of arriving at an understanding with some of these independent movements is aggravated by the fact, that their promoters are often located in remote sections of the United States or of Canada so that personal interviews with the leaders are not always possible, while it is equally difficult to bring these leaders into fellowship with regular boards and their leaders.

"Several steps are suggested to be taken with a view to relieving the situation, and especially to establishing with these independent missionary movements such relationships as may conduce to a better understanding between them and the regular boards. Information requires to be gathered as to the headquarters of these movements and the individuals who control or direct their activities. A friendly correspondence or even personal visits, together with an exchange of the literature, may establish points of contact which will be serviceable. On the field, a friendly attitude may be wisely urged upon missionaries, with the hope that through Christian courtesy, forbearance and kindness, conflicts of missionary policy may be avoided on the basis of personal friendship. **Most important, however, is it to press upon the constituencies of the Christian Churches of America the wisdom of withholding endorsement from special missionary undertakings, unless a thoroughly responsible leadership has been first assured, and these special efforts have been properly correlated with the regular and established lines of missionary work undertaken in the name of the organized Church.** The evils of independent and uncorrelated missionary efforts are so great that we cannot permit ourselves to relax in any effort to educate the Christian public with reference to these dangers. The difficulties of overlapping in the cultivation of the field at home are great, but the most serious and lamentable consequences are to be found in the friction and the working at cross purposes in the foreign field itself, wherever such independent and uncorrelated missionary efforts are to be found."

This report should be carefully considered by Friends in view of the unfortunate situation in Africa in the Lumbwa Mission, better known as the Hotchkiss Mission. It is pretty generally known that nearly all the missionaries left that field in a body last summer, because they felt the conditions there to be intolerable. Eleven came to Kaimosi, and were provided for there until they could arrange for their future work. Four, Dr. Andrew B. Estok and wife

from Oregon and Fred Hoyt and wife from Kansas, have connected themselves with the Friends Africa Industrial Mission and are proving themselves valuable helpers there. They were accepted by our Board provided their support could be arranged. Such a situation is most unfortunate both for the mission where the trouble arose, and because of the lack of confidence in all missionary work that is to follow from it. A similar case was that of the Holding Mission in China a few years ago, with which several Friends were connected. Friends would do well to carefully heed that part of the above report which we have emphasized in bold-face type.

(TO BE CONTINUED)

Evangelistic and Church Extension Board

In the issue of the AMERICAN FRIEND of November 12, 1912, a statement was made of the condition of this branch of church work under the caption of "Pressing Need and an Urgent Appeal." In brief, we pointed out the limitation under which we existed, both as to the lack of our own field officer and of funds. It was shown that in ten years the total amount which passed through the hands of the Board was \$3,814.27, the major portion of which was received from 1907 to 1912, as a result of the subscription taken at the session of the Five Year's Meeting, and augmented by collections taken each year at Thanksgiving.

Attention was called to the fact that no such subscription was called for at the meeting of the Five Years Meeting, and that four meetings in addition to the Yearly Meeting were dependent upon the Board for a measure of existence, and it was therefore resolved that an appeal be made for liberal contributions on the First-day following the last Thanksgiving Day, in order that we might at least continue to assist in the maintenance of these meetings, and it was hoped that we might be able to assist others also in need.

I have just received the report of the treasurer of the Five Years Meeting as to the result of that appeal. He informs me that he has received the sum of \$29.77, together with \$22.00 of pledges that were unpaid prior to the meeting in October last, and that the total sum in his hands January 20th to the credit of our board was \$51.70, which is considerably less than one month's aid given to the four meetings referred to.

It will be seen from this that the "Pressing Need" has become a "Dire Necessity," and we are therefore compelled to again urge the rendering of financial assistance commensurate with the need. Otherwise, these places must decline, as they are not yet near the stage of self-support.

The policy of the Board in rendering assistance is on the basis that the Yearly Meeting's Board shall pay an equal amount monthly to that given by our Board, and that it shall be upon a sliding scale, with a view to such meetings becoming self-supporting

within a limited period—say three years—and that these meetings when able shall be encouraged to contribute systematically to the funds from which they were aided.

In this day of awakening to a sense of opportunities and larger responsibilities on the part of our church, and when financial appeals are being made for various branches of church activity, it needs to be emphasized again that *this work is the foundation upon which all others must rest*, and the ground from which their existence and support must be derived.

We need \$1,000 for the continuance this year of the support of the work already undertaken, and for which the church is morally obligated, to say nothing of the pleas for assistance which reach us from other quarters, and to which we should be glad to respond, if our membership will enable us to do so. Inasmuch as the Thanksgiving offering failed to bring the needed result, and while we are waiting for the field officer who shall seek to secure a permanent endowment fund for national church extension, we must have voluntary contributions to meet the crying demands of the present. As a Board, we are compelled again to urge that meetings and individual members prayerfully to consider this matter and send help as *speedily as possible* for the use of the Board, to the treasurer of the Five Years Meeting, Francis A. Wright, Jr., 520 American Bank Building, Kansas City, Missouri.

On behalf of the committee,

H. R. KEATES, *Chairman*.

Des Moines, Iowa, January 28, 1913.

Meaning of the "Angelus"

Millet's "Angelus" does not present some great general, or hero, or martyr. It includes a potato patch, a few brown clods, a large rake, with two peasants in humble garb. These peasants, however, have accepted their task and their temperament. Above all else, they love each other, and they love and trust God. When the evening bell rings, in beautiful resignation and in happy hope they bow their heads in gratitude to the unseen Father. And the happiness in their hearts appears upon their faces in the moment the setting sun falls upon them with heaven's own tender benediction. For a heart gentle and sweet can flood with spiritual beauty the anvil, the yardstick, the plow, until all tools and tasks become sacramental and divine.—*Newell Dwight Hillis, D.D.*

"We take our share of fretting,
Of grieving and forgetting,
The paths are often rough and steep,
And heedless feet may fall,
But yet the days are cheery,
And night brings rest when weary,
And somehow this old planet is a good world after all."

No matter how humble the abode, if it be sweetened with kindness and smiles the heart will turn longingly toward it; and home, if it be ever so homely, will be the dearest spot beneath the circuit of the sun.

Thy Will Be Done

LIDA E. CURTIS

In dumb despair I gaze upon my prison walls,
In silent misery I beat upon the bars,
I see no hope—no chance to e'er escape!
And is there then no God of pity or of love?
Or is it that He will not listen to my cry?
Have I so sinned against thy laws, O God,
That thou in anger turn'st away thy face,
Nor will relent, though I in anguish call?
O God, have mercy! Harken to my plea!
The way is dark; I see no light—no light.

I slept and dreamed. And as I dreamed there came to me
A vision of the Christ, and of His life on earth,
A life for others, with no thought of self. He, too,
Was hedged about with trouble and with stress, and He
In anguish prayed that God would send release. For Him
It seemed that there was no escape. And so He prayed.
But at the last, "Not my will, Father, thine be done."
This is the way—the only way for Him or us—
To bravely live, and then if need be, bravely die;
And God will send the grace to bear whatever comes.
He only asks submission to His will, and then
He gives the courage for the task, whate'er it be.

Submission to His will, Ah, that is where I failed,
I wanted my way, Lord. Thine seemed harsh and cruel,
And I could not understand how love could lighten it
And make it sweet. But now the Christ has made it plain
To live for others, with no thought of self. There, Lord,
The secret lies. Thou dost not offer me release
From bondage; only grace to bear the yoke, and bear
It patiently. And Father, I submit, I give
Myself to thee to do with as thou wilt, only
Give me courage, Lord, to smile beneath the burden
That I bear, that thou be glorified; and that men,
Seeing my life, may say that I have "walked with God."

78 Kingham Street, Rockland, Mass.

He Prays With Power

In November, 1912, we had in Tokyo three evenings of special gospel meetings. M. Mishima, of Shimodate, came to Tokyo and in one of the meetings when he was speaking on "Faith" and "How to Believe" he said: "There are two incidents I feel I must relate which I have experienced recently in my own field of work. One was this: Last spring Gurney Binford and C. Kaifu came to Shimodate for three evenings of meetings. In order to announce the meetings, they took a large lantern with the announcement written on it and went about telling everybody. The hour came and it was pouring rain. A half hour passed and we were just preparing to have a time of prayer together and go home, when one man came in.

"We at once began the meeting. This man was strongly under the influence of 'Sake.' He was a photographer. Twenty years ago, while in Tokyo, he attended church with Shimada Sahuro. He knew enough to believe, but his love for 'Sake' had always kept him from accepting Christ. For three hours first T. Mishima then C. Kaifu talked with him. He knelt in prayer. He got up a new man. He went home sober. The next morning he brought his wife and said, 'I want her made new, too.' Mr. Mishima

taught her; she repented, believed and was most happily converted. She confessed to T. Mishima that any power that could so completely change her husband she wished to know about. Then they brought children and they were all brought into the fold. Then this photographer came one day with his wife and said, 'We want you to come over to our house and cleanse it and make it really a Christian home.' This meant the taking down of the God-shelf and the ancestral tablets and establishing instead the family worship, which he did. Since then this has been a truly consecrated home with daily family worship.

"Some of you read of the severe typhoon in Ninth month last. At that time every pane of glass was broken in this photographer's studio, and his house was badly injured in other ways. He had been a drinker and had saved no money. He knew not which way to turn. He knew his credit was bad and he could not borrow. He and his wife went into a room and said, 'We will pray to God to know what to do.' While they were praying there came a call at the door. Mr. Izumi, the photographer, got up and to his surprise there stood the leading merchant of the town, his next-door neighbor. He said, 'I have come to ask if you are injured and to express my sympathy. Mr. Izumi was so overcome at this, for he had felt himself far below this man. The merchant came in and saw the sad condition. Before he left he said, 'If it would be any accommodation to you I shall gladly lend you the money for repairs.' Mr. Izumi thanked him but thought he did it only to be polite and that he did not mean it.

"The merchant went to T. Mishima and asked him to find out how much the repairs would cost. That evening the merchant sent the full amount. Then the photographer had a second meeting, this time to give thanks. This man's changed life is known about all over the town. The whole family next door have since become Christians and a number of others all through the influence of this one man. The regular meetings for worship have increased in numbers and daily from here and there in unexpected ways the Spirit of God is leading those who are hungry to inquire about the True way." GURNEY BINFORD.

Destroying Vicious Literature

Our friend, William G. Hubbard, of Columbus, Ohio, who is the general superintendent and treasurer of the "American Railway Literature Union," has made an interesting report of his work during the year 1912. During the year he has traveled about 12,000 miles in the interest of his work and has secured the removal of more offenders, who sell vicious literature, than in any previous year. He says, "I take as much satisfaction in this as I would in striking down a tiger that was about to destroy our children." The superintendent has given about thirty-five addresses on peace, in colleges, high schools and churches and has preached the gospel nearly every Sabbath. He makes an appeal for contributions to help carry on the work during the coming year.

The Federal Council Projects—Its Plans

The newly elected Executive Committee of the Federal Council of the Churches of Christ in America met at the Aldine Club, New York, January 13, with between forty and fifty of its ninety members present, representing about two-thirds of the denominations in the Council. The Chairman, Rev. Frank Mason North presided and the President of the Council, Dean Shailer Mathews was present.

The report of the Secretary announced the appointment of the Joint Commission representing the Conference of Theological Seminaries and the Federal Council, appointed for the purpose of recommending courses of instruction in theological seminaries on social, industrial and allied subjects.

A committee has been appointed to arrange co-operative plans between the Commission on Foreign Missions and the Foreign Missions Conference of North America.

The propaganda for one-day-in-seven for industrial workers, which has been taken up with renewed vigor the past month through co-operation with the American Association for Labor Legislation, was the most important item reported on behalf of the Commission on the Church and Social Service.

The Executive Committee authorized the Administrative Committee to arrange for an office of the Council at Washington and to select a Secretary for it; made provision for a thorough consideration as to the possibility of a co-operative religious campaign to include all possible denominational and interdenominational agencies and movements in connection with the Panama Exposition; and appointed a committee, consisting of Rev. Albert G. Lawson and Secretary Macfarland to prepare a memorial to the government in behalf of a large increase in the number of chaplains in the United States navy.

Special attention was given to the proposed work of the Commission on Religious Education, especially with regard to concerted plans and action in relation to the religious education of young people.

It was voted that the Administrative Committee should proceed immediately with the incorporation of the Council, and a resolution was adopted expressive of interest in the proposed celebration of the Treaty of Ghent.

Seed Sowing Bearing Fruit

Through the kindness of our friend, Joseph Elkin-ton, of Philadelphia, we have been put in possession of the following facts, which will be of interest to Friends generally as showing some of the fruitage of the Freedmen's work carried on by Friends following the Civil War:

Almost immediately after the close of the war, Friends conducted a school for colored people at Stevenson, Alabama, where they enrolled as students, William H. Councill, Elias C. Morris, Samuel J. Carter, William Morris, Mrs. C. O. Booth and others. William H. Councill established "a Normal and Agricultural College for Negroes in Alabama," located

near Huntsville. Elias C. Morris for the past thirty years has been the leading man among the colored Baptists of Arkansas, and for the last seventeen years has been president of the National Baptist Convention of the United States of America. S. J. Carter has been prominent in the educational work of Alabama for twenty-five years. William Morris is a leading Methodist minister, residing in Arkansas. Mrs. C. O. Booth was the organizer and for years the president of the colored W. C. T. U. of Alabama; for the past twenty years she has held a life certificate under the educational board of Alabama as a missionary laborer, and is a speaker of power.

While the school was being conducted at Stevenson, the building was burned down and the teachers ordered to leave town. They went, but their work remained and brought forth fruit in these "living epistles." A message of encouragement to Friends is sent by Mrs. Booth with the exhortation, "May they still sow by all waters!"

Fourth National Peace Congress

Preliminary arrangements have been made for the holding of the Fourth National Peace Congress at St. Louis, the first three days in May of this year. The Business Men's League of St. Louis has undertaken to finance and organize the Congress, and arrangements are already well under way. It is expected to be a great and memorable success, and many of the noted peace advocates of America will be on the program. Many Friends attended the last one held in Baltimore, two years ago, which marked an epoch in the peace movement in this country. The sessions of this Congress will be open to all the friends of peace and arbitration and the Society of Friends should be largely represented.

"A large soul is possible in the smallest places. Riches cannot make it, nor even power. The habit of getting out of oneself is the habit of largeness of soul, and anyone who cultivates this habit becomes large-souled because he or she cannot help becoming so."

"Have you found the heavenly light?

Pass it on.

'Twas not given for you alone,

Pass it on.

Hold thy lighted lamp on high,

Be a star in some one's sky,

Pass it on."

The secret of happiness, like the kingdom of heaven, is within. If one has not found it in America it can not be found in Europe, for it is not in this place, nor in that place, nor in any external surroundings. It is within the soul.

There are many troubles which you can not cure by the Bible and the hymn book, but which you can cure by a good perspiration and a breath of fresh air.

Current Items of Interest to Friends

A "National Call to Prayer" has been issued in behalf of the Interstate Liquor Shipment Bill, to be voted upon in the United States Senate, the afternoon of February 10. It is urged that wherever possible joint prayer meetings be held in communities. Where this is impossible, individual supplication in behalf of the measure is invoked.

Wellington, Canada, Friends are being congratulated upon their successful efforts to retain their local option by-law.

The Friends at Hartney, Canada, enjoyed a social evening with games and program, on January 10. About seventy-five were present.

A number of Friends in eastern Indiana and western Ohio attended the great Laymen's Missionary Convention at Richmond, January 30-31.

Pelham Quarterly Meeting, Canada, will be held at Pelham, February 22d instead of the 2d. This privilege was granted by the last Yearly Meeting.

We notice from the *Pacific Friend* that L. Maria Deane, known to many Friends, who has been quite ill at the Training School at Huntington Park, California, is now convalescent.

The *British Friend* celebrated its 70th anniversary on January 31st. The AMERICAN FRIEND extends heartiest congratulations and best wishes for a long life to such excellent journalism.

Our friend, John Henry Douglas, has moved from Pasadena to Whittier, California. Friends will notice the change in address, which is 501 South Painter Avenue, Whittier, California.

Viola Smith, of Grinnell, Iowa, recently held a series of meetings at Richmond in that state, which resulted in a number of conversions and renewals and a general up-building of the church.

By an arrangement with the Home Mission Committee of Canada Yearly Meeting, Alfred Young will devote half a year to the work of the Yearly Meeting at large, and began a series of meetings at Uxbridge on January 19.

The Quarterly Meeting at Pasadena, California, on January 25 and 26 was largely attended, the interest good and the fellowship most inspiring. The missionary zeal and the work by the young people were most encouraging. The ministry of Emma Coffin and R. Esther Smith was especially helpful.

The attention of our young people is called to the announcement of Rally Day on March 2, found in another column of this issue. They will also note the date of the opening of the annual gathering at Winona, Indiana, July 23, next.

Luke Woodard, of Fountain City, Indiana, attended East Main Street Friends Meeting at Richmond, Indiana, in company with his wife, on Sabbath morning, January 26th, and rendered acceptable service in preaching a full gospel.

The program for Kansas Yearly Meeting for 1913, as appearing on the back of the minutes, is improperly dated. Instead of Tuesday, October 9, 1913, it should be Tuesday, October 6, 1913, and the dates following should be 7, 8, 9, 10, 11, 12, 13.

Frank Stafford, of Quaker, Indiana, has closed a meeting at Hopewell, his home meeting, in which he had as an excellent helper, Alice Kennedy, of Cuba. Several persons were definitely blessed and the gospel was preached in the power of the spirit.

Austice M. Harvey, who with his family came to the Traverse City (Michigan) Meeting last fall as pastor, is doing efficient work in that community. He is fast winning his way into the hearts of the people, both of the city and the congregation.

Arthur Haworth, a young minister of Bloomingdale Quarterly Meeting has the pastoral care of three meetings in Sullivan County, belonging to Bloomingdale Quarter. He is now engaged in a special evangelistic effort at Providence, one of his country meetings.

Daisy D. Barr, pastor of the Muncie (Indiana) Friends Meeting, began a series of meetings at Lynn, Indiana, on January 15. On the 19th, Charles W. Sweet, former pastor, conducted the services at Muncie and was blessed in preaching the truth. On the 26th, President Kelly, of Earlham College, preached to the congregation.

Deer Creek, a small country meeting near Marion, Indiana, was greatly blessed by a two week's series of meetings conducted by Isaac H. Hollingsworth, of Lynn, Indiana, during the early part of January. He was assisted by Nathan Fosnight, of Sheridan, Indiana. A revival of spiritual interest was manifested. Isaac Hollingsworth

preached the gospel with great power, and his teaching was convincing and edifying to all who heard him.

Mount Ayr (Kansas) Quarterly Meeting will be held on February 14-16. Friends there are always glad to welcome those who feel drawn to attend. The pastor also invites the attention of any who are looking for a home to the healthy climate of the neighborhood. It is announced that a few farms in reach of Friends' meeting can be purchased at reasonable rates.

Adelbert S. Wood, of New Hampshire, held meetings at Stafford, Kansas, from January 1st to 5th; his ministry was greatly appreciated. Stafford Monthly Meeting was held on December 28th, at which time five persons were received into membership. Prayer meetings are well attended and a deep spiritual interest prevails. There is a good, live Christian Endeavor Society and the missionary department is doing good work.

The Bible School at Sabina, Ohio, has increased its enrollment almost one-third with the beginning of the new year and a large proportion of the school remains for the church service. The feeling prevails that the meeting has the best Bible School which it has ever had, and those in charge are hoping to go ahead to the front rank. Eliza Thorne, who is a resident minister, is serving as pastor and is doing excellent work.

L. Clarkson Hinshaw began a series of meetings at Argonia, Kansas, January 5th, which continued until the 26th. There were eight conversions, of whom five were young men. Four have applied for membership, and others are expecting to do so soon. Stormy weather and sickness in the neighborhood detracted from the interest somewhat, but the meeting was greatly strengthened by the clear gospel truth that was proclaimed in the various messages.

In the account of the reception given the AMERICAN FRIEND by the members of the four Richmond meetings, as found in the columns of the AMERICAN FRIEND last week, it was stated that "This was the first time Richmond Friends have endeavored to unite in any function, religious or social." This statement was not quite accurate. It should have been made clear that the reference was to the four Friends Meet-

ings as such. Friends as individuals in many ways have co-operated together in mission, evangelistic and social work. The statement as given might easily create a wrong impression.

A series of meetings has just closed at New London, Indiana, conducted by the pastor, Wm. J. Cleaver. He was greatly blessed in preaching the gospel and his messages were filled with loving entreaties to the unsaved, to which some responded. The church received new inspiration and strength. The faithfulness of the young people in the song service was greatly appreciated. Increased interest is being shown by the local meeting in the Missionary, Sabbath School and Christian Endeavor work.

Fred E. Smith, of Fountain City, Indiana, held a ten day's series of meetings at Black Creek Meeting, Sedley, Virginia, beginning on January 16. The attendance and interest was good throughout. The claims of the gospel were presented in a logical and forceful manner, appealing to the better judgment of men. The standard of Christian living was raised and some were moved to seek its attainment. Several professed faith in Christ and seven united with the church. The meeting was greatly strengthened.

Butternuts Quarterly Meeting was held at Upperville, Chenango County, New York, January 17-19. Richard R. Newby, Yearly Meeting superintendent of evangelistic and church extension work, was present and rendered acceptable service. The pastors and ministers of the Quarterly Meeting were also present. On the night of the 18th, the Bible School Conference was held, the chief feature being an address on "The Influence of the Bible School on the Children of the Church and the Community," by Ralph Woodward, pastor of the West Branch Meeting. On Sabbath evening a union temperance meeting was held, addressed by Richard R. Newby. As the license question is soon to be an issue at the polls in Upperville, the meeting was timely and much appreciated.

Oskaloosa (Iowa) Sunday School Institute was organized on January 13, with Prof. W. Irving Kelsey, of Penn College, as director. The ministerial association of the city is back of the movement and all the churches are represented in the enrollment. At the second meeting eighty-six were enrolled. The institute is really a college of religious education, the course of study covering three years and is as follows: Child Psychology and Methods; Life of Christ; The Sunday Kindergarten; Boy

Training, and Social Service. The institute meets every Monday evening, the first forty-five minutes being occupied by Prof. Clarence M. Case in lectures on Social problems. The rest of the time is spent in the class rooms, under various instructors, three of whom are professors in Penn College.

The death of Jacob Baker, of Adrian, Michigan, notice of which is given in another column, removes one of the best known ministers among American Friends. As a delegate from Ohio Yearly Meeting, he participated in some of the conferences that led to the establishment of the Five Years Meeting. His clear ringing voice and virile Christian messages have been a blessing to thousands. While strictly moral from his earliest youth, he was 36 years of age before he was converted. Seven years later he received in a definite way the baptism with the Holy Ghost, which was ever afterwards the burden of his message for others. Early in December he journeyed to California in the hope of regaining his health, but to no avail, and he passed away suddenly and peacefully. A memorial service was held for him on January 5th at Whittier, after which his body was taken to his home at Adrian, Michigan, for burial.

Martilia and Mary A. Cox recently held a series of meetings at Tangier, Ind., in Bloomingdale Quarter. These services continued three and a half weeks. New life and interest were taken on by the church and the community. More than thirty made definite profession of blessing to their souls—in pardon for their sins. Among these were three or four teachers of public high schools. Eight gave their names for membership in the church. A Young People's Society of Christian Endeavor will be organized and also a Junior Society. The Sabbath School and prayer meeting are growing in interest and members, and several will give to missionary work who have not done so before. A series of meetings was to begin at Rush-creek on February 2, to be conducted by these two sisters, who have the pastoral care of the three meetings composing Rush-creek Monthly Meeting. There is great rejoicing at the evidence of God's leading the people in this field, where there had almost been a famine in spiritual things.

Burning a Mortgage

The following account has been received from Ida Baldwin Jeffries, concerning a special service at the Traverse City (Michigan) Friends Meeting, at which the mortgage on the meeting house was burned:

"It was with grateful hearts to our Heavenly Father, for all His goodness and tender mercies to us that we met together on First-day morning, January 26, at our regular hour of worship; to hold our special service—that of burning the mortgage.

"Despite the stormy day, the house was well filled, and it was a time that will not soon pass from the memory of those present. It was a service of praise and rejoicing.

"The meeting opened with song service, scripture reading and prayer. A short history of the early settlement of Friends in this part of Michigan was given by Luzena Thomas, one of the pioneers of that time. She and one other were the only ones present on this occasion, that were there when the meeting was first started, over forty years ago.

"Myrtle Helm then read an interesting account of the building of our house of worship, its struggles, gains and losses, and of the final effort to lift the debt that has been over us for so long a time. A poem, 'Burning the Mortgage,' written by one of the members, was read by one of the younger girls. Following this, two little girls marched in, bearing the mortgage on a tray led by another little girl, who very effectively recited some stanzas—also composed by one of the members.

"Our pastor received the mortgage, and with a few appropriate remarks, handed it over to one of the trustees, who, in the presence of the congregation, burned it, thereby literally freeing us of all encumbrance. The pastor said he believed every one present wanted to praise the Lord, and together with him, as with one voice the congregation repeated the words, 'Praise the Lord,' while God's smile and approval seemed to rest upon us. He then spoke a few well-chosen words from the text, 'Thou shalt be like a watered garden.'

"There was a solemn hush over the meeting during the entire service, and as it drew to a close fully one-half the audience were in tears. We ask the prayers of Christian people that our little church may ever be 'like a watered garden,' and ever be found bearing fruit for the Master."

Relief for War Victims

To the Members of the Society of Friends and others in the United States of America:

We feel sure that your sympathies have been aroused as you have read of the suffering populations of South-eastern Europe in the lands devastated by war. We are trying to do what we

can to mitigate their sorrows, and we ask for your co-operation.

Soon after the outbreak of the war, the Society of Friends in England constituted a "War Victims' Relief Committee," whose duty it has been to raise funds for the relief of the non-combatant sufferers in the districts devastated by the war.

Three of our members have gone out to Bulgaria, paying their own expenses and are actively assisting in the work of distribution, viz., James B. Crosfield, Henry M. Wallis and Edward Backhouse, whilst on the Turkish side, the long-established Friends Mission in Constantinople, of which Ann Mary Burgess is the head, is engaged in succoring some of the many thousands of destitute refugees who have fled to the neighborhood of that city from the contending armies. It is not possible to indicate the number of non-combatant sufferers, but they are to be counted by hundreds of thousands, who have lost everything, and without shelter, food and clothing, now appeal for help to the sympathetic public of all civilized nations.

We, of the Society of Friends in England, are trying to do our part therein. In this humanitarian work we appeal strongly to Friends and others on the far side of the Atlantic to come to the help of the many sufferers, and to join with us in the work that we have undertaken. The Society of Friends in England has already raised nearly £10,000 most of which has been absorbed, but the need will continue and may even increase for months to come, and we are therefore looking around for those who may feel disposed to aid us, and we pray Friends and others to be willing to give of their substance at this great European crisis, and assure them that all money given will be well and carefully applied. All administrative expenses in England are being paid from the funds of the Society of Friends.

Subscriptions may be sent to the undersigned direct or to the AMERICAN FRIEND, Richmond, Indiana, for the War Victims' Relief Committee of the Meeting for Sufferings in London.

EDMUND WRIGHT BROOKS, *Clerk.*

ISAAC SHARP, *Treasurer.*

NOTE.—THE AMERICAN FRIEND will receive and forward to Isaac Sharp, any funds sent in for this purpose by American Friends. All contributions should be marked "War Victims Fund."

Friends Rally Day Program

Lillian E. Hayes, Secretary of the Young Friends Summer Conference at Winona, Indiana, has prepared a Rally

Day program for the Friends Christian Endeavor and other Young People's Societies designed for use at the prayer meeting on March 2, 1913. Free extra copies of the program will be sent to any society upon request. It is only asked that every society using the program take an offering for the Summer Conference for the Young Friends of America, which is held each summer at Winona Lake, and it is hoped that the offering may be a liberal one.

This gathering of young Friends has come to be an important feature of our young people's activities. All who had the pleasure of attending the exercises at Winona Lake last summer will testify to the spirit of consecration and loyalty to the denomination which prevailed during the entire week of the program. This gathering will begin this year on July 23. Address the Secretary, Lillian E. Hayes, Dunreith, Ind.

COFFEE THRESHED HER 15 Long Years

"For over fifteen years," writes a patient, hopeful little Ills. woman, "while a coffee drinker, I suffered from Spinal Irritation and Nervous trouble. I was treated by good physicians, but did not get much relief.

"I never suspected that coffee might be aggravating my condition. (Tea is just as injurious, because it contains caffeine, the same drug found in coffee.) I was downhearted and discouraged, but prayed daily that I might find something to help me.

"Several years ago, while at a friend's house, I drank a cup of Postum and thought I had never tasted anything more delicious.

"From that time on I used Postum instead of coffee and soon began to improve in health, so that now I can walk half a dozen blocks or more with ease, and do many other things that I never thought I would be able to do again in this world.

"My appetite is good, I sleep well and find life is worth living, indeed. A lady of my acquaintance said she did not like Postum, it was so weak and tasteless.

"I explained to her the difference when it is made right—boiled according to directions. She was glad to know this because coffee did not agree with her. Now her folks say they expect to use Postum the rest of their lives." Name given upon request. Read the little book, "The Road to Wellville," in pkgs. "There's a reason."

Postum now comes in concentrated, powder form, called Instant Postum. It is prepared by stirring a level teaspoonful in a cup of hot water, adding sugar to taste, and enough cream to bring the color to golden brown.

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A 5-cup trial tin mailed for grocer's name and 2-cent stamp, for postage. Postum Cereal Co., Ltd., Battle Creek, Mich.

Bible School Lesson

February 16

Subject—The Call of Abram.

Lesson—Genesis XII, 1-9. Read Genesis X-XII. Commit verses 1-3.

Golden Text—"I will bless thee, and make thy name great; and be thou a blessing."—Genesis XII; 2.

The Christian Endeavor

February 16

Topic—Bulletins from the Temperance War. Revelations XIII: 1-8; XIX: 11, 12, 19, 20.

A large map of the United States will be a convenient and helpful object lesson with which to impress the facts. Point out that Maine, North Carolina, Georgia, Tennessee, Mississippi, Kansas, North Dakota and Oklahoma are now free from the saloon. West Virginia, which went "dry" last November by more than 92,000 majority, will be added to this list when the new law goes into effect next year.

Point to Vermont, New Hampshire, Virginia, South Carolina, Florida, Alabama, Texas, Arkansas, Iowa, South Dakota, Idaho and Oregon as headed for the prohibitory column.

States like Kentucky, Ohio, Indiana, Michigan, Nebraska and Washington, with large areas of "dry" territory, will come in a little later. The best thing about the "temperance war" is that the campaign is being reduced to a system, wherein the temperance forces are moving intelligently upon the strategic points.

Point out the part that science is playing in the temperance warfare. Railroads and corporations place a high premium upon individual total abstinence.

Emphasize the opposition of the church to the saloon, and dwell upon the responsibility of all Christian people not only to practice total abstinence, but to use their endeavors to destroy a traffic which is wholly evil and has no redeeming feature. Finally emphasize the fact that the condemnation of God is upon the liquor business. In harmony with His law, the religious denominations more than ever before are uniting for aggressive work for the sobriety of the nation.

Every Christian Endeavor Society should have an active Christian Citizenship Committee, that will plan to make the membership a positive force for righteousness in the community. The "news" from the field is so encouraging that all should feel the inspiration for greater service in this "war" for the uplift of humanity.

At Christmas time, 1,714 deaths from cholera occurred at Mecca, Arabia, where ten thousand Mohammedan pilgrims were assembled.

Married.

MEGGERS-HINDERLITER—On January 15, 1913, at the home of the bride's parents, at Red Wing, Kansas, William T. Meggers, of Ellinwood, Kansas, was married to Nora G. Hinderliter, Orestes A. Winslow, pastor of Calvary Friends Meeting, officiating.

NORTON-KENNEY—In Barton, County, Kansas, about the middle of last month, Carl Norton was married to M. Minnie Kenney, Orestes A. Winslow, pastor, officiating. Both are members of Calvary Friends Meeting.

Died.

ABBOTT—Homer Abbott was born May 4, 1824, and died January 13, 1913, aged 88 years 8 months and 9 days. He had been a member of Argonia Friends Meeting, Kansas, for twenty-four years. While his life was a quiet one, it was filled with the Spirit of Christ. He attended services three times the day before he died, and was in usual health till about an hour and a half before his death.

BAKER—Jacob Baker, a minister, son of David White and Elizabeth Hoag Baker, was born in Monroe County, New York, May 10, 1827, and died at Whittier, California, January 2, 1913. For many years he has been known as one of the prominent members and ministers of Ohio Yearly Meeting, but was known to Friends throughout America as an exponent of sound, evangelistic truth. The body was taken back to his home at Adrian, Michigan, for burial.

BANGS—Ellen Bangs, daughter of Cyrus and Matilda (Varney) Bangs, was born September 13, 1836, and died at her home in Dover, New Hampshire, January 3, 1913.

BARRINGTON—George Barrington was born at Fredricktown, Ohio, April 8, 1841, and died at the home of his daughter at Osage City, Kansas, December 28, 1912. He was educated at Poughkeepsie, New York, and later taught school in Iowa. In 1873 he moved with his family to Barclay, Kansas, where he resided until 1907, after which he resided with his daughter at Osage City. He was a birthright member of the Friends Church, was one of the charter members of the Barclay Monthly Meeting, served as superintendent of the Sabbath School and was clerk of the monthly meeting for a number of years. He was zealous in the cause of temperance and his whole life gave abundant evidence of his abiding faith in Christ. Funeral services were conducted by J. Arthur Wollam of Barclay, Kansas.

BELL—Julia E., wife of George W. Bell, died at her home in Dover, New Hampshire, January 22, 1913; aged 72 years 11 months and 6 days. She was the daughter of Jeddiah and Mary (Hill) Felch and was a member of Dover Monthly Meeting.

GILMAN—Mary Esther Gilman, widow of Samuel D. Gilman, and daughter of Jeddiah and Mary (Hill) Felch, died at her home in Dover, New Hampshire, January 9, 1913; aged 80 years 6 months and 14 days. She was a member of Dover Monthly Meeting.

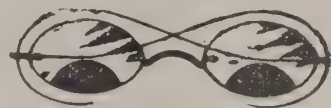
LAFLIN—Agatha Snyder Laflin, daughter of Joseph and Ruth Bond Teagle, was born near Webster, Indiana, December 29, 1830, and died at the home of her daughter in Topeka, Kansas, January 5, 1913; aged 82 years. She was a member of East Main Street Meeting, Richmond, Indiana, in and near which city all her life was spent. Her mother and grandmother were ministers in the Society of Friends. In 1850 she was married to Aaron Snyder. She had been educated at the old Earlham Boarding School, and their home was the abode of love and culture. Five of sixteen children and step-children are living, together with twenty-one grandchildren and sixteen great-grandchildren and two great-great-grandchildren, and so this "Mother in Israel" was permitted to put her hand of blessing upon four generations.

MILNER—Moses S. Milner was born near Leesburg, Ohio, June 7, 1847, and died January 7, 1913, while visiting his daughter, Maude M. Hoskins, at Colorado Springs. He was converted and united with Friends the winter of 1894 and ever afterwards sought to live a life pleasing to his Master. His sickness was of short duration and his death unexpected. He spoke of the grace of God being all sufficient. He leaves a wife, a daughter and son.

MOON—Hannah Moon died at Stafford, Kansas, December 18, 1912, at the age of 85 years and seven months. She was the mother of Almeda M. Cary, of Stafford. Funeral services were conducted by A. J. Bond, the pastor.

NEWLIN—Joel Newlin, son of John and Esther Newlin, was born in Clinton County, Ohio, and died at the home of his son, near Plainfield, Indiana, January 21, 1913, aged 88 years. He was a birthright member of the Society of Friends and an active and devoted worker in the church. He was an example of honesty and uprightness and his noble Christian life has been an inspiration to many. He leaves a wife and five children.

SMILEY—Eliza Phelps Smiley, widow

William S. Yarnall

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of the late Albert K. Smiley, died at her home in Canyon Crest Park, Redlands, California, January 17, 1913, after an illness of four months. She had a superior education, being a student in two well-known educational institutions of the East. She had led an active and useful life and no small part of the success of her husband was due to the wise counsel and assistance of his wife. Her remains were brought East for burial, at Poughkeepsie, New York, together with those of her husband who died only a few weeks ago.

THOMAS—John Thomas, son of Francis and Lydia Woodard Thomas, died at his home near Azalia, Indiana, January 15, 1913, aged 92 years 11 months and 25 days. He was a birthright member of the Society of Friends and was a faithful and useful member. For many years he sat at the head of Sand Creek Meeting. The funeral services were conducted by Eliza Armstrong Cox, preaching from the text, "One generation goeth and another generation cometh; but the earth abideth forever."

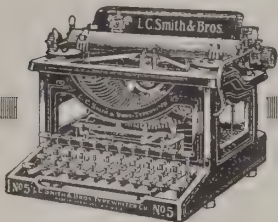
WILLIAMS—Katherine Stanley Williams was born in Ohio, September 23, 1832, and died at Wilson, Kansas, January 15, 1913, aged 80 years 3 months and 22 days. She united with Friends in early life, and at the time of her death was a member of Calvary Monthly Meeting.

WOOLLARD—Jennie Pratt Woollard died at San Diego, California, January 7, 1913, in the 63d year of her age. She was twice married and was better known to Friends as the wife of M. Alton Bailey (deceased), of Amesbury, Mass. She had a remarkably hopeful spirit and was patient and courageous, especially in latter life, and often expressed herself as waiting for the "far more and eternal weight of glory."

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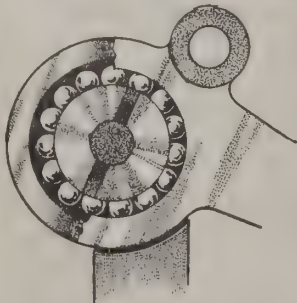
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Old Series.
Vol. XX, No. 7.

SECOND MONTH 13, 1913.

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Vol. I. No. 7.

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SETTLED RIGHT

HOWEVER the battle is ended,
Though proudly the victor comes
With fluttering flags and prancing nags
And echoing roll of drums,
Still Truth proclaims this motto
In letters of living light—
No question is ever settled
Until it is settled right.

Let those who have failed take courage,
Though the enemy seemed to have won,
Though his rank be strong, if he be in the
wrong,
The battle is not yet done.
For sure as the morning follows
The darkest hour of night,
No question is ever settled
Until it is settled right.

O man bowed down with labor,
O woman young, yet old;
O heart oppressed in the toiler's breast,
And crushed by the power of gold,
Keep on with your weary battle
Against triumphant night;
No question is ever settled
Until it is settled right.

—Ella Wheeler Wilcox.

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Editorial Comment Upon Current Topics of the Day

The sphinx-like attitude of President-elect Wilson, while disconcerting to the politicians, is meeting with favorable comment among the people generally. Some public men talk too much. The country will appreciate a public servant who can demonstrate his ability to do his work well, without talking over much about it.

* * *

The woman suffrage cause is making progress, despite the handicap caused by the action of some of its advocates. The New York legislature has just adopted an equal suffrage resolution by substantial majorities in both houses. The resolution must be ratified by the next general assembly, and will then be submitted to popular vote in 1915.

* * *

Whether the world is becoming more charitable and philanthropic or whether wealth is trying to purchase immunity from public disfavor, may be an open question. The fact remains, however, that large gifts for educational, charitable and benevolent purposes are on the increase. Last year these contributions reached a total of not less than \$300,000,000.00 in this country alone. Regardless of the motive, and in many instances it is praiseworthy, the needy public is feeling the up-lift of these benevolences.

* * *

The program of the new Spanish premier is to grant "complete religious freedom." The program also includes the secularization of cemeteries, civil marriages, freedom of education, and improved conditions for the working class. Evidently a brighter day has dawned for the Spanish people. The reforms will be no easy task in a country where intolerance and formalism have reigned for centuries, but a beginning has been made, and there appears to be a determination to establish a more liberal and modern administration.

* * *

The question of evangelism in the Sunday schools is beginning to receive merited consideration. A recent report showed that in 1907 Presbyterian congregations not a single child was won to confess faith in Jesus Christ last year. No conversions were reported in 113 Sunday schools in Illinois, having a membership of 9,000. In New York there was a similar record in 161 schools having 8,000 members, in Penn-

sylvania a similar record in 159 schools with 12,000 members; and in Ohio, 116 schools with nearly 9,000 members. The Bible school should not only be a place for study, but the truth should be so impressed that children will be brought into the Kingdom through its influence.

* * *

It is doubtful if the Irish Home-Rule Bill, which was passed by the House of Commons on January 16th by a substantial majority, will become a law. In all probability it will be rejected by the House of Lords. Under the English custom, however, if the bill is passed by the lower house at three consecutive sessions, it becomes a law over the Lords' veto. It is well known that there is a marked difference of opinion among the Irish themselves as to the wisdom of this procedure. Many loyal Irish, especially those engaged in reform and religious work, feel that the condition of the people is better off under English rule than it would be for years to come under home rule. Considerable demonstration has been made in Ireland against the proposed law, but if the present government continues to rule, Ireland will have home rule by 1915.

* * *

Considerable public surprise is being manifested, and some mild criticism is being voiced, because the United States has not yet officially recognized the new Republic of China. Various religious bodies are asking the government to extend recognition without further delay in the interests of Christian missionary activity in that country, and certain business organizations are beginning to manifest concern over the situation. It is hardly probable that the state department is merely negligent, and in all probability has some worthy reason for its caution. Possibly the stability of the new regime is being investigated as a factor in the problem. Unquestionably the sentiment of the American people is for recognition, but it is just as well for the authorities to exercise due caution, that the Government may not be embarrassed by the recognition of new administrations that after all might prove to be short lived and lacking in proper stability.

* * *

Legislators in many of the States, in spasms of righteous indignation, are endeavoring to strike at the professional lobbyists, by various kinds of legislation. We have never seen any method

proposed yet that is worth the paper it is written on. The average lobbyist makes no secret of the fact that he is interested in certain legislation, and the requirement to have him register at the office of the Secretary of State, giving certain data and facts about his purposes, has few terrors to the average man. If it has any effect, it only serves to give the crooked lobbyist a certain degree of character and standing. It will be a difficult matter to protect our law-making bodies against the machinations of the corrupt lobbyist by any system which would not destroy the right of the people at large to be heard, either directly or through representatives. It seems to us the best plan that can be devised is to elect senators and representatives who are so far above suspicion and temptation that the crooked lobbyist and crooked corporations will no longer find a harvest at our legislative assemblies.

* * *

The bill for the incorporation of the \$100,000,000 Rockefeller Foundation has passed the national house of representatives, and will likely pass the senate soon. Its objects are to promote the well being and advance of civilization of the people at home and abroad "in the dissemination of knowledge, in the prevention and relief of suffering, and in the promotion by eleemosynary and philanthropic means of any and all of the elements of human progress." The potentiality of such a vast project is almost beyond calculation if the income be used economically and the plans be wisely administered. There are nine incorporators, and their successors must be approved by the majority of a body consisting of the President of the United States, the Chief Justice of the Supreme Court, the president of the senate, speaker of the house, and the presidents of Columbia, Yale, Harvard, Johns Hopkins and Chicago University. It was objected that it was dangerous to perpetuate so large a sum in its entirety, but safeguards were provided that presumably will lessen the risk. The Foundation marks an epoch in civilization building.

A religious census taken of the 4,000 students at the Imperial University of Japan at Tokio, shows classification by religions as follows: Shinto, 8; Buddhists, 50; Christian, 60; Atheist, 1,500; Agnostic, 2,000.

THE AMERICAN FRIEND

DEVOTED TO THE INTERESTS OF QUAKERISM IN AMERICA.

S. EDGAR NICHOLSON, Editor and Manager.

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"Love is the Test of Discipleship"

"Feed my lambs." "Feed my sheep."

Love is the vital test of discipleship. It is the soul and life of Christian service. It is fundamental to the execution of any Divine Commission. It is the incentive for the world's greatest achievements.

Christ's lesson to Peter was that his most important duty in life was contingent upon a masterful love. No other than a loving heart could be entrusted with such a sacred mission. It was not a function to be performed by hirelings. Only a life that was guided by a supreme devotion could feed the flock of God.

No church can be successful that does not have a passion for souls, the passion begotten of the Master, who with earnest devotion prayed "that the world may know that thou has sent me, and hast loved them, as thou hast loved me." Such a passion is not the creation of human philosophy. It is not the product of psychology or intellectual attainments. It is beyond the realm of natural affections. Love that reaches out after a lost world is heaven born, and that is the love which the church must possess which is fit to be a feeder of the flock. The religion of Jesus Christ cannot be propagated by artificial methods.

Christian effort that is not prompted by genuine affection will fail. It is God's law of service. Love will win when all else is futile.

To be fed is to be nourished, to perpetuate life. But it is more than that. It is to thrive, to grow, to develop, to become strong, to take on bone and fibre and muscle and brain, to become healthy, vigorous and potential. In the spiritual sense, it means not only the sustenance of spiritual life, but enlargement of soul, broadening of vision, endowment of heart life, the vitalizing of religious energy, and the equipment for mighty service. Such are the indispensable characteristics of the rightly fed flock.

What mighty commissions have been entrusted to the church of God! Go, preach, and feed the flock. Each is the complement of the other. Both together cover the entire domain of Christian duty. Love is the genesis and inspiration of both alike. When the followers of the Master can say with Peter, "Lord, thou knowest all things; thou knowest that I love thee," then are they ready to hear and obey the call, "Feed my lambs." "Feed my sheep."

The Power of a Living Evangelism

The Church of Christ is essentially missionary, both in its spirit and in its endeavors. No less must it be evangelistic, in its message, in its life, and in its relationship with others.

No church can thrive long upon its traditions, valuable and sacred though they be. Historic religion is important as marking the fundamentals of the scheme of human redemption, but in no sense can it be substituted for the vitalizing power of God's spirit working in the hearts of men today. No more can church formalism take the place of the living manifestation of God's ability and readiness to save men from their sins here and now.

Life is the essential characteristic of the Christian religion. "He that hath the Son hath life." "For the letter killeth, but the spirit giveth life." "The words that I speak unto you, they are spirit, and they are

life." Life is more than existence. It means growth, development, enlargement, progress. No church can afford to be satisfied with its standard of Christian experience attained last year. To live is to grow in knowledge and experience, and each new experience invites to the realization of yet more satisfying ones. Truth is progressive so far as our own perceptions of it are concerned.

No church can afford to be satisfied with merely holding its own, so long as there is a multitude at home and abroad that have not heard the glad tidings of great joy in any saving sense. To aim merely at the development of a class of the spiritual élite, is to develop a church aristocracy that possesses no potentiality as a winner of souls. While the number of communicants is not the measure of the success of any congregation, yet to lay the emphasis upon that

declaration is a complacent sort of attempt to excuse the neglect of duty that wins no converts for the Master's Kingdom.

Church life and church potentiality are the composite life and potentiality of the members who compose its working force. If the leaders are content to observe the forms and seasons, and have no outlook upon the field which is even now white unto the harvest, such a church is already upon the decline, and without a transformation has outlived its days of usefulness. If the working body be quickened by the vision of the joy in serving the Lord, and the fruition which is the inheritance of the saints, the church of which they are a vital part will become the inspiration of multitudes, who will be won by the sympathy of obedient discipleship.

Christ's service was missionary, and his mission was evangelistic. He gathered about him the disciples, not for their own sake, alone, but that through them he might multiply his own activities in ministering to the needs of the throngs about him. Later he poured out the spirit upon the waiting saints assembled, not for their own reassurance alone, but that they might become mighty evangelists of the truth in spreading the gospel to all people. His blessing has fallen upon the church in all ages, not as a favored class, but that by the impartation of the Divine life, the membership might become heralds of the message of salvation to a sinful world.

There is nothing worth while to do with life except to pour it out in service that will advance the Kingdom of God in the earth. Such a conception of duty will create inevitably the missionary spirit, that is bent upon the evangelization of the world in this generation. Blessed is the church that knows the experience of having a passion for souls!

There are few churches that do not need a revival of religion, not for their own sakes in the last analysis, but that they may become the potential messengers of salvation to others; that by being revived themselves, they may impart the spirit of evangelism to the multitudes.

May it not be that the fear of excitement and a revulsion of feeling against the sensational, is preventing many a congregation from being a strong evangelistic force in its own community? Sensationalism is man made effort. Pyrotechnics in religion are the product of human ambition. These are not to be considered in the category of genuine evangelistic manifestations, and all should have a care that the spurious does not interfere with the normal operations of God's spirit in the hearts of the people.

Has Quakerism lost its power as compared with the days of its founder? It was not merely the spirit of protest that won converts by the hundreds in Fox's day. It was rather the positive preaching of a live

Gospel that swept in multitudes of adherents to the new faith, and why may not Quakerism be revived as in the days of Fox and Barclay and Penn? Why, except that we choke the opportunity for the operations of Divine truth, by our carelessness, our faithlessness or our prayerlessness?

Oh, that our membership might be much in prayer in these days of the new formative period that has come upon our denomination! Can we not cultivate a tenderness of spirit and a love for the erring that will give us a grip upon the masses in our efforts at evangelization? May we not wait for the voice of Jehovah directing us to go forward into a land of promised blessing? Shall we not pray for a gracious revival upon all our congregations and for the enrichment of heavenly grace upon our membership? Filled with the spirit of service for others as our denominational objective, let us gird ourselves for the task in humble dependence upon God.

When toil has become wearisome, when burdens seem too heavy to be borne, when sorrows grip the heart in anguish, when temptations press in upon every hand, when men come to the end of themselves and see no ray of light to guide, it is time to remember that the Father knows all the way, and that He will not suffer even a little one to stumble.

The psychology of conversion may not always be defined in words that have the same meaning to all persons, but the man or the woman who has accepted Christ as Savior and leader, and has the witness of the Spirit is on the road to Heaven.

Sin is race suicide, whether measured by the immediate visitation of the justice of God, or by the natural operations of the Divine law. In the last analysis, both men and nations will learn that the "wages of sin is death."

Do you want a better meeting? Perhaps the way to begin it is to be better yourself in all that the term implies. We are too prone to see the duties of others, and overlook the tasks at our own door.

The man who goes to sleep in meeting is quite as devout as he who takes the hour to plan his business affairs for the coming week. Neither has understood the first principles of worship.

There can be no substitute for obedience and faithfulness in the Christian life. These are not subject to the caprices of the will, but are the necessary consequences of being right with God.

Christ avoided not the way of the multitudes. Neither can the church shut itself in from the masses, and expect the favor of God upon its exclusiveness. God's harvest field is the world.

Missionary Conferences in New York

BY CHARLES E. TEBBETTS

(Concluded from last week)

Three large questions of relations to governments have arisen during the year. The first is that of China and its new government. The feeling was one of profound regret that the Governments of the United States and Great Britain have thus far failed to recognize the Chinese Republic.

"The difficulties which it has encountered have been no more than were reasonably to be expected, and far less than were experienced by many other nations after so radical a change of government. China is today enjoying far more settled and orderly conditions than prevailed in the Republics of France, Portugal, Brazil, Panama or any of the other Republics of Central and South America when our Government formally recognized their independence. Why, then, is there this delay in recognizing the Republic of China? Nations like those of the United States and Great Britain, which are supposed to be the most enlightened and liberty-loving of all the nations and whose Christian people have done more than all other peoples combined to communicate to the Chinese the principles of enlightened self-government, should be the first to extend to their brethren in China full recognition of an honorable place among the nations of the earth to which they are now clearly entitled."

"The second event was the war between the Balkan States and Turkey with its far-reaching significance, its possible perils to considerable numbers of missionaries and their work, and the demand upon Christian sympathies created by the pitiful sufferings of the sick and wounded Turkish soldiers, for whose proper care the Turkish Government appeared to have made absolutely no provision, so that virulent diseases raged unchecked, and stricken men lay for days upon the open ground without food, water or any surgical attention whatever. The chairman of the committee united with a little company of Christian men in forming a New York auxiliary to the Red Cross Society and in making a public appeal for relief funds. We were interested in the opinion expressed by the Hon. Oscar Straus, former American Ambassador to Turkey, to the effect that it was extremely desirable and only fair and right that the Turkish people should know that the Christian people of America who have been doing missionary work among them, while neutral as far as the conduct of the war was concerned, were nevertheless ready to respond with promptness of Christian sympathy to the dire needs of the sick and suffering Turkish soldiers. Cabled advices to the American Board, which has the largest work in the zone of the hostilities affected by the war, indicated that the missionaries did not consider themselves in personal danger, that the attitude of the troops and people toward them was friendly, and that the missionaries were, as always in such circumstances, foremost in kindly min-

istries to the sick and wounded combatants and to the non-combatants who were dispossessed and impoverished by the ravages of the war. Mission compounds were crowded with refugees and the medical missionaries toiled indefatigably and under heavy strain to give what skilled relief they could to the injured."

"The third event is the trying situation which has arisen in Korea in connection with what has become known as 'The Korean Conspiracy Case.' The missionaries and Korean Christians need our special prayers in this time of sore perplexity and distress, and the following Call to Prayer was issued in December:

A CALL TO PRAYER FOR KOREA

Conditions in Korea urgently call for the prayer of faith—the prayer that prevails with God. Korea has, for a quarter of a century, been one of the most open, most promising and most fruitful mission fields of the world. It has been the theater of almost unparalleled missionary activity and success. The policies and the methods adopted by the missionaries evidently have been wise and have had the endorsement of the most enlightened leaders and representatives of the Japanese Government, including the late Prince Ito. The blessing of God has rested upon the labors of His servants. Tens of thousands of Koreans have been converted and have given unmistakable proof of the genuineness of their faith by the uprightness of their lives and by their willingness to suffer the loss of all things for Christ's sake.

A situation has developed between the Japanese military police and the Korean Church which has greatly disturbed the missionary body and the Church and which is calculated to work serious injury to the cause of missions, so dear to the hearts of millions of Christians in the United States, in Canada, in Great Britain and on the Continent. Stricken and helpless, distressed by fears within and troubles without, with her old religious belief shattered and her new faith called in question, Korea stretches out her hands and appeals to heaven for the help that seems to be denied from human sources. There is singular appropriateness in making an appeal to the Church for prayer in behalf of conditions in Korea, not only because of the natural power of prayer, but especially because the situation there is so embarrassing and of such a character that it seems unwise at present to appeal to political or other influences in order to rectify the situation. A very special dependence is therefore laid on prayer to solve the difficulty of the situation.

The Committee of Reference and Counsel, by unanimous action and representing the Missionary Boards and Societies of North America, therefore issues a call for intercessory prayer:

That our brethren, native and foreign, may not be unduly anxious, but in everything by prayer and supplication with thanksgiving may make their requests known unto God.

That they shall see that none render unto anyone evil for evil, but always follow after that which is good one toward another and toward all, proving themselves blameless before Christ, the Judge of all men.

That they may be speedily delivered from all their afflictions, but while in the midst of them may be strengthened

with all power according to the might of His glory unto all patience and long-suffering with joy.

That all anger, wrath and malice may be put off, and that they shall put on a heart of kindness, lowliness, meekness and long-suffering, forgiving their enemies, and being filled with that love which passeth knowledge, the peace of Christ ruling in their hearts to the which they are called in one body.

That the blessing of Almighty God be upon the Emperor of Japan, and upon those in high places who carry out the Imperial commands, to the end that during his illustrious reign, righteousness, mercy and peace shall extend to every individual subject and to the remotest bounds of the Empire."

There are many points of resemblance between this situation in Korea, and the persecution of early Friends. They are certainly entitled to our sympathy and prayers.

Concerning the "Spiritual Emphasis," the report says:

"The spiritual side of Christian activity requires careful and constant attention. There needs no apology for pressing its claims on this Conference, but in doing so let it first be gratefully acknowledged that there are very many in all the churches, and their number is increasing, who are faithfully seeking the best, who are reaching forth to the things that are before, striving for the prize of the high calling of God in Christ Jesus. With that recognition the following suggestions are submitted for consideration:

"1. There exists amongst the churches at the present time, a deepening sense of insufficiency and need. In conferences, public and private, no sentiment finds more frequent expression than this, that the Church with her present spiritual equipment is not equal to the requirements of the day. Notwithstanding greatly increased knowledge of conditions in mission fields, and notwithstanding highly developed organizations, the Church does not measure up to the opportunities and responsibilities of the hour and cannot do so without a large accession of spiritual power. So serious a charge so frequently expressed, accompanied as it sometimes is with feelings kindred to despair, should arrest attention and provoke earnest thought.

"Is it true that we are not leading, not placing the emphasis where it belongs? The inquiry demands speedy attention and frank, conscientious investigation for eternal interests are at stake.

"2. In addition to many promises and assurances in God's Word there have been given at intervals, down through the centuries, times of refreshing fitted to inspire confidence and arouse expectations. These extraordinary spiritual awakenings have been uniformly preceded by extraordinary prayer. Eternity alone can reveal how great the results were and what they meant to the world. Are the needs not as great today as they were in these former times? And with the need a new urgency in doors open in all lands as they were not open then. They may not be open long, and if closed, decades of disappointment may come to the Church of Christ. If times and seasons mean anything in the administration of Providence and Grace, is this not the time of times when the Church should awake, should 'take no rest and give

Him no rest until He makes Jerusalem a praise in the earth?' We cannot force the divine hand, but we can and ought to fulfil the conditions, and God is not unfaithful who promised—'When the poor and the needy seek water and there is none and their tongue faileth for thirst, I the Lord will hear them. I the God of Israel will not forsake them. I will open rivers in high places, and springs in the midst of the valleys. I will make the wilderness a pool of water and the dry lands springs of water.' Such promises are good for all time. We have with us the wilderness and the parched land and the weary heritage. Are we not all agreed that what yet lacketh is 'the seeking' the importunity that will not let go until the blessing comes?"

The Laymen's Missionary Movement

The readers of the AMERICAN FRIEND are familiar with the Laymen's Missionary Movement, and it is not necessary to explain in detail what this movement is. The object of the movement is the extension of the kingdom of Jesus in all lands. The movement has set for its aim the evangelization of the entire world in this generation. It is a movement of the local church, and has the indorsement of the missionary boards of all denominations. In fact, the general Laymen's Missionary Movement is continued at the request of the various missionary boards.

The general office at New York has broadened its activities by the formation of divisional offices, with executive secretaries in charge, in order to get into closer touch with the various churches, and the organizing of the city and district committees with missionary conventions.

One of the popular conventions of this laymen's movement was held in Richmond, Indiana, January 30 and 31. Delegates were present, not only from Richmond and vicinity, but from many of the towns in Eastern Indiana and Western Ohio. Friends were especially prominent in the deliberations, Charles E. Tebbetts being one of the convention speakers, and Timothy Nicholson being one of the officers.

On the evening of the 30th, more than 700 men sat down to the convention supper, and were addressed by prominent leaders of the movement from New York, Chicago and other places.

As one of the first results of the gathering, there will be a canvass made in each church, to enlist a larger interest in missions. This will be followed by the holding of union missionary meetings in the various cities and communities throughout the territory covered. The weekly basis for missionary offerings was approved, and a special period of missionary information and education once each year in each local church was agreed upon.

The convention has done much to stimulate interest in the world-wide missionary movement.

Amid the howling wintry sea,
We are in port if we have Thee.

—Keble.

The Peace Movement Among Friends

[This Department is designed to afford an opportunity for a presentation of important phases of the Peace question, and will welcome correspondence which gives information in regard to the progress of the Peace movement anywhere among Friends, or which reflects clearly the views of any of our readers, younger or older, on this important subject. Such correspondence should be addressed to *Allen D. Hole, 615 National Road, West, Richmond, Indiana.*]

A PEACE FABLE, SUGGESTED BY COLLEGE LIFE;

or

What a Young Man Found Out About Washington's Ideals of Peace.

BY MARY DOAN HOLE

"First in war; first in peace; first in the hearts of his countrymen."

Hundreds of undergraduate students shouted as they noisily marked time to their words on the cement walk directly in front of one of the university halls on February twenty-second. It was the same structure that hundreds of college men had stood in front of just a year before and in front of which they had carried on this same boyish performance; so their higher classmates had done the year before that. Indeed, our own pulses beat in unison with their voices and their steps, and to that extent we, too, were boyishly celebrating the birthday of the Father of his Country. Can we doubt that, true to the teachings of not a few biographers, there was in the minds of many of those college men (when indeed there was any thought beyond the rhythmic step, step)—there was in the minds of these men the "glory of Washington's military achievements" and a corresponding "ignoring of his higher and finer qualities both as a citizen and as a statesman"?

Let me tell you that not far away there was a graduate student in history, whose pace quickened in order that he might get in touch with the annual celebration, though to be one of its promoters would have been far beneath his dignity. Step, step, step; he almost saw the smoke of battle and the good Father of his Country at the head of a mighty throng. Unconsciously he put his hand on the note-book which had become his constant companion, as he had painstakingly worked out the Master's thesis on "The Ideals of George Washington in Regard to Present-day Reforms."

The university chimes announced the ten o'clock period and off the celebrators hastened to lecture and laboratory. The graduate student, the "post" as his friend undergraduates called him, followed a secluded walk. As this path began to wind among the trees and to afford glimpses of the lake and the hills beyond, he stopped. In the dead calm of that February day, while the other students were busy with their languages, chemistry and mathematics, he took out the note-book which he had compiled with so much effort to give a view of the true George Washington,

unaffected by the distorted stories of his life. His glance fell upon a page which contained the following quotations:

In a letter of July 25, 1785, to David Humphreys, Secretary of the Commission sent abroad to negotiate treaties of commerce, he wrote: "My first wish is to see this plague to mankind (war) banished from the earth, and the sons and daughters of this world employed in more pleasing and innocent amusements than in preparing implements and exercising them for the destruction of mankind."

The irony of the phrase "pleasing and innocent amusements" will escape no reader.

In a letter, in October of the same year, to the Marquis de la Rouerie, an officer just appointed to the command of a French army corps, he said: "My first wish is (although it is against the profession of arms, and would clip the wings of some of our young soldiers who are soaring after glory) to see the whole world in peace, and the inhabitants of it as one band of brothers striving who should contribute most to the happiness of mankind."

To the Marquis de Chastellux, who had just taken to himself a wife, he wrote in April, while "the great personages of the North" of Europe "were making war under the . . . infatuation of Mars." "Now, for my part, I humbly conceive that you have acted much the best and wisest part, for certainly it is more consonant to all the principles of reason and religion, natural and revealed, to replenish the earth with inhabitants than to depopulate it by killing those already in existence. Besides, it is time for the age of knight-errantry and mad heroism to be at an end. Your young military men, who want to reap the harvest of laurels, do not care, I suppose, how many seeds of war are sown; but for the sake of humanity it is devoutly to be wished that the manly employment of agriculture and the humanizing benefits of commerce would supersede the waste of war and the rage of conquest; that the swords might be turned into ploughshares, the spears into pruning hooks, and, as the Scriptures express it, 'the nations learn war no more.'"

The student in history was lost in thought as he felt the ideals of a great man grip him. Right, left, right; he hastened away to his labors with a deeper love than ever for the "higher and finer qualities of George Washington both as a citizen and as a statesman."

So ends this fable—a fable for both aged and young.
Richmond, Indiana.

Horror of the Balkan War

BY ANNA B. THOMAS

Here in America, far away from the fearful war that has been devastating the Near East, we may talk quietly of this war opening the doors of freedom to the Balkan peoples; we may point out the kindly feelings that are said to exist between Turkish and Bulgarian students in some of the missionary colleges, and dwell upon the heroism of the doctors and nurses in the Red Cross work, until we lose sight almost of the unspeakable horrors that have been perpetrated, and begin to feel that after all maybe the war was God's appointed way of driving the Turk out of

Europe, and that it would never do to put an end to the use of a weapon that can prove itself so effective.

I admit that under existing conditions the war was inevitable, but none the less must I regret and deplore it, nor do I feel one whit more ready to admit that war is a solution of any difficulty. Look at the Balkan peoples. They were a fine, strong race; for centuries suppressed and oppressed, deprived of civic rights and educational opportunities, living until recently under one of the worst governments of the modern world, yet they have preserved sufficient manliness and virility to call forth the admiration of all,—they have marched out to strike a blow for freedom, cheerfully sacrificing property, business, home, even their own lives; and in eight short weeks as many men have been done to death as perished in the whole four years of our American Civil War. Will they gain what they have been fighting for? It looks as though they would, but at what a price! Bulgaria has now called out *all* her male population under seventy years old, to be exposed, should hostilities be reopened, to minie gun and Mauser bullet, to pestilence and starvation, to moral degradation worse even than physical death, and where, I ask you, in the next generation will be that splendid physique among the Bulgarians about which we have been hearing? Where will be the strong, sturdy fathers of the coming race?

Now take another side. Christians and Turks have been at daggers drawn from earliest days. Always the sword, always hatred and cruelty on the one side, met, alas! by hatred and hostility on the other, and to this again there is no end, for

"What can war but endless war,
Or hate but hate still breed?"

By this path of bloodshed we are no nearer the solution of the problem of the unspeakable Turk than before. It is not *war* that wins, nor the sword in any of its fearful aspects that calls forth our admiration. It is the other things, the clemency and moderation occasionally exercised even by fierce soldiers,—the heroism of unarmed civilians, doctors and nurses, who risk their lives to save life not to destroy. These are the saving elements in the situation, and these, I repeat, are *not* war. In short, I believe that whatever good does result will be brought about not by, but in spite of, the fearful scourge of war, and I believe we have in the present struggle only another illustration, if one were needed, of the fact that war in itself is horrible and not, like some forms of suffering, ennobling, but debasing, calling into play fierce passions and leaving in its wake pestilence and famine and a fearful harvest of hatred and lust.

I do not wish to dwell upon the harrowing details of the war, but any unprejudiced person must feel, one would think, that once more the great moral evil of war has been shown, and that the call has gone forth more loudly even than before to strive to put an end to such a scourge. Would that in driving the Turk out of Europe we could drive out with him the fierce unchristian faith in force and in the power of

the sword! Would that Christ might at last come to His own, and the bloody doctrines of Mohamet disappear with his waning crescent from the western sky!
Baltimore, Maryland.

"What Prayer Is?"

The great trouble with the human heart is that it is filled with "our desires." Prayer is the God-given means of communion through which He would graciously make known His desires. Our Savior has told us that He knows "our desires," which are always uppermost, and that the Father is anxious to raise our sordid desires to His holy desires. "Thy will be done."

Is not prayer that graciously opened channel through which the human soul may have His Holy Spirit poured forth in streams of living, cleansing, strengthening, sanctifying power?

Or to use even a stronger figure: That "our desires," ambitions, affections, wills, may be crucified, i. e., killed—and that we, being new creatures in Christ, may live in Him, through Him and unto Him, that "the same mind that was in Christ may be in us," that we may "know Him and the power of His resurrection." "Not my will but thine."

From this, which appears to be the Apostle's and Savior's idea of prayer, we feel that "our desires" have no place at all, excepting as they may be assuredly His desires, in prayer.

Oh, that we may open our souls to be filled with His fulness.—*The Presbyterian Standard*.

"Be Ye Perfect"

A recent illustration on "Be ye therefore perfect, even as your Father which is in heaven is perfect." Traversing one night a city street, I was startled by a sharp clanging above my head. On looking up, I found myself directly beneath the tower wherein a huge clock was striking the midnight hour. I took my watch from my pocket, and lo! the slender, overlying hands were pointing exactly to the hour of twelve. It scarcely seemed possible that that tiny piece of mechanism in my hand could keep time with the huge machinery that filled a whole room of the tower; but the proof was before me, and as I gazed at the two pairs of hands of such diverse proportions, I understood as never before that the most insignificant human being needed only to be clean, in running order and divinely regulated, to keep time with divinity itself—to be perfect even as the Father is perfect.—*Selected*.

When Mr. Gladstone once was asked what is the remedy for the deeper sorrow of the human heart—what a man would chiefly look to as the power which would enable him manfully to confront his afflictions—his answer was: "I point to something which in a well-known hymn is called 'the old, old story,' told in an old, old book and taught with an old, old teaching, which is the greatest and best gift ever given to mankind."

With the Boards of the Church

BIBLE SCHOOL BOARD

Graded Bible School Lessons

The following minute was adopted by the recent Five Years Meeting in regard to Bible School literature: "Believing that the lesson material should be adapted to the needs of the pupil, we recommend that the management of our respective schools adopt the International Graded Lesson System at the earliest possible date, with such adaptation of courses as seems most desirable."—(Min. page 267).

The first clause of this sentence contains the secret of the production and wide use of the International Graded System of Bible School lessons. The Uniform lessons were a great advance upon previous methods of Bible School work, but many people felt that while they were excellent in many ways, they were not meeting the needs of the pupils. This unrest caused the production here and there of private courses of study, oftentimes produced by individuals who are not competent, and of systems of Graded work on larger lines. This caused great confusion and was becoming a great detriment to the serious work of the Bible school. Then, in 1908, the International lesson committee, the ones who had been putting out the Uniform lessons, took up the matter of more adequate lessons and the International Graded lesson system is the result. Believing that their own Uniform lessons were not well adapted to the needs of the pupil, they sought something better, and the phenomenal success of the Graded work is the evidence of how well they succeeded. They still continue the Uniform lessons, but recommend the Graded lessons for all the younger grades.

In publishing the Uniform lessons, different denominations and publishers selected their own writer and published their own helps and interpretations of the Scripture portion. A very few, like the *Sunday School Times* and David C. Cook Publishing Co., were strictly non-sectarian. As the cost of publication was so great, the Friends were not able to publish helps of their own and were compelled to buy from another denomination or non-sectarian house.

When the Graded lessons were adopted, instead of each large denomination publishing its own helps, the M. E. Church North, the M. E. Church South, Congregational and Presbyterian Churches united their interests, and irrespective of denominations, secured the best consecrated talent possible to write the helps for the study of the lessons. These lessons and helps are all published by the Methodist Book Concern, New York City, and each of the denominations has its own imprint on the cover and its own preface or introduction. The content of the lesson material is the same for all. About thirty other denominations are now using these lessons. We have not sufficient

talent or the money to put out as adequate lesson helps. We do have the privilege of using the productions of these talented people in the study of Bible School lessons. If we can order in sufficient quantity, we can have our denominational imprint on each publication.

The Graded lessons were produced then, because of the demand that lesson material should be adapted to the needs of the pupil.

The lessons were selected and authorized by the same International committee which has and still issues the Uniform lessons.

The helps to the lessons published under the auspices of the four denominations mentioned, are the work of the best men and women that could be found. They are persons who are deeply consecrated to the work of Christ and the Church, each a specialist in his or her department. The ultimate aim of each writer, is the salvation of the child.

WHAT WE MEAN BY "GRADED LESSONS"

Many people are confused by the term, "Graded Lessons." They seem to think it means examinations, day school methods, etc. It means simply that the lesson material is graded for different ages of pupils. For instance, the little tot four or five years old has a simple Bible story such as it loves to hear at its mother's knee. The child seven years old has such lessons as will show God's "power, love and care" and will lead the child to loving trust and obedience. The child nine years old is taught such use of his Bible as will lead him to read in it and love it. Here the lessons also continue to teach the "power and majesty" of Jesus Christ and by story and illustration strive to lead the child to the right choice. The child thirteen years old is taught the great lessons of heroism, and the lives of such great men of the Bible as will best awaken a desire for noble deeds and discipleship of Jesus Christ. (A grade is issued for each year from four years to sixteen.)

Thus a "Graded Lesson" means that instead of the little folks and older children all having the same lesson, on "Hezekiah's Sickness and Recovery," or the "Letters to the Seven Churches," or "Paul's Second Missionary Journey," they have lessons graded to their understanding. Instead of the teacher having to introduce such supplementary work as will fill up the time, the child has a lesson which it can understand, which the teacher can understand, and which will minister directly to the religious life of the child. Each year with the child is an advance over the last year, so that they make steady progress in the knowledge of the Bible, and are brought to a definite knowledge of Jesus as their Savior.

THE SCOPE

The Graded lessons at present affect only those classes of children from the ages of three to sixteen or seventeen. So the introduction of the Graded les-

sons into our Bible schools will not affect the older classes. It is recommended that they continue the use of the Uniform lessons, using such helps as they find most serviceable.

HOW TO BEGIN USING THE GRADED LESSONS

The time to begin using Graded lessons is the first of January, April, July or October. That is the beginning of each quarter. Few schools are so large that they have a class of children all of one age. But if in a class numbering twelve, three of the pupils are eight years old, five nine years and four ten years, it would be the best to take the average at nine years and begin on the first year of the Junior work. A good way to introduce them is to use them in all the younger classes and continue them each year in the Graded work.

THE DEPARTMENTS

The work is classified as follows: Beginners' grades, all under six years. Primary grades, three years, 6 to 8 years. Junior, four years, 9 to 12 years. Intermediate, four years, 13 to 16 years. Senior, four years, 17 to 20, when all completed.

EFFICIENCY IN OUR BIBLE SCHOOLS

Not only has the church lost many of its children, but it has let them drift away from God as well, because of lack of zeal and earnestness in their behalf. No better field for service is open to the church, than that already within its walls in the thousands of children of the Sunday school, who are in the forming but unformed period of life. Better that a millstone were about our neck and we in the depths of the sea, than that we by negligence or deed be the cause of their going astray. In the matter of effective work, the new Graded lessons are the greatest help that has come into the possession of the Bible school workers of the church. The Five Years Meeting made the minute as strong as possible—"We recommend that the management of our respective schools adopt the International Graded Lesson System at the earliest possible date, with such adaptation of courses as seems most desirable."

Write for information, samples, experience of other schools, etc.

Let us do effective work for our Master.

WILBUR K. THOMAS,

Secretary of Bible School Board.

Supt. of Literature Department.

12 Hazelwood St., Roxbury, Mass.

SOCIAL SERVICE BOARD

What is Social Service?

A definition of social service, as distinguished from individual service, is this: That while individual service, or that which has been common to the church for ages past, will teach people how to live good lives, social service works to establish proper conditions in which to live good lives, and as an aid to right living.

Individual service will relieve poverty; social ser-

vice seeks to remove the cause of poverty. Individual service, prompted by a perfectly proper motive, that of self-protection, would abolish the danger of infection from diseases or vice in one's own house or block. To remove this danger from the community, or from the town, or even from the state, is social service.

The adjective "social" is the more important word of the term. There is a great variety of service—to one's family, to one's church, to one's political party, to one's friends; from service that includes only a few to that which embraces many in its touch. Social service is essentially service to society as a group—society en bloc; not only to men, women and children as members of society, but to society in its sociological sense.

Social service through the Church has for its immediate objective the application of the Gospel to the associated life of men. It is in no manner a substitute for individual service, nor is it the alternative of individual service. It involves the definite projection of religion into all the realms of life and all the relations of man's being. It contemplates the salvation of the whole man. It seeks nothing less than the Christianization of all the institutions of life. It is the religion that saves and the religion that serves expressing itself in social terms. Its perfect goal is a saved soul, in a saved body, in a saved community.

Social service does not declare a new Gospel. It advocates rather the enlarged application of THE Gospel.

The Social Service movement is due to the larger and truer appreciation today of the Gospel as a solvent for the problems of modern life. It squares absolutely with the program of Jesus Christ. It gains its inspiration from Him who ministered to the sick and the needy, the poor and the oppressed, and who had thought for the life here as well as the life that is to come. It involves all that personal regeneration implies, and it is keen to recognize the fact that social reconstruction does not necessarily follow individual redemption. This, in fact, is one of the great points of emphasis today as social service advances.

Social service does not carry with it any new code of Christian ethics. It does not advocate any change in the function of the Church. It does not suggest that the pulpit should be converted into a forum for the discussion of sociology, economics or politics. It is not a veneered heterodoxy, and the cynical fling that one must be theologically heterodox in order to be socially orthodox is not worthy of consideration.—

[A booklet issued by the Social Service Commission of the Interfederation of Churches in Philadelphia, of which Rufus M. Jones is chairman.]

Hope is the better side of doubt. Hope is mental therapeutics; it is the laboring oar that carries the boat inshore; it is the sail away off on the horizon that betokens the long-expected ship; it is the palm tree on the edge of the desert, promising refreshment to the fainting traveler.—*Maltbie D. Babcock.*

INDIANA YEARLY MEETING ACTIVITIES

Bible School Board of Indiana Yearly Meeting

The Bible School Board of Indiana Yearly Meeting met at Fairmount on the evening of January 17th. All members could not be present, but Richard Haworth, chairman of the American Friends Bible School Board and Clarkson Cates, president of Howard County Sunday School Association, were present and gave helpful talks. The Board greatly appreciates the help of the Yearly Meeting's Book and Tract Committee in purchasing the following books for Reading Circle and Teacher Training work:

Sixty copies of "The Teacher that Teaches," by Amos R. Wells.

Twenty copies of "The Girl in Her Teens," by Margaret Slattery.

Twenty copies of "Our Boys and the Sunday School," by A. H. McKinney.

The last two groups are especially helpful for teachers of boys' and girls' classes of the "teen" age; also to parents. These books have been carefully selected and many demands for their use are coming to Ancil E. Ratliff, chairman of this department. Last year fifty copies of "Talks with the Training Class" were circulated among the teachers of so many schools, and with such excellent results, that the above named books have been added this year. Those wishing to take the International Teacher Training Course may choose any standard course book. We recommend "Training the Teacher," by Schauffler, Lamoreaux, Brumbaugh and Lawrence.

The Five Years Meeting adopted the International System of Graded Lessons for use in all elementary and secondary grades, just so far as schools are able to adapt these lessons. We recommend their use and ask pastors and teachers to become more familiar with this work. All graded lesson supplies should be ordered through the secretary of the American Board, Wilbur K. Thomas, 12 Hazelwood St., Roxbury, Boston, Mass.

The Board urges that the superintendent in each Quarterly Meeting hold a Quarterly Meeting Bible School Convention at some time within the year. The advanced steps that our schools will take through holding these conventions can not be overestimated. More Teacher Training and Reading Circle classes, better grading, more organized classes for work, a broader vision of the Sunday School and its possibilities will result.

A letter was read from the American Friends Bible School Board asking that this committee contribute \$25.00 toward their work for the ensuing year. The request was unanimously granted. They also ask that on the first Sabbath in March, or near then, a special collection be taken in each school in the Yearly Meeting for the work of their Board. Send all collections to the treasurer, Ancil E. Ratliff, Fairmount, Indiana. Let us be loyal to these leaders who are planning broad and advanced work for us, both financially and through our prayers.

DOROTHY LUTHER, *Acting Secretary.*
ANCIL E. RATLIFF, *Chairman.*

Indiana Y. M. Christian Endeavor Union

The Executive Committee of Indiana Yearly Meeting Christian Endeavor Union met on February 1st, at the Yearly Meeting House at Richmond, Indiana. President Harry B. Reeves and Treasurer Thos. J. Kiphart of the officers, Edith J. Hunt and Mary Doan Hole of the departmental superintendents, and eight vice-presidents as follows: Mary Kelsey, Fairmount; Rena Thomas, Fountain City; Lemoine Jenkins, Wabash; Everett A. J. Roberts, Sommerville, Ohio; Earl O. Dennis, Muncie; Myrtle Hartman, Portland; Thomas J. Kiphart, Cincinnati, Ohio; Edgar S. Mote, Richmond, were present. Our secretary, Rose Mills, Wabash, was unable to be present on account of illness.

Reports from the departmental superintendents were received, and plans for their future work was discussed. The Friends' Literature Department, Mary Doan Hole superintendent, is this year furnishing a book, "The Message and Mission of Quakerism," by William C. Braithwaite and Henry T. Hodgkin, to all societies.

The Missionary Department, Edith J. Hunt superintendent, is making a very vigorous effort to raise the general average of missionary contributions from the present very low mark to at least \$1.00 per member for the year. This would produce \$1,200.00 or \$1,300.00 annually.

The committee to arrange for the mid-year convention reported the time of the convention as May 30 to June 1, at Portland, Indiana. The program is complete with two or three exceptions, and announcements will be issued in a day or two to all Quarterly Meetings. The programs will be printed in souv-

enir form with copy of the Yearly Meeting C. E. song on back cover. Copies of this song, notes and words, may be secured by applying for them to your Quarterly Meeting Vice-President, and asking him to secure them for you.

For the committee,

E. S. MOTE, Richmond.

Bible School Lesson

February 23

Subject—Abram and Lot.

Lesson—Genesis XIII: 1-12. Read Genesis XIII and XIV. Commit verse 8.

Golden Text—"The blessing of Jehovah, it maketh rich; and he addeth no sorrow therewith."—Prov. X: 22.

The Christian Endeavor

February 23

Topic—Mission Work at Home and Abroad. II. Medical Missions. Matt. X: 7-11.

This is distinctly a missionary age. Despite the materialistic spirit so prevalent everywhere, the burden of missionary endeavor has fallen upon the heart of Christendom as in no other period of the world's history. Modern missionary effort has become a passion with a multitude of believers, who hear anew the Master's command to "preach the gospel to every creature."

The coming of multitudes from the ends of the earth to our own land, to be assimilated into our life and customs has given new emphasis to home mission activity. The church must become the aggressor in organized attempts to Christianize these aliens, or else suffer in consequence of its own inaction.

No less truly are the world's movements, material and otherwise, rendering it imperative that the gospel be carried into every land, as the forerunner of civilizing influences that are inevitable. At home and abroad, God's spirit is moving mightily in the hearts of men, and the church must keep abreast of her opportunity.

It was inevitable that in holding up Christ as the Savior of *all* men, His mercy and His benevolence should be portrayed, as when He personally walked among men, healing the sick, opening blind eyes, unstopping deaf ears, and ministering to the needs of suffering humanity.

Hence the emphasis which has ever been laid upon medical missions. Both as a real act of mercy to those who have not the benefits of modern medical research, and as aid to the impression of religious truth, the relief of suffering has been a necessary part of the missionary movement. In almost every mission field, the ability to heal the sick, has been the open door to effective evangelistic effort.

Current Items of Interest to Friends

The Annual Congress of Wilmington Yearly Meeting's Bible School Union will begin at Wilmington, Ohio, on the evening of February 13th. Two sessions will be held on the following day.

The meeting at Charlottesville, Indiana, is making a study of the work of the Five Years Meeting, including the reports of the commissions. The study is being conducted in connection with the mid-week prayer meeting, and it is found both interesting and profitable.

From a letter received from London, England, dated January 25, we learn that L. Oscar Moon, of Baltimore, had recently attended Bristol and Bedfordshire Quarterly Meetings and that he was then in Yorkshire. He had previously been spending some days in London.

A ten-day's meeting was held at Commerce, Iowa, January 21 to 30, by Clark Brown, pastor of Cumming and Commerce Meetings. While there were no visible results upon those outside, the membership was strengthened and greater numbers attended than have for some years past.

The Friends Bible School, Wilmington, Ohio, organized a young men's class, Sunday, January 26, with President Hodgkin for teacher. It is composed of young men from twenty to twenty-five years of age. There were twenty-four charter members, most of whom had not been attending.

Alexander C. Purdy, who has been studying at the Hartford Theological Seminary for the past three years, has recently been awarded a fellowship by that institution granting him two years' study in foreign universities. Mr. Purdy will likely spend some time in study both in England and on the Continent.

Roy Ambrun, of Parker, Indiana, assisted by John Young, a singing evangelist, together with the pastor, David J. Coppock, has just closed a successful revival at Arba, Indiana, resulting in forty-nine conversions and renewals. There have been a number of accessions to the meeting by request. To the Lord be all the praise.

Chicago Quarterly Meeting was held at the Chicago Meeting House the first instant. No visiting Friends were present. The message of Noble Trueblood, La Porte, Indiana, delivered in the morning meeting was much appreciated. Several took part in vocal

service. Dinner was served in the Bible School room, after which the regular business session of the Quarterly Meeting convened. Herman Newman addressed the Bible School and Christian Endeavor conference in the evening.

The first meeting of the Chicago Quakerism Class was held the 29th ultimo. Eighteen were present and considerable enthusiasm was manifest. The class reviewed briefly the political and religious conditions prevailing in England at the time of the rise of the Society of Friends.

A series of meetings was held at Plainview, Nebraska, December 26 to January 12, by E. G. McDaniels of Grant, Nebraska, and Edwin Ellis of Sloan, Iowa, a singer. Twenty-one persons received definite blessing, five have made request for membership, and more are expected to follow.

The suggestion has been made in some of the meetings at Richmond, Indiana, and vicinity, that the Minutes of the Five Years Meeting be sold at ten cents per copy. The proceeds to be applied in reimbursing the Yearly Meeting for its proportionate share of the cost. Some of the meetings are taking advantage of this suggestion.

At Wilmington Quarterly Meeting, Ohio, held on February 1, an appeal was made that Wilmington Yearly Meeting do its part in helping to increase the subscription list of the AMERICAN FRIEND. Monthly Meetings were instructed to appoint soliciting committees and have their local meetings canvassed for new subscribers.

Friends at Ashton, Maryland, have planned for a series of lectures on early church history, to be given in their meeting house by the high school teacher, William Boyce. The first of these was given on January 17 and was listened to by an interesting audience of seventy-five persons, many of them members of the other branch of Friends.

Adrian Quarterly Meeting was held at Raisin Centre, Michigan, January 31 to February 2. The intense cold made the attendance smaller than usual, but those who attended had a royal feast. The ministry of William Kirby was greatly appreciated. Arthur Haldy was also present and participated in the services. On Sabbath afternoon an interesting program was held on foreign missions.

During the week of January 19th, Anna D. Stabler, of Washington City, visited friends at Somerton, Va., and was much impressed with the opening for the work of Friends in that community. The members, though few in number, are earnest and faithful and are doing good service among their neighbors, who look to them for many favors.

At Purchase Quarterly Meeting, held at Chappaqua, N. Y., February 1, a committee with members from each of the Monthly Meetings was appointed to secure subscriptions for the AMERICAN FRIEND, so that every family in the Quarterly Meeting may have the benefit of the periodical. The opinion was expressed that similar action should be taken in all our meetings.

Instead of the regular prayer meeting the last week in January, members of University Friends Church, Wichita, Kansas, listened to reports of the work done at the Five Years Meeting. The speakers, who were given fifteen minutes each, were: President Edmund Stanley, Dr. William L. Pearson, Professor Edgar H. Stranahan, and Lewis E. Stout. Those who heard the reports were greatly blessed and the information given will be valuable to the membership.

Rufus M. Jones, of Haverford, is giving a series of five lectures at "The Hartford (Conn.) Theological Seminary," on the general subject, "Spiritual Reformers of the Sixteenth Century." His topics include: "The Main Current of the Reformation;" "Hans Denck and the Inward Word;" "Bünderlin and Entfelder: Two Prophets of the Inward Light;" "Caspar Schwenckfeld's Revival of Primitive Christianity" and Sebastian Franck: an Exponent of Inward Religion and the Invisible Church."

A three-week's series of meetings at the Friends Church, Knightstown, Indiana, closed December 13. The meetings were conducted by Milo Hinckle, pastor of the Friends Church at Farm-land, Indiana, assisted by Dalton Lewis and wife, of Dublin, who led in the singing. Milo Hinckle's sermons were plain and forcible and calculated to arouse a devotional spirit in the hearts of all. His gift as an efficient evangelist was very manifest and the meeting here was greatly strengthened by

his labors. At the closing service, seven persons offered their names for membership.

The Young People's Conference, under the direction of Wilmington Yearly Meeting's committee on young Friends' activities, was held in the Friends Church at Wilmington, Ohio, on the afternoon and evening of February 2d. The following subjects were under consideration: "Quaker Literature and Study Circles," by Elsie McCoy; "The Inheritance of Quakers," by Albert J. Brown; "A College Student's Point of View," by Ralph Miars; "Call of Quakerism," by Clayton Terrell; "How to Advance the Cause of Quakerism," by Mary Mills. The attendance was good, and the interest excellent.

The Ladies' Aid Society of the Friends Meeting at Dayton, Ohio, is proving to be a real aid in the life of the congregation. Invitations were recently sent out for an "Everybody's Birthday Party" and an enjoyable social was held. Many who could not come sent their birthday pennies and many of them a larger sum, so the amount reached \$151.05, which will be used toward paying off the debt on the church building recently purchased. Anyone desiring to contribute to this fund, may address the President, Emma H. Unthank, 27 Buckeye Street; or the Secretary, Ednah S. Peelle, 812 Neal Avenue, Dayton, Ohio.

Nixon and Minnie J. Rich, of Fowler Quarterly Meeting, Kansas, moved near Vilas, Baca County, Colorado, last September and began work at the home school house four miles south. They were chosen superintendent and teacher of the Bible class. There having been no church services, they conducted service after Bible school. This is a needy field they are taking for the Master. On January 11, with the help of Fred Johnson, of Fowler, Kansas, they held twenty-one sessions in which there were four conversions, six renewals and many others blessed and strengthened. Sixteen have applied for membership with Friends of Lone Star Monthly Meeting, Stevens County, Kansas.

Falmouth Quarterly Meeting was held in Portland, Maine, on Seventh and First days, February 1 and 2. Susan Berry Sisson, of Iowa Yearly Meeting, was present and much favored in her presentation of the Gospel on First day. At the business session time was taken for presentation and discussion of the Quaker Round Table. The need of social service in the rural communities is apparent, and the Round Table should be a center and inspiration for such activity. Careful and

scientific studies of the rural problems were urged upon the meetings. One session of the meeting was taken up in listening to a full report of the Five Years Meeting, presented by Charles N. Woodman.

A series of special evangelistic services was held at Chester, Ohio (Wilmington Yearly Meeting), January 16 to 30, led by Jehu Reagan, of Carmel, Indiana. For weeks previous there had been united prayer that God would visit the neighborhood with a spirit of conviction, and that the church might more clearly see her opportunity in the center of a community with a large number of talented, enthusiastic young people, many of whom attend the Sabbath school and Christian Endeavor, but do not have Christ in their lives. The daily Bible readings, in which all took part, and the clear, forceful teaching of the Scriptures were seasons of blessing and close heart searchings. As a result sixty-four were converted and reclaimed, and there were thirty-one accessions to the church. The members are united in their consecration that these young people may become established in the Christian life, ready for effective service in the activities of the church. This foundation has been laid and the outlook for the future is hopeful.

Three interested members of the little meeting at Fishertown, Pennsylvania, have long prayed for the welfare of their meeting. Last fall one of this number built a bungalow, in which is a room specially designed for social work and neighborhood gatherings. To this room, recently the owner invited the members of a small class of the "teen" age in the Bible School, and organized them for work. They took for their class name "Win-a-fellow," and for their motto "Do and Dare for Christ." They began immediately to put this motto into practice and soon a young man, whom they were working to win, rose in the union prayer meeting and said, "pray for me," then fell on his knees and the Lord answered his supplication. The next Sabbath another member of the class confessed her Savior, and at the next class meeting it was suggested that a more protracted effort be made and it was agreed to hold meetings in the new bungalow. With no outside help these young people went ahead in faith and the Lord richly blessed their efforts. At the last accounts, nine had professed conversion and nine were under deep conviction. The owner of the bungalow writes, "Is not this a house warming of God's own planning?"

Born.

COPPOCK—To Homer J. and Mabel Cary Coppock, at Millbrook, New York, January 3, 1913, a daughter, Grace Louise.

Died.

GIFFORD—Maye, wife of A. T. Gifford, Lynnvile, Iowa, was born July 24, 1881, and died January 29, 1913, aged 31 years 6 months and 5 days.

HOBSON—Rachel Curl Hobson, daughter of Elias and Rachel Curl, and wife of E. K. Hobson (deceased), died at the home of her son-in-law, at Earlham, Iowa, December 25, 1912, aged 83 years 2 months and 19 days. She was a member of Earlham Monthly Meeting of Friends. Her end was peace.

LAWRENCE—Cordelia Lawrence, a beloved member and elder of Rhode Island Monthly Meeting, died of heart failure at Portsmouth, R. I., December 20, 1912, aged sixty years. She leaves a husband, son and daughter and a host of relatives and friends to mourn her loss. Converted in early life, her later years were an exemplification of the "life hid with Christ in God" with a "heart at leisure from itself to soothe and sympathize." The funeral services held in the old Friends' Meeting-house at Portsmouth were largely attended, and the floral tributes were many and beautiful.

LIVEZY—Mary Baldenton Livezy, widow of the late Dr. Edward Livezy and daughter of the late Samuel F. and Martha A. Baldenton, died at her home in Philadelphia, December 7, 1912, after a short illness. She was a member of the Northern District Monthly Meeting. During an unselfish life devoted to her family and friends, she endeavored to live in humble obedience to the teachings of the Lord Jesus. The funeral service was largely attended. "At his right hand there are pleasures forevermore."

PEARSON—Polly Ann Pearson, widow of John Pearson, and daughter of John L. and Susanna Haworth, was born in Vermilion County, Illinois, and died at the home of her daughter in Long Beach, California, January 7, 1913, after a five weeks' illness, aged 80 years 5 months and 3 days. She moved to Iowa early in life and there married John Pearson, in March, 1850. Later they moved to Kansas, and twenty years ago moved to Long Beach, California, which has since been her home. She was a life long member of Friends and was converted early in life. She was a consistent Christian, always ready to help in the church and faithful to the end.

With the Children

Richer Than She Dreamed

"Mamma, why can't I have nice things like Mamie Mathews?" Mrs. Bridges looked up from her sewing and across to where her daughter was sitting, "Why, Dorothy, are we not taking care of you well enough?"

"Well, mamma, Mamie has so many things; I went around to her home after school this afternoon. They have an automobile and we haven't anything of the sort; and beside she has a gold watch and so many nice things in her home. I'm really ashamed to have her come in here."

"Do we not feed you and clothe you and send you to school, Dorothy?"

"Well, anyhow, I don't think it's fair that some people have so many nice things and others have none."

"How was the baby at Mrs. Mathews's house?" asked Mrs. Bridges.

"Why, mamma, how strange you talk! Don't you know that there is no baby there? Mamie is the only child and that's why she comes over here; just to see our baby."

Just then a little cry from the crib in the next room announced the awakening of baby Bridges. "I'll speak to papa about the matter this evening; I think we can arrange to get some of the things you speak of," said Mrs. Bridges.

"O, how nice that will be!" exclaimed Dorothy.

That night Mr. and Mrs. Bridges conversed for some time after Dorothy had gone to bed. Finally Mr. Bridges said, "I think your plan is a good one, dear; anyway, we will try it."

Upon the morrow, as Dorothy was preparing for school, Mr. Bridges called her to him. "Dorothy, your mamma has been telling me that you would like to have an automobile; in fact, as many pretty things as Mamie Mathews."

Dorothy hung her head just a little but answered, "Yes, papa."

"Well, Dorothy," returned her father, "I think that can be arranged all right. I have a plan whereby I can have ten thousand dollars by tomorrow and then you shall have everything you want."

"O, won't that be perfectly lovely!" exclaimed Dorothy.

"Yes, I think so myself," added papa.

"And just think of the good things I can have; an automobile, a gold watch and so many other things," and she clapped her hands in ecstasy.

"Very well, Dorothy. Mamma, bring

baby to me," and Mrs. Bridges came from the adjoining room carrying the little six-months-old baby, all wrapped up, ready for an outing.

"Why, papa!" exclaimed Dorothy, "how strange in you to take baby out this early in the morning!"

"I know it is unusual," replied Mr. Bridges, "but I thought I would get my money as soon as possible so you could have some of your nice things."

"But, papa, what has baby got to do with it?"

"Just this, Dorothy, Mr. Mathews was asking me yesterday morning how our baby was getting along and when I told him how cute and lovely he was, he looked up and said, 'I would give ten thousand dollars for a baby like that, and—'"

But Mr. Bridges could not finish. Dorothy rushed up to her papa, caught the baby to her arms, "O papa! don't, please, don't take baby away; I'll never say another word; no, never," and she cried as though her heart had broken.

"But Dorothy, see what I can buy with ten thousand dollars."

"I don't care, papa. I would rather have my baby brother than all the world; I don't care for automobiles; I don't care for Mamie Mathews's house; I want my brother; please, papa."

"Very well, Dorothy, here is baby," and Dorothy almost smothered it with kisses until the little one crowed for joy.

"And, papa, I'm never again going to say what I did last night. I never thought before that we were so rich. But we are, aren't we, mamma?"

"Yes, Dorothy," and Mrs. Bridges smiled to see how happy her Dorothy was at last.

Somebody's Grandfather

Who does not love the boy who shows respect for old age?

Recently, in one of the waiting rooms in the depot of a large city, there entered a bright-faced young boy, leading by the arm a man with snow-white hair. The latter was old and trembling, and looked around him most fearfully.

The boy escorted him to a seat, and placed the basket and bundle he had been carrying on the floor beside him. Then, with a word or two, he went away. He returned presently with a porter, to whom he spoke some words about the one sitting down. Then with

a hearty handshake, accompanied by a bright smile, he started in the direction of the door. A gentleman going out at the same time, who had witnessed the advent of the boy and the old man, said, as the door was reached:

"Your grandfather, I suppose? Going on a journey?"

"Not mine, but somebody's grandfather," was the reply given with a little laugh. "Poor old gentleman! I found him on the corner as I was going to school. He had lost his way to the depot, and was in trouble. He's going to his daughter's in the suburbs. I wish I had time to put him on the train, but I should have been late to school if I had waited, so I gave him into the porter's hands."

"That was very right and kind of you," the gentleman said, with an appreciative look, that made the blood surge to the boy's face; but the latter only said, "Thank you, sir."—Exchange.

There are 411,322 officers and employees of our government, exclusive of enlisted men and officers in the army and navy.

The British naval estimates this year will total \$240,000,000, and will provide for five new oil-burning battleships.

A DIFFERENCE

It Paid This Man to Change Food

"What is called 'good living' eventually brought me to a condition quite the reverse of good health," writes a N. Y. merchant.

"Improper eating told on me till my stomach became so weak that food nauseated me, even the lightest and simplest lunch, and I was much depressed after a night of uneasy slumber, unfitting me for business.

"This condition was discouraging, as I could find no way to improve it. Then I saw the advertisement of Grape-Nuts food, and decided to try it, and became delighted with the result.

For the past three years I have used Grape-Nuts and nothing else for my breakfast and for lunch before retiring. It speedily set my stomach right and I congratulate myself that I have regained my health. There is no greater comfort for a tired man than a lunch of Grape-Nuts. It insures restful sleep, and an awakening in the morning with a feeling of buoyant courage and hopefulness.

"Grape-Nuts has been a boon to my whole family. It has made of our 2-year-old boy, who used to be unable to digest much of anything, a robust, healthy, little rascal weighing 32 pounds. Mankind certainly owes a debt of gratitude to the expert who invented this perfect food." Name given by Postum Co., Battle Creek, Mich. "There's a reason."

Ever read the above letter? A new one appears from time to time. They are genuine, true, and full of human interest.

Western Work

We quote the following from the *Penn College (Iowa) Bulletin*, for January, which will be of interest to Friends generally.—EDITOR.

"Since 1894 Iowa Yearly Meeting of Friends has published a monthly paper called *Western Work*. The object in doing this has been the dissemination of news concerning the church. This purpose has been well accomplished. The various departments of *Western Work* have been popular with Iowa Friends.

"Recent developments, however, seem to make the continuance of *Western Work* unnecessary. The Friends of America have provided for the publishing of a great national weekly paper, which will meet the need of the entire Society. This new periodical will be called *THE AMERICAN FRIEND*, and will begin at the first of the year.

"This is a significant undertaking. It indicates a unity of purpose and action among American Friends which is most commendable. It suggests that the day for controversy is past and that of co-operation is at hand.

"The management of *Western Work*, wishing to join heartily in this enterprise and desiring to clear the field for *THE AMERICAN FRIEND*, has decided to discontinue its publication. We commend to all our subscribers the new paper and solicit their patronage. Every family in Iowa Yearly Meeting should subscribe for the new *AMERICAN FRIEND*.

"That the new periodical will fill the place of *Western Work* among Iowa Friends is not to be expected. The space which it can give to news of the entire field will not nearly equal that given by *Western Work* to Iowa. Yet, in spite of this fact, we should remove all obstacles so that the undertaking may not be handicapped by competition.

"Knowing full well that the news of *Western Work* will be missed, we purpose to make the *Penn Bulletin* meet this need, at least in part. The *Penn Bulletin* is published monthly and is sent free to all who desire it. If you do not receive it, send name and address to Penn College, Oskaloosa, and it will be sent to you.

Discontinuing The Interchange

Our friend, John R. Cary, publisher of *The Interchange*, made the following announcements in the December issue of his paper, which will be of interest to all our readers:

After very careful consideration it seems best to discontinue the *Interchange* and this number will be the last. The proposition suggested last

month involving general participation has met with practically no response, and it is not feasible to continue on the present basis. The thing for us now is to do what we can to make the *AMERICAN FRIEND* useful to our Yearly Meeting and to the rest of the Society, by subscribing for it, persuading others to do the same, and sending items of news to our friend, S. Edgar Nicholson, the editor.

It is quite probable that the *AMERICAN FRIEND* has been going into a larger proportion of the homes in Baltimore Yearly Meeting than in any other. Whether this is true or not, we can do a very important work for the church by making it true for next year. The new management takes charge January 1, 1913, with our friend, S. Edgar Nicholson, editor and manager. The Board of Publication is a strong and representative one. * * *

I am extremely anxious that Baltimore Yearly Meeting should give hearty support to the new paper, for our own sake as well as for the help to the paper and to the Society at large. We are a small body, and many of our members belong to small meetings. We need the stimulus and encouragement which comes from hearing what is going on elsewhere. We need the messages from the different Boards, and we need to be reading Quaker literature as well as farm papers or technical magazines. We may not think the paper up to the standard of other weekly papers, but one way to make it better is to increase the number of subscribers and thus add to the sum which can be spent on it. Can we not have one person in each meeting trying to place the *AMERICAN FRIEND* in every home?

JOHN R. CARY.

• • • World News • • •

The Irish Home rule bill has passed the English House of Commons.

The latest estimate of the population of continental United States is 96,496,000 on January 1.

Six million packages were handled during the first seven days of the parcel-post operation.

The Philippine Assembly has voted \$50,000 to establish in Manila a school of household industries.

Springfield, Massachusetts, has a coal consumers' league, the members of which receive their coal for \$6.50 per ton.

Two British suffragettes have been sentenced to eight months' imprisonment for pouring acids and other fluids into mail boxes.

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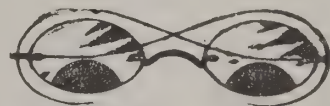
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William S. Yarnall



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WANTED.

In Friends family, in small country house, Bucks County, Pa., a young or middle-aged woman for general house work. Address MARK E. BACON, Emilie, Pa.

BUSINESS CARDS.

J. S. SEAMAN, Boot and Shoe Repairing, 1502½ Main Street, Richmond, Ind.

Gold is going from London to New York, and at the same time is going to Paris from New York.

The cause of the train wreck at Corning, New York, July 4 last, was the intoxication of the engineer.

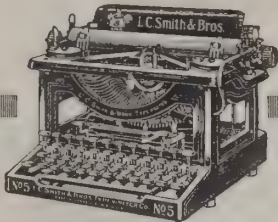
The National Geographical Society and the New York Museum of Natural History have voted \$45,000 to finance an Arctic expedition.

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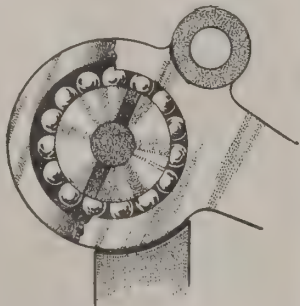
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J. WHITTALL NICHOLSON

The American Friend

Old Series.
Vol. XX. No. 8.

SECOND MONTH 20, 1913.

New Series.
Vol. I. No. 8.

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HONEST TOIL

EVERY mason in the quarry,
Every builder on the shore,
Every chopper in the palm grove,
Every raftsmen at the oar—
Hewing wood and drawing water
Splitting stones and cleaving sod—
All the dusty ranks of labor,
In the regiments of God,
March together toward His triumph,
Do the task His hands prepare;
Honest toil is holy service;
Faithful work is praise and prayer.

—Henry Van Dyke.

PUBLISHED WEEKLY BY THE FRIENDS PUBLICATION BOARD AT RICHMOND, INDIANA

AUTHORIZED BY THE FIVE YEARS MEETING OF FRIENDS IN AMERICA.

SUBSCRIPTION PRICE, \$1.50 A YEAR.

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Entered as second-class matter January 9, 1913, at the Richmond, Indiana, Postoffice.

Editorial Comment Upon Current Topics of the Day

A committee from the Department of the Interior has been investigating the status of the government care of the Indians. The report is not reassuring. On the contrary, it is found that a deplorable condition exists. The Indians have been defrauded of their property, and many are living in misery, poverty and disease. The situation calls for some speedy and heroic action at the hands of Congress.

* * *

The Women's Foreign Mission Board of the Presbyterian Church is conducting a "China campaign," which will culminate in a series of meetings in New York City, February 28 to March 3. The board has obligated itself to raise \$300,000.00 of the \$735,630.00 required by the church for mission work in the new Republic. China as a Republic marks an advance in civilization, but China as a Christian Republic will mark a new era in world evangelization.

* * *

Complaint is being made that the French government is gradually endeavoring to place a ban upon missionary endeavors in Madagascar. In some instances Christians are forbidden to engage in worship at all. It seems that the blight of the old infidelity of France is being perpetuated, not only to her own hurt, but to the injury of all who are the subjects of her influence. In spite of official pressure, the missionary movement is growing in the island, showing that God overrules the wrath of man to praise Him.

* * *

Striking proof that the Bible is finding an open door into the new China, is the fact that in Hunan Province, where a careful canvass of the business districts is being made, not more than one in thirty of the business houses refuses to purchase a copy of the Scriptures. The American Bible Society has just issued a Bible in the Hinghwa dialect, to be used in the Fuhkien Province, and it is significant that the English form of letter has been utilized. China evidently intends taking no backward step, now that her face has been set toward the dawn.

* * *

Last week the national heart turned toward the anniversary of Lincoln's birth. This week it is concerned with memories of the "Father of our country." They are names that will be an

inspiration to American youth for ages yet to come. By force of circumstances, both had to be concerned with the bloody struggles of war. Yet both were lovers of peace. The fine sense of Lincoln's honor, and the devotion which Washington displayed are like oases in the desert of present-day political corruption and legislative subterfuge. The nation does well to remember these foremost statesmen of history, and with the passing of the years will lay emphasis increasingly upon their real worth.

* * *

The United States will be compelled to get along a while longer with a four-year presidential term. The resolution which proposed a six-year term with a prohibition against re-election, and which passed the Senate, has been postponed till another session of Congress by the House Committee. The propriety of the proposed change is open to serious question. There has been little public agitation in behalf of the measure, and it is doubtful if the public mind has any serious opinions upon the subject. If through misfortune, a really bad chief executive be chosen, a four-year term is all too long. In case of a high-grade executive, the country should not be deprived of eight years of his services. We doubt, too, the propriety of the country having to face the uncertainty of an experiment, every time it must choose its president.

* * *

The great parade in behalf of woman suffrage, announced for Washington City on March 3d, is attracting almost as much attention as the inaugural parade the day following. It is hoped that every State will have a delegation in line, and it is estimated that the marchers will number into the tens of thousands. With the New York legislature adopting the equal suffrage resolution in both houses, with the Pennsylvania house agreeing to a similar measure by a vote of 130 to 70, with the committees in both house and senate in Missouri reporting a like resolution favorably, and with the Montana senate agreeing to the same almost unanimously, the advocates of the cause are having their innings this winter. It is expected that the Washington parade will help to convince the public that women really desire the ballot. It will be one of the notable events of the year.

The text of Secretary Knox's reply to the British protest on our granting free passage through the Panama Canal to our own coastwise vessels was published on January 24. Secretary Knox claims that Sir Edward Grey's protest was written before Great Britain knew what the United States intended to do about canal tolls and expenses; that remission of tolls is a domestic subsidy; that the tolls are equitable and work injustice to none; that differences of opinion on the question between the two governments may well be settled by diplomatic conferences; but that, if this seems impossible, the matter in controversy might be referred to a commission of inquiry for examination and report. The British press comments unfavorably on the note and maintains that the United States is breaking plain treaty obligations.—*C. E. World.*

* * *

In a day when loose evangelistic methods have prevailed in greater or less degree, it is of more than ordinary interest to note the following from the conservative *United Presbyterian*, of Pittsburgh, concerning one of the most widely discussed evangelists of this decade: "An invitation is to be given to Rev. William ("Billy") Sunday to hold meetings in Pittsburgh. It has been joined in and signed by the various ministerial associations of the city, except that of the Lutheran Church. These brethren find themselves unable to overlook the unconventional and irreverent habits of speech and also attribute instability and superficiality to the work of conversion done in his meetings. There has been a very general change of opinion among many others in this vicinity who once held similar opinions and had like feelings. Closer view of his work, better acquaintance with his personality, and a consciousness of the profound way in which he is able to stir and move the life of communities have produced the conviction that no other evangelist of the day has clearer credentials as to his commission to persuade men to be reconciled to God."

Wireless communication has been established by the engineers of the University of Halle between the station at Norldeich, near the North Sea, and a balloon soaring at an altitude of four and a half miles.

THE AMERICAN FRIEND

DEVOTED TO THE INTERESTS OF QUAKERISM IN AMERICA.

S. EDGAR NICHOLSON, Editor and Manager.

Old Series.
VOL. XX. No. 8.

RICHMOND, INDIANA, SECOND MONTH 20, 1913.

New Series.
VOL. 1. No. 8.

Learning to Meet Difficulties

"As thy days, so shall thy strength be."

Much of human energy is wasted through worry. Forebodings shadow the vision of present opportunity, and veil the glory of that which is to be. Faith is obscured by the dread of the unseen and the unknown.

A wag has said that his greatest troubles were those that never happened. Men try to cross bridges before they reach them. Difficulties which have no existence except in the imagination enfeeble the whole being.

Worry is a manifestation of the lack of faith. It never cures an ill, but magnifies every trouble. It doubts God's ability or willingness to help, and discredits one's own capacity to receive the promised assistance. It is a species of petty infidelity that should have no place in a life that is hid with Christ in God.

"As thy days, so shall thy strength be." Every new experience brings its own blessing. With every new duty comes the strength required to perform it. An abiding faith finds no stumbling blocks that are insurmountable. Trust in God enables us to meet

our responsibilities in detail with assurance and complacency.

In our secret musings, we conjure up difficulties that will probably await us in the performance of some dreaded task, only to find when we are face to face with the occasion, that all fear is gone, that grace is given for the emergency, and the labor is performed with gladness. Is not that an experience common to us all? And from it should we not learn the lesson of living in the present to the glory of God, trusting Him for all the experiences of the future?

Oh, if we could only learn to shoulder the burden that is at hand, without borrowing the burdens of tomorrow, and next year, and of all the future! How unnecessarily solicitous we are about the strength we are going to need, and not enough concerned about utilizing the strength which we now possess for the task at hand! Let us be willing to trust God, now, constantly, every moment that we live, and the future will take care of itself. It is the Master's promise to His obedient children.

A Church with a Mission

The Society of Friends, from its earliest history, has emphasized intensive religion. Personal accountability to God has been a fundamental tenet of our faith. The protest against priestly functions and high church ordinances early developed an individuality of experience, that soon found expression in our administrative forms.

The doctrine of freedom of conscience was an education against the dogmatisms of both church and state. The message centered upon the individual unit, while regarding the church as a confederation of believers, with the emphasis laid upon its constituent parts, rather than upon its corporate existence.

Out of it all grew an individualism, which, while it has intensified personal experience, has lacked somewhat cohesive power in religious service. In fleeing from the dictum of credal authority which found expression in ecclesiastical tyranny, our fathers drifted to the antipodal extreme, and fell into the error of mini-

fying the coordinated activities of a collective body of believers, with a well defined purpose to move *en masse* against the powers of darkness.

Thus it was that personal service was subordinated, overmuch perhaps, to personal experience. To live right was held to be the chief object of existence, and rightly so, except that the teaching was blind to the fact that service is the corollary of life, and that life collectively has greater potentiality than life in its individual capacity.

It has only been in later years that the conception of an organic union, with possibilities of power beyond that which personalism discloses, has begun to take hold of the church in any large measure. Without lessening the value of personal religion and without in any measure diminishing the joy of personal experience, may we not have erred in failing to discern a definite and distinct mission which characterizes us as a body of Christian believers, about which to rally

not only our own members, but all who come within the circle of our influence?

Our great concern for a decade and more has been the character and quality of our denominational message. But may not the uncertainty of our message have depended in large degree upon the uncertainty of our mission? Our ideals as a church body have not been identical. In fact, is it not true that many a local meeting has had no ideal, beyond aiming to hold its own, and endeavoring to establish a high grade of social relationship, tintured strongly with a Christian profession?

Perhaps we criticise more sharply than the circumstances warrant. Sometimes the surgeon's knife is the only remedy. Our concern is that the Society of Friends as such may have a mission, well defined, so pronounced that all may recognize it who will. A church without a program is apt to drift, and is like a human life without a purpose.

What is the mission of our denomination today? Who can define it concretely? For what are we aiming? To what purpose are our activities directed? For an answer, how many of us would emphasize the same things?

We would not be misunderstood. We do not believe that anything can or should take the place of the holy life to which all are called. We would have no substitute for that high grade Christian character and stability of personal experience in Christ Jesus, which has ever marked the true Quaker. Our burden now is that the thought of the entire church be directed to the certainties of our purpose and our mission, however they may be defined.

What holier purpose can we have as a denomination than the transfusion of our Christian life and experience into the needy life of the busy, material world all about us? What may we not accomplish if we set ourselves to the task of assimilating the realities of our profession into the life of the social order, which we touch at so many points? Who can measure the horizon of our influence, if unitedly we endeavor to realize upon our investment of character and experience and faith, by applying them to the practical needs of the everyday problems of human life in all its varied aspects?

As pioneers in the cause of international peace, we ought now to be its staunchest and ablest advocate. Having set a high standard of business probity, our message should be a trumpet's call to honesty in the business world, at a time when the thought of the nation is turned in this direction. Having voiced a conviction against slavery in an early day that helped to arouse a dead public conscience, let us be none the less slow to proclaim now against the slavery of vice and corruption and greed that is crushing hope out of the lives of multitudes. As an advocate of personal

and public temperance in the very early days of the reform, let us not now be lax in its advocacy as a world and nation wide remedy for the debauchery of this age. As examples of the purity of life, which has ever characterized the disciples of Fox and Penn, let us seek to lead others into the experience of this blessed truth. Called of God to manifest the certainties of our faith, let us be a missionary church, intent upon incorporating our practice and principles into the social, industrial, political and national life of the masses, at the same time ministering to their spiritual necessities as evangels of the truth of God.

While disavowing all purpose to proselyte, let us be determined to let our light so shine "that others seeing your (our) good works, may glorify your (our) Father, which art in Heaven." With our intensive Christian life, we ought to be able to practicalize our experiences, by making their realities available for needy humanity everywhere.

With such a program and with such a purpose, Quakerism ought to take on the zeal and life-giving power of our fathers, making our faith and our profession applicable to the necessities of this busy, materialistic age.

The New Heading

THE AMERICAN FRIEND appears this week with a new heading, which we trust will appeal to conservative and otherwise. It appeared quite impossible for Friends to agree upon the style first selected. Many expressed their satisfaction at its selection, some were merely satisfied, while some disapproved altogether. As between a perfectly plain letter and the artistic, the Publication Board has decided upon the Old English style, which seems to be a happy medium.

The Interstate Bill

Both houses of Congress have passed the Webb inter-state liquor shipment bill, and it is now awaiting action by the President. This is a substitute for the Kenyon bill. There will be general rejoicing among the temperance people, but candor compels us to express regret that the Kenyon bill unamended was not accepted instead of the other. Fuller editorial mention will be made later.

There are no aristocracies in God's kingdom. The religion of Christ is democratic. It is intended for all men in every clime. If our churches had a larger vision of the Gospel's application, there would be more spiritual births at home and abroad.

There is too much of religious socialism in the world, and not enough of social religion. The two are widely different, and mark the difference between the counterfeit and the genuine.

"Consider Christ Jesus." Heb. III:1.

BY LUKE WOODARD.

I.

Two preliminary observations should be made at the outset, in attempting anything like an examination of the unique Person of Jesus Christ. First, the source of our information is the Bible. Second, while Scripture *statements* concerning Him are easily comprehended by ordinary minds, there are many things involved in them, which are beyond the power of human reason to resolve. They are addressed to our reason as statements of fact, but to our faith as to the how or the mode of the facts stated. These are often beyond, but not contrary to reason.

In treating this subject I shall quote from the Bible, but in order to economize space I shall not in all cases cite the passages quoted. Readers can verify the quotations by the use of a Concordance.

CHRIST'S PRE-EXISTENCE.

He spoke of Himself as one whose existence antedated His birth at Bethlehem. "Before Abraham was, I am." "I came down from Heaven." "What and if ye shall see the Son of Man ascend up where He was before." "Father glorify thou me with thine own self with that glory which I had with thee before the world was." "I am the First and the Last."

The evangelists and the apostles repeatedly express the same mysterious truth. The Word which John tells us was made flesh and dwelt among us (evidently referring to Him who was born of the Virgin Mary), "was in the beginning with God, and was God," hence had existed eternally. Paul says, "He is before all things."

HIS ADVENT.

Not only was his conception miraculous as pre-announced to Mary, but many extraordinary circumstances attended His birth; such as the transcendent glory of the Lord, the presence and message of the angel of the Lord as witnessed by the shepherds who were guarding their flocks in the vicinity of Bethlehem, and the chorus of a multitude of angels who sang "Glory to God in the highest, and on earth peace, and good will toward men."

Following this was the visit of the wise men from the East, who, guided by an extraordinary star, came perhaps several hundred miles inquiring, "Where is He that is born King of the Jews, for we have seen His star in the east, and are come to worship Him." These supernatural manifestations attending His birth are in keeping with what we find to be His character and mission. It was sublimely suitable to the advent of a divine Redeemer of the world that He should be thus heralded and attested.

HIS CHILDHOOD.

The Holy Spirit who indited the record of the earthly life of our blessed Lord, has veiled with slight exceptions the entire period from his birth to the time of His entering upon His public ministry, at the age of thirty.

After His presentation at the temple, where both Simeon and Anna uttered their remarkable prophecies concerning Him, Luke tells us, "The child grew, and waxed strong in spirit, filled with wisdom; and the grace of God was upon Him."

The next mention of Him is when, at the age of twelve, He was "found in the temple, sitting in the midst of the doctors, both hearing them, and asking them questions. And all that heard Him were astonished at His understanding and answers." The next record is that He returned with Joseph and Mary to Nazareth and was subject unto them. "And Jesus increased in wisdom and in stature, and in favor with God and man."

We are not to understand this incident in the temple as merely an instance of the extraordinary precocity of a human child, but as the fore-gleam of the super-human, afterwards made marvelously manifest to those who "beheld His glory, the glory of the only begotten of the Father, full of grace and truth." It was as the dawn before the noontide splendor of the Sun of Righteousness that was soon to be the light of the world. It was the prelude to that sublime system of ethical teaching which, in an age of comparative degeneracy and moral darkness, He introduced,—a system so perfect that the combined wisdom of the ages has never been able to improve upon it. That child in the temple was a Divine child, the IMMANUEL of prophecy.

We cannot doubt the wisdom of this reserve of the inspired biographers of the human life of our Lord. It is in striking contrast with the puerile stories of the apocryphal writers, who portray their youthful hero as a worker of wonders of no moral import or service to mankind, merely to astonish or delight his youthful companions. These apocryphal wonders are destitute of that dignity and beneficent purpose so characteristic of New Testament miracles, which were not mere displays of power to excite wonder, but were the exercise of power directed to a benevolent end, and were always consistent with a rational conception of such a Being as the Bible represents our Heavenly Father to be.

Fountain City, Indiana.

The Boy Jesus

When Jesus was a boy, in Nazareth, we are told that he was subject to his parents. We cannot imagine that in his childhood Jesus ever disobeyed his mother or did anything which gave her an instant's pain. Perhaps we do not often think of him as having been a boy who played with others, learned lessons, came and went on the streets as his companions did, and on the Sabbath attended the synagogue and behaved reverently there. Let us try to imitate the boy Jesus in what we do and say.—*Comrade.*

Christianizing the Social Order*

BY CHARLES M. WOODMAN.

The advance steps taken by American Quakerism within the past six months compel us as a denomination to give heed to the spirit of the age, and the call of the hour. Walter Rauschenbusch, author of "Christianity and the Social Crisis," has set forth that spirit and sounded the call of the hour in his recent book, "Christianizing the Social Order." The social spirit is dominant and the call to Christianize business is insistent. This note he sounds without vindictiveness or rancor, and yet he lays bare the sins of our economic order with unerring aim and unflinching courage. He loves the masses of men, and his spirit throbs for the downtrodden, the oppressed, and those who have no fair chance. He deserves a hearing by the thoughtful in the Society of Friends. He reflects in cogent, clear, unvarnished and very readable language the problems of our generation. "Our civilization is passing through a great historic transition. We are at the parting of the ways. The final outcome may be the decay and extinction of Western civilization, or it may be a new epoch in the evolution of the race, compared with which our present era will seem like a modified barbarism." The spirit of the book points unswervingly to the latter outcome.

Christianity has Christianized the family, the church, education and political life; it must now Christianize business. Business aims at profit, and for that it sacrifices all else. It has ruthlessly invaded "God's Country," and wantonly wasted life, beauty, the institutions of love and the common good. Christianity indicts Capitalism. The spirit of the latter is antagonistic to the spirit of Christianity; it is hard and cruel and neutralizes the Christian spirit of love. It sets material goods above spiritual values. This book is refreshing because of the clear, forceful way in which it meets the scathing remark, that big business of the twentieth century and the "Sermon on the Mount" have and can have nothing in common. Where business has broken with the teachings of Jesus (and the book leaves no one to guess where that is), it is sowing the seeds of its own dissolution. It is preparing the way for a revolution which can be prevented only as business swings to the truly Christian platform, the spirit of the Golden Rule.

The book commands attention because it not only faces the issue, but more especially because it points the way out. This way out is through no utopian dream, or vague prophecy. It lays down the fundamental principles, hopefully points out the present indications of their practical workings, and fearlessly sails between the Scilla of socialism and the Charybdis of *laissez faire*.

The arrangement of the book is indicative of its spirit and its outlook. It opens with a review of re-

ligious conditions in the social field; it closes with an appeal for "The Revival of Religion and the Conversion of the Strong." Within the compass of this setting and in the light of it is a discussion of the economic order, which is like the grinding of the grist between the upper and nether millstones. The mills of God grind slowly, but in the process of the grinding between the upper stone of religious idealism and the lower stone of human religious instincts the social order must be Christianized.

A Bad Congressional Bill

WILLIAM C. ALLEN.

According to a dispatch from Washington, D. C., the Warren bill, "to encourage rifle practice," etc., was approved by the senate committee on military affairs, on January 29. It permits schools to obtain out-of-date army rifles for practice, and appropriates money for carrying on shooting competitions under the direction of the Secretary of War.

I hope that all subscribers to this paper, including the women who reside in states where they have the suffrage, will write immediately to their United States Senators at Washington, D. C., asking them to use their influence against the proposed legislation. It is bad for the following reasons:

1. The most prominent educators are, for physical reasons, opposed to tactics and drill for boys of high school age as a substitute for gymnasium work and free sports.

2. It is conscience-blurring. The same institution that instructs in the higher ideals also teaches the art of killing men. We cannot afford this moral damage to our youth.

3. It is not in line with the best modern pedagogic methods.

4. It tends to direct the minds of the young at an impressionable age away from the opportunities connected with the useful occupations, towards illusive and tax-creating militarism.

5. It carries with it tendencies that are contrary to the higher patriotic, moral and political ideals that our schools are primarily intended to develop.

6. It tends to foster a spirit of toadyism towards boy captains and officers.

7. The interference of the War Department in the educational system of the United States is non-American.

8. History reveals that a trend towards military ideals does not tend to the conservation of republican institutions, but just the reverse.

9. Even Germany, which uses every available man, does not teach her children how to kill.

10. Above all, this proposed legislation encourages a system that is contrary to the teachings of Jesus Christ, and which Christians should condemn.

February 4, 1913.

*"Christianizing the Social Order," W. Rauschenbusch. Published by Macmillan.

The Home Mission Work of the Church

BY HERBERT J. MOTT

The "New Earth wherein dwelleth righteousness" may not be so far away. Inexhaustible resource is the heritage of all who have vision and faith. The actual Christianization of our home land is commanding the attention of Christian America, as never before. The United States has become the world's University. Representatives from every land are spying out our institutions, language and laws. Our very success, prosperity and greatness have brought to us an opportunity and responsibility unknown hitherto, by any people. Darkest shores are looking to us to discover the actual fruitage of the Christ way of living. The Christ that we profess to represent is now being measured by what we are. Our real twentieth century message to the world is and will be just what we are. We have no choice. There is no way to escape the issue. What we are as a people, we are for the light and leading and eternal joy of the nations or for their unutterable confusion and fall.

Efficient home mission work is the supreme duty of the hour. To illustrate: We have been sending missionaries to Africa. But for each missionary sent we have also sent two cargoes of rum. Both have been preaching. May God have mercy on America, when bleeding Africa rises up against us in the judgment! The stupendous task of really Christianizing America, is the present hour demand of Heaven. With an awakened, willing and consecrated church, our God is well able to do just this thing. This does not mean that every person in the United States will be a Christian. It does mean that the large majority must be reached and saved, in order that every statute book shall be rewritten and every legislative act shall meet the approval of Heaven.

When Christendom becomes Christian in fact, we will not need much longer to pray "Thy Kingdom Come." Christian mission work is winning souls to Christ by one sent. The only real difference between home and foreign missions is the location of the work, with reference to the location of those who send. Regular church work is done *directly*. Mission work, both home and foreign, is done *indirectly* by representatives of the church.

Home mission service may be divided into three classes:

1. City Missions. These include gospel missions, rescue missions, relief, employment, sunshine, jail, etc. Both gospel and social service.

2. Alien Races. Foreigners, resident in our country, negroes, Indians, etc. This work also includes both gospel and social service.

3. Missions in the newer sections of our cities and in the newer States and undeveloped parts of our country.

One can hardly overstate the importance of each of these three classes. All must be done. The first reaches the very lowest classes, the dregs of society.

These missions are perpetual on account of the character and migratory habits of the people. Perhaps this kind of mission work can be best done by strong churches, located in the same city. This puts the church in closer touch with the mission and makes possible much better care and supervision.

The second is the most difficult and generally must be extended to two generations. Yet it must be done for these are to be citizens. Self-interest, as well as religious considerations, demand that the first two classes of home mission work should be done.

The third class is the easiest and most fruitful. It is usually done by the church at large under the care of its home mission board. This is the great means for the extension of the church, and because of this fact, ministers to the extension of every department of church work. Any given amount of money and effort expended here, accomplishes more in the salvation of souls and the upbuilding of the church than any other possible service. Why? Because of the character of the people reached. They are civilized, intelligent, liberty-loving and law-abiding citizens. Two results follow. In a short time, in one or two years, these missions become self-supporting and are organized into churches. Then they become supporters of every church interest as foreign missions, home missions, education, temperance, etc. In other words, money and effort expended in this class of mission work is not *given*; it is only *lent*.

It is rightfully urged that the church should consider the great need of other departments of church service even though nothing can be expected in return. True; but it is suicide to neglect this fruitful one. The largest evangelical denominations were largely built up in this way. The future of every church is dependent upon it. The ideal is the "all round" proportionately developed church. One of the very best signs of our times is the great awakening of Christendom to the necessity of efficient home mission work. "The morning cometh."

(To be continued.)

Prayer and Pains

No answer comes to those who pray,
And idly stand
And wait for stones to roll away
At God's command.
He will not break the binding cords
Upon us laid
If we depend on pleading words
And do not aid.
When hands are idle, words are vain
To move the stone;
An aiding angel would disdain
To work alone;
But he who prayeth and is strong
In faith and deed,
And toileth earnestly, ere long
He will succeed.

Can Find God

ELIZA SCUDDER

I cannot find thee! Still on restless pinion
 My spirit beats the void where thou dost dwell;
 I wander lost through all thy vast dominion,
 And shrink beneath thy Light ineffable.

I cannot find thee! E'en when most adoring,
 Before thy shrine I bend in lowliest prayer,
 Beyond these bounds of thought, my thought upsoaring,
 From furthest quest comes back, Thou art not there.

Yet high above the limits of my seeing,
 And folded far within the inmost heart,
 And deep below the deeps of conscious being,
 Thy splendor shineth: there, O God! thou art.

I cannot lose thee! Still in thee abiding,
 The end is clear, how wide soe'er I roam;
 The law that holds the worlds my step is guiding,
 And I must rest at last in Thee, my home.

YOUNG PEOPLE'S BOARD

It is somewhat difficult to write of the work of our Board, when our chief work thus far has been the attempt to find out what we are going to do. The request for suggestions has brought in sixteen replies, four requesting information on the character of the Board. The other twelve contained many valuable suggestions. It is to be hoped that the list of replies can soon be made complete, and a summary made for the careful consideration of the Executive Committee and the whole Board. Our plans for strengthening and encouraging the work of young people are yet to be decided upon, and there is need of much prayer for wisdom and guidance.

Our Board will be of service, if it brings before the Five Years Meeting a report of the work that is being accomplished by young people in the various Yearly Meetings, but our service should not stop here. Our plans should aim at a real growth among young people and a real training for efficient service. In some way this Board should give an impetus to the study of the Bible, of missions and of Friends' history. The younger members of our meetings must have these things, for they are the leaders of the future,—those who will minister to the varied needs of the world if those needs are met. Young people must be ready to meet the problems of city and country, the problems of our own country and of other lands, with a far-seeing vision and a deep consecration of heart and life.

It will be an important part of the work of the Board to keep in touch with the Yearly Meeting Christian Endeavor Unions and other organizations and boards, formed in the interest of young people's work. An interchange of visits by workers in different Yearly Meetings might be found helpful. A bureau of methods, plans and suggestions might well be a feature of the work of the Board. Courses of reading and study might be outlined and furnished by the Board.

Some means should be found to help young people in isolated communities to realize their responsibility and opportunity.

A Field Secretary could assist in this, co-operating with the Yearly Meeting organizations. This secretary should also hold for our denomination, young people who are attending universities and technical schools, and not leave it to Y. M. C. A. and Y. W. C. A. secretaries to present fields of service to young people in our own colleges.

The field is great and the harvest plenteous and we may well say, "Who is sufficient for these things?" May we so abide in Christ that we shall say with Paul, "I can do all things through Christ who strengtheneth me."

EDITH E. SMITH, *Secretary*.

Ackworth, Iowa.

George Cruishank

George Cruishank, a very eminent English artist, who died in 1878, ought to be of great interest to the Society of Friends. He published in 1848, a series of eight prints, entitled "The Bottle," powerfully depicting the evils of intemperance. They were immensely popular, and were dramatized and exhibited in eight London theatres at the same time. He was himself a victim of strong drink, with personal annals brim full of experience and adventure, studying therefore with the insight of genius the breakers and perilous rocks, directly in his course. Yet, like the man in battle, his life was charmed, it was his neighbor who was doomed, not himself.

It was William Cash, a Friend, who led him to the light, to see himself as others saw him.

This Friend, chairman of the powerful "National Temperance Society," was visited by the artist for sympathy, but more for a great market for "The Bottle," and he was rightly led, for like the lame man, at the beautiful gate of the temple, he was blessed beyond his prayer, in things temporal and Divine.

William Cash attentively examined the pictures, and with a penetrating, humorous manner, turned upon the artist, saying, "How canst thou ever have anything to do with 'The Bottle,' which by thy own showing is such a scourge?" The seed was planted by Divine Grace. "Nathan said unto David, thou art the man."

Cruishank himself says, "I was completely staggered. I left William Cash, but could not rid myself of the impression made upon me." It was the genuine conversion of a great apostle of temperance, whose mighty works still follow him. He was "not disobedient to the heavenly vision." It is marvelous in our eyes, how we are all met, in our ordinary business, on the pathways of life, each of us always in the Shepherd's care, with the benediction of Eternal Life extended to us.

Charles Dickens has left a vigorous testimonial to the power and genius in these pictures, and to the graphic, perilous lesson they teach to a degenerate race, slaves of evil habits.

It is sweet to chronicle that he held out to the end

of life, steadfast, earnest, ever abounding and faithful, both in word and deed. His voice, pen and pencil were vigorous, with fresh and multitudinous productions, for the restoration of men from the chains of appetite.

Matthew Arnold met "The Bottle" in the country and at once sent his tribute to the genius of the artist, as follows:

"TO GEORGE CRUISHANK, ESQ.

"On seeing for the first time his picture of "The Bottle,"
in the country.

"Artist, whose hand, with horror wing'd, hath torn
From the rank life of towns this leaf: and flung
The prodigy of full-blown crime among
Valleys and men to middle fortune borne.

"Not innocent, indeed, yet not forlorn:
Say, what shall calm us when such guests intrude,
Like comets on the heavenly solitude?
Shall Breathless glades, cheered by shy Dian's horn.*

"Cold-bubbling springs, or caves?—Not so! The Soul
Breasts her own griefs, and urged too fiercely, says;
'Why tremble? True, the nobleness of man
'May be by man effaced; man can control
To pain, to death, the bent of his own days.
Know thou the worst. So much, not more, he can."

A similar incident is credited to the Society of Friends in 1838, when a few concerned and inspired members at Cork, Ireland, gathered in a little upper room exceedingly moved at the dangers which gathered in, like a storm, upon their fellow men. It occurred to them, through that "Light that never was on sea or land," to earnestly beseech Theobald Matthew of their town, a clergyman of the Roman faith, to join them as an apostle of temperance. He acceded. He died in 1856, but not before hundreds of thousands, on both sides of the Atlantic, had written their covenants, upon his pledges to a higher and holier life. The nascent force of his august character and influence still lives unspent, reaching out with restoring energy to the remotest bounds of human habitations.

William Cash in London and that little council in Cork, pressed the buttons, the unextinguishable currents encircled the globe in the rolling years, no more to go out, with its intense grasp upon the souls and characters of men, for God reigns.

First Month 17, 1913.

AUGUSTINE JONES.

* Dian's Horn is upturned crescent with horns, on the head of Diana, goddess of the pure moon.

"The longer I live the more I see how blessed it is to trust God for everything. It brings already for this life its abundant recompense, besides ministering comfort and encouragement to our fellow-believers. Suffer this word of exhortation. It is this—pray, above all things, for an increase of faith. Just as money to the man of the world answers everything, so does faith to the child of God. How deeply important, therefore, to cry after an increase of faith."—*George Muller.*

The New Task That Awaits Us

BY THOMAS E. WILLIAMS

I have been greatly interested in the spirit of the recent sessions of the Five Years Meeting, and in the way the conclusions thereof have been received by the Friends who, though unable to attend, have entered into the concerns and the spirit of the gathering.

There are many great minds and consecrated hearts in all our Yearly Meetings, who are able to lead in the different departments of work as outlined by the policies of the recent Five Years Meeting. It is the opinion of the writer that the selections so far made have been most wise, and that those who have been thus called to fill places of responsibility and leadership in this movement toward better and greater things, will fill them to the glory of God. But their hands will be tied unless there is to be the perfecting of plans that will connect them as heads of departments with the workers in the different Yearly Meetings and in the local neighborhoods. In other words, the great movements as they are contemplated will depend for their success on the rank and file of the church, upon the co-operation of all. How is this to be accomplished? How is the spirit of the movement to be transmitted to the individual meetings?

It is not enough to propose the scheme and announce it in print; nor to say merely that great things are to be done, let everybody take hold and help. There are many willing consecrated workers in all our meetings, enough to give zest and force to the work of the church in this forward step, if only they could understand what is expected of them and how it is to be undertaken. Let us be very explicit about what should be accomplished and as to the methods to be used. Let the departmental heads see in the vision what great things are to be done and how they are to train others to see. Many need a set task. The gift of planning forward movements is not bestowed upon all. All cannot be leaders. Then let those upon whom God has bestowed this gift, develop it, and become leaders. It is one thing to see a great vision, and quite another to get others to see it until they are inspired to put their life into the enterprise. This is our need just now, and the church is ready for this kind of leadership.

Some one said that the Five Years Meeting did not create the spirit of the occasion. True, but it generated it. It gathered the vibrant vapor from all quarters and poured it in a shower of blessing on the church. It could not have been felt as it has only for some such gathering. Perhaps we have grown out of the period of questionings, and of feeling the way, and stand at the dawn of a glad new day. Our first task is to enable the church to be united in the vision of the glories of that dawn and then there will be a united church, with sleeves turned back, and garments laid aside that would hinder in the greater activities, ready for the real task.

Glens Falls, New York.

Isaac Sharpless—A Tribute Worthily Bestowed

On January 25th, the anniversary of twenty-five years of service of Isaac Sharpless, as president of Haverford College, was celebrated by appropriate exercises at a Haverford alumni dinner.

Letters of appreciation from President-elect, Woodrow Wilson, and Theodore Roosevelt were received, as were appropriate poems, laudatory of Haverford and appreciative of President Sharpless, written by Charles Wharton Stork, class of '02, Edward W. Evans, '02, and Walter S. Hinchman, '00.

The life and work of Isaac Sharpless have been a valuable contribution to American Quakerism, while no less has he stamped his personality upon the educational and civic conditions of his age. No other American Friend has been better able to weigh in exact proportions the conservatism of the east and the modern progressivism of the west, and attach to each its proper measure of merit. As educator, historian, civilian, he is a type of the modest, sincere man, whose service and whose living are the glory of the Nation, to be emulated by all American youth.

TRIBUTE OF WOODROW WILSON.

President-elect Wilson wrote in part:

It is always a pleasure to pay tribute to the work of Haverford College, and that work during the last twenty-five years has seemed to those of us who have looked on, to be in no small part an expression of the character and gifts of President Sharpless. I want to express my own personal admiration for him and to congratulate the college, that these twenty-five years have been distinguished by the leadership of a man of such character and attainments.

TRIBUTE OF THEODORE ROOSEVELT.

Ex-president Roosevelt wrote in part as follows:

My own knowledge of President Sharpless's work has been largely through his writings on Pennsylvania colonial history, in which he has made himself the foremost authority. * * * He has not only elevated the educational standards of the college, but has, by sheer force of character and conviction, markedly influenced the students under him, and has been a force for good citizenship in the whole community, because of the interest he has taken in all public questions, and because of his independence and keen sense of public obligation.

EXCERPTS FROM ALUMNI TRIBUTES.

"But who could thus enlarge the influence
Of Haverford, yet lose no tithe of good
Fostered by old tradition strict and wise?
As oft before, the need evoked the man:
A man of native strength and single aim.
With steadiness unhurried but unchecked
He brought the life of Haverford in touch
With larger issues, made its name a force
For honesty in business and in state,
Gave wider meaning to the Quaker creed,
Welcoming freely all who came to take
What Haverford could give. Beneath his rule
Great teachers gathered to the quiet place,
Men of world reputation, yet humane
And patient with each seeker after truth.
In happy time a loyal college pride
Striking deep root, spread outward near and far,—

A spirit not content with frantic shouts
Along the raving side-line, but prepared
To furnish men whom Haverford might own,
To give of time and substance to the things
For which her teachings stood, and to be glad
For all that each might do to grace her name."

* * * * *

"To thee, oh President,
For five and twenty years our honored leader,
No less our voices raise
A song-wreathed monument of praise,
Thou to our budding youth like some tall cedar
Hast shade and shelter lent.

* * * * *

"Father are thou and friend,
For both thy thousand sons have always found thee.
Though harvests come and go,
The seed which thou hast sown shall grow
Within the earnest hearts of these around thee,
In them and theirs, for ages without end."

—Charles Wharton Stork, '02.

"Amid the din of man's unrest,
His noxious haste for show,
You saw the best and chose the best,
And, knowing you, we know
That what we do of lasting worth
Must spring from spirits clear,
Calm midst the turmoil of this earth,
From panic free and fier.

* * * * *

"For, as you lived with us and worked,
Your ways informed our ways,
Your wisdom in our wisdom lurked,—
'Twas you that won our bays!
And when within us clangs discord
And grey skies dim the blue,
Our minds run back to Haverford,—
And Haverford is you."

—Walter S. Hinchman, '00.

"For five and twenty years,
This calm-eyed man who now before us stands,
Hath been our Alma Mater's truest lover,
Had faith in her 'mid fears,
Planned, dreamed and hoped and prayed for her,
In all her needs found aid for her,
And set naught else above her
In human service; put at her command
The best he had to give,
And steadfastly did live
That she might ever stand
A gracious inn beside the way of life,
Where all who pass may stay
Awhile to gird them better for the strife,
Finding wise work and play,
And sleep in chambers windowed toward the east,
Wherein some morn, ere scarce the night has ceased,
The sun of truth may flash a beam, and place
His fingers gently on the sleeper's face,
Bid him awake, with unsealed eyes to see
A wondrous world; and set him free
To mount from what he is to what he longs to be."

—Edward W. Evans, '02.

ACTIVITIES OF THE CHURCH

North Carolina Yearly Meeting Bible School Committee

We are in a position to hold a sort of review of all the Bible schools in the Yearly Meeting. They vary much in numbers, equipment, giving and general interest. Several schools have a cradle roll and a home department. We think that Deep River Quarter leads in this particular. We want these departments to be encouraged. Some schools give very systematically and some very generously. We commend a combination of the two.

We think it is safe to say that our teaching force throughout the Yearly Meeting is steadily improving. The Yearly Meeting's Bible School Committee is planning for the holding of teacher's conferences in the various Quarterly Meetings. They earnestly desire to make them helpful to every teacher in the Yearly Meeting. The program of work for these conferences is being carefully thought out. The committee wishes every teacher to realize that his work is great, and for that reason it has a great interest in him. The committee realizes that the Bible school is a strong asset of the church and nation. It is earnestly hoped that these conferences will be full of strong interest.

We want to commend most heartily the Organized Class movement. So far as reported, New Garden Bible School leads in this respect. There are in this school two Philathea classes, and one large Baraca class, with an enrollment of 40 young men. The class of older men is organized with an enrollment of 25. The average age of the members of this class is 50 years. It is taught by Prof. John W. Woody. There are few teachers in the State who equal him in equipment and ability. We have received report of a finely organized class at Marlboro which is doing good work.

We ask that superintendents of schools report all organized classes, as we wish to know just what is the status of this good work in the Yearly Meeting. We have sent out a blank card to all our Bible schools for the first half of 1913. If any school, superintendent, or secretary fails to get blanks for reports and will let me know I will at once send blanks, and an extra card for one used.

J. R. MENDENHALL, *Sec.-Treas.*

Bible School Com.

Guilford College, N. C.

—*Friends Messenger.*

An Old-Fashioned Revival

The Glens Falls (New York) Meeting has just closed a three-week's series of evangelistic services with Mr. H. D. Sheldon of Auburn, N. Y., and W. H. Houghton of New York, singer.

In these days the old-fashioned revival services are supposed to be obsolete. These meetings have been an unquestioned success. Interest was shown from the start, on January 23, and at the closing meeting, February 11, the Ridge Street Meeting house was filled to its capacity and many were turned away, unable to gain admittance. Mr. Sheldon preaches an "old-fashioned Gospel." In his messages he emphasizes strongly the Deity of our Lord; the awfulness of sin in its nature and end; and the redeeming grace of God in the Atonement. This has been in a community that is sadly in need of the reaffirmation of the basal teachings of the Christian religion.

There have been seventy-five cards signed in which Christ is owned as Savior and Lord. These, however, but feebly indicate the value of these meetings to the church. The whole meeting has been quickened into a new life. Deep-rooted troubles have been removed. The position of the church to the whole community has been strengthened. The atmosphere has been clarified within and without and it really looks as if this old Glens Falls Meeting was about to enter upon a new era of success.

The most felicitous thing about the revival was its sanity. The interest aroused has deepened into conviction, and has never risen to a surface excitement. Those conservative Friends who awaited the meetings with fear and trembling as a dangerous experiment, are now tearfully praising the Great Head of the Church that we have been privileged to have them.

The pastor of the Glens Falls Meeting most heartily commends Mr. Sheldon and Mr. Houghton to Friends. Their methods are adapted to ours and doubtless many of us will be glad to know of them.

ALBERT G. SHEPARD, *Pastor.*
Glens Falls, N. Y.

The various interests concerned are uniting in a call for the observance of February 23 as a day of prayer for colleges.

Serfdom is at an end in Russia, a recent law bringing to an end the remaining slavery in the Caucasus region.

Bible School Lesson

March 2

Subject—God's Covenant with Abram.
Lesson—Genesis XV: 5-18. Read Genesis XV-XVII. Commit XV: 5, 6.
Golden Text—"He is faithful that promised." Heb. X: 23.

The Christian Endeavor

March 2

Topic—The Ideal Christian. III. His Practical Service. Matt. V: 13-16. (Consecration Meeting.)

This is the regular monthly consecration meeting. Has its frequency impaired its sacredness? Perhaps, but not necessarily. Much depends upon the spirit in which the members assemble in the consecration service. There should be the preparation of prayer and real heart communion with the Father prior to the gathering.

There are no idle Christians. The life that is hid with Christ in God is a life of service. It is the law of cause and effect. The burning fire gives light and heat. It can't help it. They are its chief characteristics. The only way to stop the light or the heat, is to put out the fire.

All service is not well timed or wisely directed. Mere action is not service. To be busy is not necessarily to be useful.

The practicality of service may be exemplified in a myriad ways. To live for others, not patronizingly, but because a genuine heart interest impels, is its highest manifestation. The Samaritan ministered to the unfortunate man, not for glory or honor, or for politics, but because he had a sympathetic heart.

The cause of missions at home and abroad, is calling loudly for the highest and best service. The well being of the social order, political and industrial, demands sacrificial service on the part of those who would see a better world here and now. While the brothel, the saloon and the gambling den exist, there can be no idle Christianity.

In the church, the family, the school, in the workshop or on the farm, Christian service will help lighten the load for many a tired, anxious soul, that needs to be led into the way of light and salvation.

We should aim to do the thing which we can best perform, and which in performing, will best glorify God, and help our fellows. Study the task where duty calls, and by consecration seek the guidance and help of the Spirit every step of the way. We must love the Lord with all our hearts, but it is equally important that we love our neighbors as ourselves.

A complete diary of the last ten years of John Wesley's life, written in shorthand, has been discovered.

Current Items of Interest to Friends

The Friends Bible School at Friendsville, Texas, had an average attendance last year of 98, which is 69 per cent. of the enrollment.

A reading circle to consider Friends' history and biography has been carried on at Ackworth, Iowa, for some time, under the leadership of Lida Smith Hollingsworth.

Benjamin Johnson, of Richmond, Indiana, well known to Friends on both sides of the Atlantic, recently received the congratulations of many on his eightieth birthday anniversary.

In a recent issue of the AMERICAN FRIEND, in the correspondence from Saskatchewan, it was stated that 200,000 Americans went to Canada in 1912. The number should have been 20,000.

At Falmouth Quarterly Meeting, Maine, held on February 1, the interests of the AMERICAN FRIEND were presented, and a committee of one from each local meeting was appointed to solicit subscriptions for the paper.

We have received an article from A. Edward Kelsey, written on shipboard, en route to Ramallah, Palestine. The letter was mailed in Algiers, and will appear at an early date in the columns of the AMERICAN FRIEND.

The Christian Endeavor Society at West Branch, Iowa, has a Round Table on Friends' history, conducted by the pastor, Walter Miles. One of the regular meetings once a month is given over to consideration of the subject.

As a result of a recent revival effort in the meeting at Bellefontaine, Ohio, a number of requests have been made for membership. Edgar A. Wollam, of Cleveland, and Merrill Coffin assisted the pastor, O. C. Tomlinson, in the services.

Eli H. Perisho, of Indianola, conducted a series of meetings for Chester Monthly Meeting of Honey Creek Quarter, Iowa, during January. Thirty-eight were converted or reclaimed and thirty applied for membership in the church.

The meeting at Poplar Ridge, Indiana, Carmel Quarter, has just passed through a time of revival, the pastor, Jehu Reagan, being assisted by Arthur Hammond, of Carmel. The meetings resulted in definite blessing, both in strengthening the church, and in the gathering in of souls.

Revival meetings, which began with the week of prayer, closed at Lupton, Michigan, on January 26. About twenty-five received special blessing and the church has been greatly encouraged. A Christian Endeavor Society will be organized.

The Barclay (Kansas) Meeting was favored by having the services of the Gospel team from Friends University, at Wichita, December 29 to January 5. The services were very valuable in aiding Christians to feel their individual responsibility.

The recent Quarterly Meeting at Tonganoxie, Kansas, was a time of blessing. S. Adelbert Wood and Rachel Woodard were both in attendance, and were blessed of the Lord in delivering the Gospel message. Estella Hammond gave an excellent missionary address on the evening preceding.

Next year will mark the 100th anniversary of the establishment of Ohio Yearly Meeting. A committee, of which John Pennington, Damascus, Ohio, is chairman, is arranging for a proper celebration of the event. The committee is anxious to receive any information possible pertaining to the early annals of the Yearly Meeting.

The local meeting at Russiaville, Indiana, under the pastoral care of Austin Osborne, is in a flourishing condition. The Sabbath services are largely attended, and the congregation is looking forward to a successful year. At the missionary service on the morning of February 2, over \$80.00 was pledged, of which the C. E. Society agreed to raise \$65.00.

Announcement was made by President Kelly at the Earlham College chapel on February 12, that the college had been presented with a cane and gavel, made from the wood of rails split by Abraham Lincoln, which were taken to Chicago at the time of the Republican National Convention in 1860. The relics will be added to the museum of the college, and were presented by Hanna W. Fisher, of Tacoma, Washington.

Gurney Binford, who has spent twenty years in Japan, gave an address at Poughkeepsie, N. Y., the evening of February 7, on "Missionary Work in Japan." He said that in 1889 the Christian faith was regarded as a joke in that country, but today it is one of the

elements that is advancing Japan rapidly among the civilized nations of the earth. He said that there is no likelihood of Japan going to war with the United States.

Amistad Monthly Meeting, in eastern New Mexico, was established four years ago by Fowler Quarterly Meeting, Kansas Yearly Meeting. The pastor, Waldo F. Brown, has moved to Billings, Oklahoma, and Henry M. Vore has consented to take his place. The C. E. Society assists in the Sabbath morning services, and there is an interesting Sabbath school. The classes are being organized along the forward movement lines for more effective work.

Nine Partners Quarterly Meeting was held at Poughkeepsie, N. Y., February 7 and 8. At the meeting on ministry and oversight, the subject "The Outwardness of Friends in World of Need" was considered. A conference was held on Sixth-day evening, addressed by Gurney Binford. On Seventh-day, at the meeting for business, John Piper and Martha Bell, ministers from Cornwall Quarter, were present. There was a large attendance at all the sessions.

On February 4 nearly a hundred men gathered at the Friends Church at Carthage, Indiana, in response to an invitation sent out by the pastor, J. Edgar Williams. At 7 p. m. they all sat down to a bounteous supper, prepared by the women of the church. Following this there were a number of speeches by the men on different phases of the church life. It was a most enjoyable occasion, and a means of drawing the men closer together, and will be a stimulus to more earnest work.

A men's social function was recently held in the meeting house at Carmel, Indiana, to which all the men interested directly or indirectly in the Friends meeting at that place, were invited. A good, lively program was carried out, Morton C. Pearson, of Indianapolis, being the speaker. Following the exercises, a two-course dinner was served in the Sabbath School room by the Ladies Aid Society. It was a profitable occasion, and will be of lasting benefit in the work of the congregation.

Haviland Quarterly Meeting was held at Haviland, Kansas, February 7-9. All the Monthly Meetings were represented, and all sessions were well attended. L.

Clarkson Hinshaw, Yearly Meeting superintendent of evangelistic and church extension work, was present, and also Levi Johnson, who recently located at Red Mount as pastor. Their ministry was much appreciated. Sabbath services, both morning and evening were times of special refreshing, at which seven persons were definitely blessed.

W. P. and A. C. Haworth, and N. May Haworth, wife of John P. Haworth, wish to express their appreciation of the many letters of sympathy and love received from their friends in different parts of the country, on the occasion of the death of their son and husband. They wish to assure the writers of the great comfort all these messages have afforded them, and while they would have enjoyed responding personally to each message, in consideration of the shadow that has been upon them, and because of the press of other matters, they have chosen this method of acknowledgment.

Ferrisburg Quarterly Meeting was held at Monkton Ridge, Vermont, February 8 and 9. Richard R. Newby, superintendent of evangelistic and church extension work, was present and rendered excellent service. He addressed the Young People's Auxiliary, an organization recently formed to help in the work of the church. They plan at each meeting, to have both a program of exercises, as well as a social occasion. The messages of Superintendent Newby were helpful and inspiring, and he has endeared himself to the people of the neighborhood. Ferrisburg Quarterly Meeting is on the up-grade, spiritually and financially.

That an interest can be created in a rural meeting was recently proved in the community in which Poplar Ridge Meeting, N. Y., is located. In order to get the men of the district together, a banquet was planned, arranged by the Men's Brotherhood Bible Class. The time appointed was the evening of January 21, when one hundred and two men gathered in the banquet room. After the banquet, addresses were given by three of the local residents, and by O. W. Wood, of Auburn, N. Y., and Richard R. Newby, Yearly Meeting superintendent of evangelistic work. The pastor, John R. Walter, served as toastmaster. R. R. Newby spoke on the "Debt of the Church to the Community." It was a most enjoyable occasion, and will result in increased interest in the work of the local congregation.

Friends of Clintondale, N. Y., held special meetings during the week of prayer, under the leadership of the

pastor, John D. Piper. It was a time of real spiritual refreshment, the presence of the Lord being manifest in reviving power. It is announced that the pastor will remain in Clintondale another year, the meeting having extended a unanimous call to him for that purpose. His ministry since coming there three years ago has been very acceptable and effective. His wife, Susanna Piper, has proved a valuable helper in the meeting by her wise counsel and ready service. Their daughter, Helen, has also rendered valuable service. The meeting is in a prosperous condition, and is steadily increasing in attendance. The Endeavor Society is in a live condition, and interest, especially along missionary lines, is increasing.

The first Sabbath of February witnessed the close of a sixteen-day revival meeting at Pleasant Plain, Iowa, with six at the altar. Lindley A. Wells, of Portland, Oregon, and G. A. Deshler, singer, were in charge. The preaching was clear and strong on the lines of repentance and faith, the baptism of the Holy Spirit, godly living, restitution and faithful service. Cheerful Christian giving, Bible study and prayer were the constructive lines followed. The ministry was supported and emphasized by fervent, earnest prayer, and by the gospel in song. A number made confessions and restitution, and paid up old debts. A splendid work was done among the academy students. Fifty-two were at the altar, twenty of whom came the second time, to consecrate their all to Christ, and received the baptism of the Spirit. A number have made application for membership. Lindley Wells went from Pleasant Plain to Lynnville, Iowa.

The Central Friend

The following is taken from the February *Central Friend*, of Wichita, Kansas, and is self-explanatory:

"Just before our last issue we took up the matter of discontinuing the *Central Friend* and for several reasons felt that at least one more issue should be sent out. After very careful consideration and considerable consultation with interested people, it now seems best to *discontinue this publication*.

"From almost the start of the *Central Friend*, the burden has rested upon a very few, the work becomes increasingly hard and the burdens are growing. Now as a very favorable proposition comes to us and the AMERICAN FRIEND shows every evidence of being just such a paper as we as a church need, we believe it but right that we should discontinue.

"The editors are all glad they have had a chance to serve the Friends through the *Central Friend*. We assure you we are not laying down our job through any other motive than that which will lead us to the greatest service of the Friends Church.

"*Do You Want Your Money Back?* Unless we receive notice from you by the twelfth of February to the contrary, we will send your name to the AMERICAN FRIEND and they will send you an AMERICAN FRIEND for each *Central Friend* due you. You get paper for paper. As the AMERICAN FRIEND is the larger paper, you will get more reading than if the *Central Friend* continued.

"If you desire your money back, we will send you four cents for each month due, deducting two cents for postage. Please write your names, address and the date of expiration of your paper if you want your money back. It is very important to send us the date of expiration as shown by your paper, otherwise we cannot tell how much to send you.

"It is only fair to say that we will not be able to refund money until the Yearly Meeting Treasurer has funds on hands to pay the appropriations due this paper. We will file all requests and send as early as possible.

"Not for this reason, but because we want you to get acquainted with the AMERICAN FRIEND we hope you will not ask for refunds."

The Friends Messenger

The January *Friends Messenger*, published at High Point, N. C., has the following:

"The establishment of the AMERICAN FRIEND, under new management, at Richmond, Indiana, is a very important event in the history of our denomination. It is to be hoped that the new paper will receive hearty support and become a mighty force for the promotion of united and aggressive effort along all lines of Christian work. The editor, S. Edgar Nicholson, is a man of ability, force and achievement, and will give the undertaking the benefit of his wide experience. The establishment of the new paper will not affect the publication of *The Messenger* at present,—changes may be made, however, some time during the year. The editor trusts that the new paper will have a large subscription list in North Carolina.

"The work of Rufus M. Jones, Herman Newman and others is greatly appreciated by a wide circle of readers. They will retire from their duties with the good wishes of a host of friends."

With the Children

Day By Day

Just a little every day,
That's the way,
Children learn to read and write
Bit by bit and mite by mite;
Never any one, I say,
Leaps to knowledge and its power.
Slowly, slowly, hour by hour—
That's the way,
Just a little every day.

—Ella Wheeler Wilcox.

FUN FOR BOYS AND GIRLS

A Lesson in Eggs

BY MELISSA S. FELLOW

Frank and Joe were given the delightful task of gathering the eggs at their homes. One day they met and told each other of the fun they had hunting new nests.

Frank said, "Guess how many dozen eggs I found last week."

Joe replied, "Fifteen dozen."

Frank—"More than that; I'll tell in numbers we've gone over in our Bible School lesson, if you will count it up."

Joe (after getting pencil and tablet) —"All right, begin."

Frank—"Here goes. Multiply the number of great lights God created by the number of the day in which he created the whale, and that result by the number of the day He rested, then add the age of Adam, subtract the age of Methusala, add the age of Lamach, add the number of cubits in the three dimensions of the ark, then divide by the number of stories high the ark was, and add half of the number of people saved in the ark, then divide by the days it rained, multiply by the cubits high the water extended upward, and add the days the waters prevailed, and you will have the number of eggs. How many dozen were there?"

Joe—"I have it. That is fun. Next week you may find out how many I will gather."

What Nettie Learned

Nettie was sitting near a window, and the rays of the sun fell upon her, making her warm and comfortable. Outside the weather was decidedly disagreeable.

As she sat by the window, Nettie wished that she could do something great. She had been reading a paper about a woman by the name of Florence Nightingale, who became famous by her kindness in nursing the sick.

"O, I do wish I could make people happy like Miss Nightingale did," said

Nettie almost aloud. "If I could do something like that, why, I would be the happiest little girl in the world."

She slid from her chair to the floor, and, going to the dining-room, she asked her mother many questions about Miss Nightingale and her great work in caring for the sick. The more she heard of this remarkable woman, the more Nettie wished that she were older, so that she could equal her achievements.

"I wish I could be a Florence Nightingale," said Nettie to her mother.

"You can be a Florence Nightingale, if you will," said the mother, "and you will not need to leave home either. Maybe the world would not know much about the nice things you would do, but every night before you fell asleep, you would feel very happy to know that you had performed many acts of kindness."

This little talk with her mother set Nettie to thinking, and she promised herself that from then on she would try to make those about her happy.

At noon, she helped the maid wash and dry the dishes, and received a kiss in reward for her kindness.

When papa came home from work, she had his slippers ready for him by his armchair and he gave her a hug and kiss for being so thoughtful.

Even sister, who was often very cross when anyone bothered her while she was studying, gave her a kindly tap on the cheek for being so quiet.

Then she rocked the cradle until baby went to sleep, and before she herself went to sleep that night, both her mamma and papa had pressed many warm kisses on her lips.

As Nettie knelt in prayer beside her bed that night, her heart sang a glad little song, for she had been a Florence Nightingale in her own little world.—*Exchange.*

Helping One Another

The basket of blocks was on the ground, and three rather cross little faces looked down at it.

"It's too heavy for me," said Jimmy.

"Well, you're big as I am, 'cause we're twins," said Nellie.

"I won't carry it," said the little cousin with a pout.

Mamma looked from her open window, and saw the trouble.

"One day I saw a picture of three little birds," she said. "They wanted a long stick carried somewhere, but it

was too large for one of them to carry. What do you think they did?"

"We don't know," said the twins.

"They all took hold of it together," said mamma, "and then they could fly with it."

The children laughed and looked at each other; then they all took hold of the basket together, and found it was very easy to carry.

"The way to do all hard things in this world," said mamma, "is for every one to help a little. No one can do them all, but every one can help."—*Christian Leader.*

How to Be Happy

A little girl was asked why she and her little sister always seemed to be so happy together. "I s'pose it's because Addie lets me, and I let Addie."—*Olive Plants.*

AS TO FLAVOUR

Found Her Favorite Again

A bright young lady tells how she came to be acutely sensitive as to the taste of coffee:

"My health had been very poor for several years," she says. "I loved coffee and drank it for breakfast, but only learned by accident, as it were, that it was the cause of the constant, dreadful headaches from which I suffered every day, and of the nervousness that drove sleep from my pillow and so deranged my stomach that everything I ate gave me acute pain. (Tea is just as injurious, because it contains *caffeine*, the same drug found in coffee.)

"My condition finally got so serious that I was advised by my doctor to go to a hospital. There they gave me what I supposed was coffee, and I thought it was the best I ever drank, but I have since learned it was Postum. I gained rapidly and came home in four weeks.

"Somehow the coffee we used at home didn't taste right when I got back. I tried various kinds, but none tasted as good as that I drank in the hospital, and all brought back the dreadful headaches and the 'sick-all-over' feeling.

"One day I got a package of Postum, and the first taste of it I took, I said 'that's the good coffee we had in the hospital!' I have drunk it ever since, and eat Grape-Nuts for my breakfast. I have no more headaches, and feel better than I have for years." Name given upon request. Read the famous little book, "The Road to Wellville," in pkgs. "There's a reason."

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A 5-cup trial tin mailed for grocer's name and 2-cent stamp for postage. Postum Cereal Co., Ltd., Battle Creek, Mich.

Married.

BEAM-LACKEY—At Wichita, Kansas, January 2, Homer Beam to Millie Lackey, both of Wellington, Kansas.

Died.

BROWNELL—Phebe E. Brownell died at her home in Hartland, N. Y., January 29, in the 76th year of her age. She was a life-long member of Hartland meeting, and a noble example of the value of birthright membership. She was a valued elder for many years, had served acceptably as overseer, and for a long period was clerk of her Monthly Meeting. Mainly through her influence and that of her mother the meeting house at Hartland was repaired and a pastor stationed there 22 years ago. She was prominent in the work of the Quarterly Meeting and recently had contributed \$1,000.00 toward the building of the meeting house at Gasport. Funeral services were conducted by George Hull, speaking from 2 Tim. 4: 7.

CAREY—Eliza A. Carey, wife of Calvin Carey, died at her home in Carmel, Indiana, February 10, aged 69 years 1 month and 16 days. She was a life-long member of Friends, and served as overseer for a number of years. For several years she and her husband conducted the Orphans' Home at Westfield, Indiana, and when the Home was moved to Hadley they went and continued in charge. She leaves a husband and six children. Funeral services were conducted by Morton C. Pearson, of Indianapolis.

CARTER—Asa Carter, son of John and Hannah Carter, died at Sylvia, Kansas, February 5, 1913, aged 82 years. He died trusting in the merits of Jesus' blood.

CARTER—William Carter died of tuberculosis, at his home at Russiaville, Indiana, February 3, aged 52 years. He was a life-long member of the Friends Church at Lynn, and was held in high esteem. He is survived by his wife, three daughters and several brothers and sisters.

FLEMING—Sarah C. Fleming, daughter of Simon and Ruth Martin, was born in Yadkin County, N. C., October 3, 1824, and died at Fowler, Kansas, January 17, 1913, aged 88 years 3 months and 14 days. She was converted early in life and joined Friends from conviction. In 1865 she was married to Samson Fleming, who died in 1878. She was greatly interested in education, and rendered assistance to Fowler Academy. She leaves a daughter and family, a sister, step-children, and step-grandchildren.

JACOBSON—Andrew Jacobson was born in Stavanger, Norway, January 29, 1842, and died at Keokuk, Iowa, January 30, 1913, after a lingering illness, aged 71 years and 1 day. He had been a member of Friends Church since 1870, and was well known in Iowa Yearly Meeting. Eight children, one brother and two sisters survive him.

JOHNSON—Elijah Johnson, son of Exum and Alice Johnson, was born in Logan County, Ohio, January 25, 1826, and died at his home near Hesper, Iowa, February 7, 1913. For a long time he was an elder. Though an invalid for the last several years, he bore faithful testimony to the all sufficiency of saving grace. He is survived by his wife, Louisa T., to whom he was married in 1854.

PEARSON—Mary R. Pearson, wife of John Pearson, and daughter of Caleb and Phebe Ray Miller, was born in Montgomery County, Ohio, April 20, 1821, and died at her home at Springdale, Iowa, February 4, 1913, aged 91 years 9 months and 14 days. She was a birthright member of Friends, and was a faithful elder for many years. For fourteen years she could not walk except by the aid of crutches, and for the past few years was confined to her chair, yet through it all her cheerfulness drew to her many friends. She leaves a husband and one son. Funeral

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William S. Yarnall



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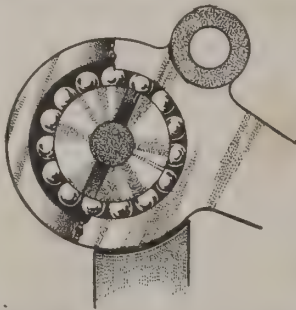
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The American Friend

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SECOND MONTH 27, 1913.

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A HIGH IDEAL

I WILL this day try to live a simple and serene life, repelling promptly every thought of discontent, anxiety, discouragement, impurity and self-seeking; cultivating cheerfulness, magnanimity, charity and the habit of holy silence; exercising economy in expenditure, carefulness in conversation, diligence in appointed service, fidelity to every trust and child-like trust in God.

—John H. Vincent.

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CURRENT COMMENT

Japan is said to be in a transition state, so far as her religious faith is concerned. Having lost confidence in the old religion, the people are slow to adopt a new one. The issue is not between Christianity and idolatry, but between Christianity and Agnosticism. The responsibility of the Christian Church is tremendous, for there is grave danger of Japan becoming a land without a religion.

* * *

The Sherman anti-trust law is proving effective after all. Witness the conviction of high officials of the National Cash Register Company, and their sentences to imprisonment by a Federal judge a few days ago. We know nothing of the testimony in this particular case, but the statute under which proceedings were had, seems, after long and devious wanderings, to be coming into its own. A few more penalties of this sort will have a rare effect in compelling the observance of law upon the part of all corporations, whose operations are in any manner questionable.

* * *

There will be general rejoicing that the deplorable civil war, which has rent the capital of Mexico, is apparently at an end. It is to be hoped that the forced abdication of Madero will be followed by substantial and permanent peace and order throughout the Republic. There appears to be a question whether or not all the rebel chieftains will follow the lead of Diaz, and accept the presidency of Huerta, who has temporarily succeeded to power. Mexico evidently needs a stronger and more vital religious spirit as the ruling motive of her national life. Nothing less will insure permanency and good order in a democratic government.

* * *

With the death of Joaquin Miller, poet and pioneer, there passes away one of the unique characters in American history and literature. Born in Indiana, he later heard the call of the West, and migrated to the Rockies as one of the most vigorous pioneers of his day. There is a ruggedness about his musings that is in keeping with his romantic life and the land where his activities were mostly spent. There is both beauty and power in his writings, and despite blemishes which appear now and then, he is entitled to rank among the poets of this day. Known as the poet of the Sierras, it is natural that among his best works are, "Songs of the Sierras," "Songs of the Sun-lands," and "Songs of the Desert."

Board on Legislation and Temperance

The International Sunday School Association, through its temperance department, has issued a definite outline of its position on the temperance question, which in part is as follows:

1. Temperance Education—Educate every Sunday School member for
 - a. Total abstinence.
 - b. The destruction of the liquor traffic.
2. Regular time for temperance teaching.
- a. Observe all the quarterly temperance Sundays; let the World's Temperance Sunday, the second Sunday in November be emphasized as Christian Citizenship day.
3. Organization—A Temperance department in every Sunday School, conducted by temperance superintendents.
4. Pledge signing—Enroll every Sunday School member of proper age as a pledge signer.

In its report to the Federal Council of Churches at Chicago in December, the Temperance Committee said:

"It is a legitimate work of the Christian Church to disseminate information, to educate the young and to enlist its members in behalf of total abstinence for the individual and no saloons for the state."

This entire program is in harmony with the purposes and aims of the Board on Legislation and Temperance of the Five Years Meeting. The Sabbath School has not been made use of enough in the temperance movement. No other institution in the land is so popular. Charged in large part with the moral and religious teaching and training of the children, the opportunity is golden to teach correct temperance principles that will enable the coming generation to solve the liquor problem.

In every one of our Friends Bible Schools there should be a live, up-to-date temperance committee, that will rescue the temperance question and give it a place of first importance in the consideration of all our schools.

Pledge signing is considered out of date in many of our schools, and yet no one who has studied the question can doubt the great value of this method of enlisting the children upon the right side of the question. If every child that comes into the Bible school were pledged to total abstinence and opposition to the liquor traffic, the Friends Church of the next generation would be a veritable tower of strength in the warfare upon this evil.

S. E. NICHOLSON, *Chairman.*

BIBLE SCHOOL LESSON

March 9

Subject—The Destruction of Sodom.
Lesson Text—Gen. XIX: 12-17, 23-29.
Read Gen. XVIII: 21. Commit verses 15, 16.

Golden Text—"Come ye out from among them, and be ye separate, saith the Lord, and touch no unclean thing."
2 Cor. VI: 17.

CHRISTIAN ENDEAVOR

March 9

Topic—Obeying Conscience. I John III: 18-24. (A leaderless meeting.)

The concluding words of the lesson furnish the keynote to the topic. "And hereby we know that he abideth in us, by the Spirit which he hath given us." This is the ultimate test for every Christian. When the Spirit of God bears witness with our spirit, then we have knowledge that cannot be controverted.

An acute conscience is a blessing for which to be devoutly thankful. It will keep a sincere young man or woman from dangers that would be disastrous. It will turn youth away from temptations, when its dictates are obeyed.

Conscience is subject to training and education, but no matter how persistently it may be disobeyed, it probably never quite loses its effectiveness. No man, however hardened, loses altogether his consciousness of right and wrong. If that point ever be reached, the law accounts such an one an irresponsible being, and his sanity is questioned.

It is important that conscience be obeyed, and cultivated with the aid of the Holy Spirit, to a fine sense of distinguishing right from wrong. Sometimes it is difficult to distinguish between conscience and individual judgment and desire. At such times, the need of the light which comes by association with the Spirit of God is made more manifest.

There is a national conscience, a political conscience, a social conscience, a business conscience, an industrial conscience, a community conscience, a church conscience, a family conscience as well as an individual conscience. How important that in each instance, the conscience be not seared, and being clear, that it be obeyed.

Daniel Webster said: "A conscience void of offence, before God and man, is an inheritance for eternity." He is doubly blessed, who, having faced temptation, still has a conscience clear that points no accusing finger at any thought or word or deed.

The great Assouan dam in Egypt, which has been raised twenty-six feet since 1907, at a cost of \$7,500,000, was formally opened December 24th.

THE AMERICAN FRIEND

DEVOTED TO THE INTERESTS OF QUAKERISM IN AMERICA.

S. EDGAR NICHOLSON, Editor and Manager.

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The Perfection of Daily Living

"Mark the perfect man."

God's emphasis is always upon perfection. He marks it as the guide-post for human life. It stands as the goal of human endeavor. It is the vision of possibilities not yet attained, which beckons us on to larger enjoyments and blessings.

God's standards are the acme of moral responsibility. His ideals for human conduct are neither chimerical, nor are they impossible of attainment. He makes no requirement beyond the ability to perform. "My grace is sufficient for thee."

We are not now concerned about the theological definitions of Christian perfection. We are thinking rather of the holy life which is the positive effect of a continuous faith and a perfect obedience, to which all men are called. All men may not accept the manner of reasoning or the conclusions of the doctrinaire, but no one can escape the obligations of a life conse-

crated to the service of Jehovah, the essence of which is "to love mercy, and to walk humbly with thy God."

Upon two commandments hang all the requirements of the children of God: "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind," and "Thou shalt love thy neighbor as thyself." This is the summary of Christian discipleship. It is perfection incarnated. It indicates the height of human attainment. It embodies the fulness of Divine fellowship. It marks that ideal of perfection which was in the heart of the Psalmist.

The perfect man is one whose living accords with his testimony; whose relationship to God is one of faithful obedience and constant devotion, and to men of unselfish ministry and brotherly sympathy. No wonder David set him upon a pedestal as the example for all the ages. "Mark the perfect man, and behold the upright; for the end of that man is peace."

Gleaning Up the Dark Places with the Gospel

In an Indiana city there is a district, popularly known by a slang name, that ill describes the wretchedness of the hovels that serve as homes for a hundred or more equally wretched human beings. It is not more than ten minutes' journey from the homes of affluence and culture, and a population ministered to by a score or more of churches.

To describe it would be to portray the heartaches and endless misery and the deepest sufferings of men and women, whom Christ came to save. Poverty is the least of the ills which have befallen this territory. Sin, dark and terrible, manifested in its last and most deplorable phases, stalks in at every door, sweeping all into a vortex of moral death, with hardly a chance to behold even a ray of hope. It is humanity rotten with disease and vice and crime, a festering and running sore upon a civilized community.

This stricken district does its full share and more in government building, municipal, state and national. At a recent election it cast more votes than there are male inhabitants, and demonstrated its readiness and

ability to foist upon the balance of the city a reign of law suited to its own ideals.

The popular estimate is that this is a political problem. But is it? Not wholly by any means. In the first analysis this motley and unfortunate population is a mass of integral parts, each with an immortal soul, that was included in the wide reach of the scheme of human redemption. In the last analysis, a political system that will create and perpetuate such inhuman conditions, is not only wrong economically, but morally, and needs the regenerating touch of the gospel of Jesus Christ.

Viewed from any angle, the misery and suffering and degradation and heartache and vice and crime and sin of the world is primarily and always the church's problem. This particular district is by no means an isolated case. The same problem in varying degree confronts almost every city in our land and in all lands.

The organization of the church is founded upon the theory that the fellowship of believers is mutually help-

ful, and that collectively in a corporate capacity the membership should minister to the needs of others. The gospel of a Divine Saviour reaches to the farthest needs of a sinful world, else it does not save to the uttermost. But there is no lack of potency in Christ's gospel. The lack, if lack there be, is in its application by the instrumentalities that have been created for this very purpose.

Too long have the problems that affect humanity at the point of their greatest necessities, been relegated to other supervision than that of the Christian church. Christ's mission was to seek and to save that which is lost, and this sets no boundary that will exclude any suffering, sin-scarred son or daughter of Adam. At a time when the Church is beginning to awaken to a consciousness of its obligations, it should not stop short of recognizing that its ministry is for *all* men, applied no less to the saving of individuals than to the creation of conditions, in which the Gospel will have at least a fair chance to reach the hearts of needy men and women.

Friends are not a numerous body, and may feel that they can do little in the aggregate to clean up the plague spots which sin has set at our very doors, but if in every community where Friends reside, they will set themselves to the task not only of living the Gospel, but seeking to make practical application of it to their neighborhood necessities, a revival spirit will come upon our church such as has not been witnessed since the days of our founder. O, that men would see that it is a part of discipleship to build up the waste places of human life. "For this purpose was the Son of God manifested, that He might destroy the works of the devil."

Christianity applied, properly and with well directed attention, will prove to be the remedy for such stricken districts as that to which we have referred. There is a standard of right, the moral rule of Jehovah, by which every human problem should be measured and solved, and the church of Christ, spirit-led and Divinely guided, holds the key to its discovery.

The Webb Bill

The Webb inter-state liquor shipment measure, recently passed by a large majority in both houses of Congress, is at this writing still in the hands of the President. It is inconceivable almost that he will veto it. The strongest pressure is being brought to bear upon him by both friends and foes, which reveals the public interest in the question.

In all justice the bill should become a law, although we regret that the Kenyon bill did not have the right of way.

In brief, the Webb bill prohibits the shipment of all intoxicants from one state into another, intended to be held or used in violation of the law of the state to

which shipment is made. The Kenyon bill contained this identical provision, but in addition, by the terms of section two, *all* intoxicants were subjected to state control as soon as they entered the state and before delivery to the consignee. The difference between the two is a long story, involving twenty years of campaigning, wherein the question of constitutionality has played an important part.

Prior to 1888, it had been the recognized policy of the Supreme Court to regard all inter-state shipments of liquor as subject to state control immediately upon entrance therein, in the absence of any congressional action to the contrary. Between 1888 and 1890, our highest judicial tribunal reversed its policy of half a century, and in the famous "Original Package" decision, decided that in the absence of any congressional action, all inter-state shipments were under Federal control up until the time the package shipment was broken, and the commodity thereby became mingled with the domestic commerce of the state.

This led to the enactment of the Wilson law of 1890, in which Congress evidently intended to relinquish Federal control at the state line, but the Supreme Court construed the wording of the act to mean that Federal control remained until delivery had been made to the consignee. Under this construction, it has been easy for the violators of law to be supplied with liquors, and in addition, an inter-state traffic has continued to supply local trade through the medium of the express companies.

The Webb bill marks the close of a twenty year campaign to secure some relief for the prohibitory territory of the several states. Its effectiveness will depend upon law-enforcement legislation which may now be enacted in the different commonwealths. Probably Oklahoma is the only state which can take advantage of the provisions of the Webb measure without additional enactment. It is thought by the sponsors of the bill that a search and seizure law, making the charge of unlawful intent as applied to an inter-state shipment, *prima facie* evidence of such unlawful intent, will subject the shipment to examination and trial by a state court, and thus insure the state jurisdiction that has been so much coveted. If it becomes a law, its operations will be watched eagerly by both friend and foe, and in all probability its constitutionality will have to be defended, which in our judgment will be easy of accomplishment.

The bill does not even attempt to prohibit all shipments into dry territory, as many persons have been led to believe, its prohibition being limited to the showing of facts as stated above.

No amount of man-made machinery in church work, no matter how valuable, can ever take the place of humble, faithful obedience to the call of the Spirit.

Home Missions Among Friends

BY HERBERT J. MOTT

II.

(CONCLUDED)

We have seen that real Home Mission service is winning souls to Christ in the home land, in new towns, newer territory and newer parts of our cities; leading souls to the light, establishing them in truth and organizing them into societies. Are the Friends called and adapted to this service?

During our early history Friends were almost wholly engaged in just this kind of ministry. George Fox was the ideal home missionary, perhaps the greatest in all history. He devoted his life to this service, going from place to place where there were no "birthright" Friends, no membership, and building up societies. He believed that the Quaker message was adapted to all men, and wherever he went multitudes were convinced and entered into the Light with great joy. The Religious Society of Friends was raised up of the Lord to do "exploits" in the home mission field. Indeed this is our mission.

For one hundred years Friends were true to their calling, and how marvelously their labors were blessed! Had we continued loyal to our mission the Friends would ere this, have become the largest protestant church. We were intrusted with a great mission and it is not yet too late to fulfil it. The twentieth century offers to Friends far greater opportunity than the seventeenth. The eastern skies begin to glow with morning light. Slowly, but surely, the re-awakening is coming. Our real mission is but begun. At the late Five Years Meeting this conviction found expression as never before in the memory of those now living. In Volume 1 and No. 1 of the new AMERICAN FRIEND, the Chairman of the Evangelistic and Church Extension Board gave the first clarion call to Friends to re-enter upon our great mission. From a multitude of those who have caught the vision, the response is coming, "We will go up at once and possess the land, for we are well able."

What are our qualifications and resources? First, the mission is of Heaven. All of the treasure in the realms of the material and the spiritual are at the command of our God. He who is calling us is well able to provide for His own. Then we have a message that never grows old. Its glory is in this, that it just fits human needs. It is the truth. With others, we will teach the A B C's of the Gospel. But we must never

forget that we have been supremely honored in being called to be the Priscillas and Aquilas of these later centuries. Our distinctive message is teaching the "Way of the Lord more perfectly." Our command is to give to awakening Christendom a university course in the deepest truths of the Spirit; to reveal the very substance of Spirit-life, purity and power. We have a great mission indeed. They who go forth under the anointing of Heaven with such a message are irresistible.

Then think of our schools. The splendid educational work of the Friends is not an accident. These academies and colleges were inspired of Heaven and dedicated to the spread of truth. These consecrated institutions were built upon the sacrifice and the very lives of our best manhood and womanhood, and in the providence of the Almighty, portend momentous events.

Then there are our young people, cultured in the stillness with God, quiet, unassuming, intelligent, consecrated, spiritual; they constitute an invincible force for righteousness. We believe that the Church will open the door, prepare the way and utilize this mighty force in making America really Christian. When this shall be, the influence, the uplifting and the glory of Quakerism will discount the brightest era of its past. This generation is being re-awakened, and is receiving a new vision of the mission and message of Quakerism.

It is urged that we are limited for money; that there is a shortage of available ministers for the work that we now have. The sufficient answer is that the real shortage is not men or money, but vision. There is an abundance of consecrated manhood, womanhood and money in the church, and it will be abundantly available when the vision cometh. The real present-hour need is a forward movement that will appeal to our young people as something worth while, to live and if need be die for. Friends will supply money gladly and in abundance to any movement that makes the right appeal. The real great need is something to call out, inspire and utilize our wealth of latent resource. The blood of martyrs flows in our veins. The call to a soft life appeals only to soft people. A rapidly growing, forceful church that is doing things; that is moulding life, morally, civilly, socially and spiritually, never appealed in vain. America must be saved. All things are possible with God. "All things are possible to him that believeth."

Scott City, Kansas.

Sunday Schools in England

BY ED. HAROLD MARSH.

The Growth of a New Idea amongst English Friends.

The Friends First-day School Association of London Yearly Meeting dates back a good many years, and during the greater part of this period, it confined its

attention to schools for adult men and women, commonly known as Adult Schools, and did not concern itself with work amongst children. When the Adult School movement spread far beyond the limits of the

Society of Friends, an undenominational National Council was called into existence. This organization is officered and controlled by Friends, but is quite independent and undenominational. In course of time the National Council and the Friends First-day School Association found that they were covering pretty much the same ground, so to avoid overlapping and confusion, the Association handed over its work to the National Council. At that time Friends felt the need of a far more active and sympathetic interest in religious work amongst children, so a complete change came over the work of the First-day School Association, and from that time it has devoted itself entirely to children's work.

About 1906-8, Friends in Great Britain were carrying on a great number of Sunday schools all over the country, but the work was unco-ordinated and lacked system. There was an evident and urgent need for organization, and so this work was naturally entrusted to the Friends First-day School Association.

The association found itself in the unique position of being a free agent, inheriting neither tradition nor policy, so it was in a position to look around and study impartially all the Sunday school methods which were being tried, and adopt the best. It adopted the latest and best method, which is based on a careful study of child psychology, which involves grading the children into classes according to age and capability, and the providing of Bible Lessons different from each other and appropriate to each grade. Many of the roots of this system are in America, and it was introduced into England by a Canadian, G. Hamilton Archibald, who is now in charge of the training institution for Sunday-school workers known as West Hill, at

Bournville, of cocoa fame, near Birmingham.

In advocating this graded system the association found itself embarking on pioneer work; there was no literature nor lesson courses and helps suitable for them. So the association proceeded to prepare and issue both. The first important move was the publication of a monthly magazine, *Teachers and Taught*, giving carefully prepared notes for teachers on the Bible Lessons. The magazine was popular, and has had a rapidly increasing circulation which now extends far beyond the limits of the Friends' denomination, both at home and in the foreign mission field. A sample copy will be sent for four cents, on application to the Secretary, Friends First-day School Association, 15 Devonshire Street, E. C., London, England. Annual subscription, fifty cents. American stamps may be sent for small amounts.

Teachers and Taught is the most prominent but by no means the only publication of the association. There is also a full range of very modern literature bearing on religious education of children and Sunday-school work in particular. During the last few weeks the first five of a series of *Teachers and Taught* text books have appeared. These are uniform in style, and cost, post free in America, thirty cents each, bound in limp cloth, and forty-five cents in cloth boards. In addition, the association publishes, suitably mounted, sets of copyright colored pictures, many of them by well known artists, illustrative of Bible scenes, for use with the lessons and also little models, specially made for the association, of houses, sheepfolds, tombs, etc. A full prospectus of the association's publications, etc., will be sent on application to the Secretary.

Dorking, England.

Conference of Foreign Mission Boards

BY CHARLES E. TEBBETTS

Among other matters brought out in the report of the Home Base Committee of the Conference of Foreign Mission Boards were the following:

NON-CHRISTIAN RELIGIONS IN THE UNITED STATES AND CANADA.

"This as a general subject has been very fully discussed recently in a Mission Study text-book by Miss Vermilye, which was published by Fleming H. Revell Company under the direction of the Home Missions Council and entitled, 'Conservation of National Ideals.' The material is contained in chapter five, under the heading, 'Non-Christian Faiths in America.' In the 'Annals of the American Academy of Political and Social Science' for September, 1909, the entire volume is devoted to Chinese and Japanese in America. The Committee has conducted correspondence with a number of prominent leaders, among them Mr. Shriver, of the Presbyterian Board of Home Missions. He reported that their work among non-Christian peoples was largely with the Jewish race, and that they were employing a young man who was giving much atten-

tion to the subject of Jewish missions in several large cities in the United States and Canada. Other boards are conducting similar missions for Jews, for Orientals, and for peoples from the Levant.

"Miss Vermilye's definition of the term 'Non-Christian Religions' is: 'Those forms of religious faiths which do not acknowledge Jesus Christ as supreme leader, authoritative teacher and redeemer from sin.' She divides the non-Christian faiths into three classes: Un-Christian, Anti-Christian, Non-Christian.

"Under 'Un-Christian' is included the large proportion of the population that acknowledge no religious affiliation; also the orthodox Hebrews who do not acknowledge Christ as Lord or teacher; the Mormon hierarchy who follow practices contrary to the moral sense of the Christian Church; Christian Science which in its philosophy is Hinduistic, denying the reality of sin, and places Mary Baker Eddy above the Christ; and Spiritualism which embraces a number of cults.

"Under 'Anti-Christian' are included some forms of socialism represented by organizations which exact from their members oaths of antagonism to all relig-

ious bodies and abstinence from all religious practices. These are they who follow the teachings of such leaders as Voltaire, Strauss, Renan, Ingersoll.

"Under 'Non-Christian' are included Buddhism, which finds its modern exponent in Theosophy, and is gaining some ground; and Mohammedanism, which is reaching out after converts in this country through Bahaism, its leading exponent having spoken recently in many of the large cities of the country. It is significant that Mohammedanism reports twenty-four organizations with 1,280 adherents taught by trained leaders. There is also a revival of Parseeism with headquarters in Chicago. The old worship of Isis long neglected in Egypt, is finding a home in America. In Los Angeles, California, there dwells Baba Bharati, an Eastern holy man who teaches the Vedantic philosophy and has established the worship of Krisna. This faith is also propagated at the summer school at Green Acre, Maine.

"At a meeting of the Federal Council held in Chicago in December, 1912, the report of the Home Mission Committee contained the following:

"'One of the most startling facts, confirmed by investigation, is that Buddhism in Seattle, San Francisco, and Los Angeles, is aggressively propagating itself from these centers. Buddhist temples have been erected in which cultured priests administer the rites and ceremonies of their religion, and through a series of lectures are reaching large numbers of Americans, especially women. Christianity is thus being put on the defensive, and is grappling in the struggle with religions and cults of the Orient. Recently thousands of Hindus have come to the United States. Next to nothing is being done for them by our churches.'"

"These facts are given to indicate the problems which are presented by the presence of the devotees of these foreign religions. Although it is not easy to secure accurate statistics on this subject there is undoubtedly a tendency everywhere manifest to turn from Christianity to these alien or anti-Christian faiths. Forty-eight new sects were added to the already large number in the United States from 1900-1910. On the other hand, the last census shows three-fifths of our population without church membership.

"We should not overlook the large number of Indians in the United States and Canada who could properly be classed as non-Christian. Their number in the United States, exclusive of Alaska, is 300,545. They are no longer a decadent or vanishing race, but have been increasing in the last generation. The total number of Protestant Christian adherents is estimated at 70,000, and of Roman Catholic at 106,000, but some of these are referred to as baptized pagans. In Canada the total number is 111,000. There has also been a great influx of Mexicans who, while having a form of Christianity, are in many respects quite as non-Christian as the Chinese and Japanese. This whole sad problem can be summed up in a single sentence,—that in the United States we have now what some one has called a 'vast social laboratory,' where experiments in religious, social, economic and race relationships are

being tried, and whose result no man is wise enough to foresee. The duty of the Church in relation to these peoples is very plain: First, there should be efficient co-operation on the part of all the Boards interested. About a year ago there was organized the 'American Workers for Orientals on the Pacific Coast.' This practically embraces all the denominations engaged in work among Orientals. Second, support should be given the effort that has been recently made to induce the Japanese to become independent and self-supporting."

The following resolutions were adopted in a recent meeting of the American Workers for Orientals:

"In the case of the Japanese we urge: (1) Hearty co-operation of the Dendo Dan (Interdenominational Missionary Society) in strengthening the work already organized. (2) We recommend denominational subsidies to the Dendo Dan in extending the work among the scattered people in camps, etc., without decreasing the present appropriations by the Boards for work already established. (3) That the converts resulting from such special effort be urged to unite with the churches of their choice."

(TO BE CONTINUED)

THE BOARD OF EDUCATION

The Carnegie Foundation for the Advancement of Teaching has eliminated from its privileges all colleges under denominational control. It provides liberal pensions for professors in approved colleges and universities under state and private control. This, of course, puts the denominational colleges under a distinct disadvantage. Members of the faculties, present and prospective, of such institutions very naturally put the question, "What does the future have in store for me if I remain in a denominational school?" And the question is not an easy one to answer.

None of the colleges under the jurisdiction of the Five Years Meeting has been able to provide a pension system of its own, and what is even more pathetic, none is able to pay salaries such that a pension system is not needed. Strong members of these faculties are constantly being invited to join the faculties of the more favored institutions. One of the hopes that the Board of Education has had is that a Friends' pension system may be devised. The Board of Trustees, appointed some years ago by the Board of Education, of which Asa S. Wing, of the Provident Life & Trust Company, is Chairman, stands ready to hold funds which may be intrusted to them for this purpose. Not a very large sum would be needed to get this system established, as the number of eligible professors at any one time is not great. It is hoped that some one before long, will encourage the Board and promote the cause by making the first donation for a pension fund.

Since the Board of Education has been established, two courses of lectures have been given at several of the educational centers throughout the country. These

courses were delivered by President Isaac Sharpless and Dr. Rufus M. Jones, of Haverford College. The question has been raised as to whether it is not about time for another such course of lectures. It is thought by some that it would be a more practical thing and probably more immediately fruitful to send out a qualified inspector who might also deliver addresses as occasion offered. There is no doubt whatever but that any school will be benefited by the visit of a capable inspector. Such a person with proper insight and courage can make suggestions for improvement which can be carried out at once, as well as assist in formulating plans and fostering ideals.

In many states the public school system provides for such supervision by a non-resident official. Sometimes the high schools are inspected by a representative of the state university, and sometimes by members or agents of the State Board of Education. In some states the State Board of Education inspects universities, colleges and normal schools also. These inspections cover the entire range of school administration. The physical condition of the buildings and grounds with reference to comfort, sanitation, and economy of management, the laboratory, library and other material equipment, the course of study, the schedule of recitations, the qualifications of instructors and the methods of instruction are all taken into consideration. The Executive Committee of the Board of Education would be pleased to hear from college presidents and school principals on this point, as to whether or not such an inspection would be desirable. Of course, in our case the function of the inspector would be suggestive and advisory only; the inspector would carry no legal authority. The expenses would probably be met by the Board of Education.

On the 11th and 12th of next month there is to be a conference of the Council of Church Boards of Education at the Colonial Hotel, Cleveland, Ohio. The general theme is, "Efficiency in Christian Education." Sub-topics which will be discussed are "Beneficiary Aid," "An Interdenominational Educational Campaign," "Week-day Religious Instruction and the Public Schools," "Economy in Higher Education," and "Comity and Co-operation." The Friends Board of Education will be represented in this Conference by the Chairman.

ROBERT L. KELLY, *Chairman*.

Earlham, Indiana.

Peace Association of Friends in America

The work of the committee on Peace for the past month has been chiefly that which is involved in the publication work which is being carried on. One phase of that work is the preparation of the matter which is now appearing regularly in the AMERICAN FRIEND under the title "The Peace Movement Among Friends." Another phase includes especially the publication of the *Messenger of Peace*; and since some readers of the AMERICAN FRIEND are also subscribers

to the *Messenger of Peace*, a few words of explanation seem to be due with respect particularly to the policy which has been adopted of using in the *Messenger of Peace* matter which has been prepared under the direction of the Peace Committee, and published first in the AMERICAN FRIEND. Briefly stated, the considerations which led to the adoption of the present plan of publication are these:

1. The situation in the United States and Canada with respect to the peace reform seems to be critical, demanding, therefore, greater activity on the part of Friends in two important ways, namely: First, in informing ourselves more fully in regard to the various phases of the movements designed to aid in establishing world peace; and second, in using all possible means to induce those within our sphere of influence, but outside of our own membership, to identify themselves actively with some phase of peace work.

2. For the accomplishment of the first object the new AMERICAN FRIEND seemed to be the only logical and suitable means.

3. For the accomplishment of the second, the publication of a periodical such as the *Messenger of Peace* seemed desirable. For financial reasons, however, this seemed at first impossible, and in the earlier deliberations of the committee the opinion prevailed that the publication of the *Messenger of Peace* should be discontinued.

4. When the mailing list of the *Messenger of Peace* was examined, however, it was found that by far the larger proportion of its paid subscribers were not members among Friends, and the plan was therefore conceived which has been referred to above, of reprinting in the *Messenger of Peace* matter which appears in the AMERICAN FRIEND. This required a change of form of the *Messenger of Peace*, and it is therefore, being issued now as a sixteen-page paper, size of page, five by eight inches, instead of a larger sized eight-page paper, as it has been heretofore.

Some new matter is of course, to be published each month in the *Messenger of Peace*, and it is hoped that Friends generally may be sufficiently aroused to the importance of the work of the peace reform, to be glad to subscribe for the *Messenger of Peace*, as well as the AMERICAN FRIEND, thus having at least one copy of a live peace periodical to hand on to some one who is reading no peace literature.

On behalf of the Peace Association of Friends in America,

ALLEN D. HOLE, *President*.

Richmond, Indiana, February 20, 1913.

Are you a disciple of the Lord Jesus? If so, he says to you, "I am with you always." That overflows all the regrets of the past and all the possibilities of the future, and most certainly includes the present. Therefore, at this very moment, as surely as our eyes rest on this page, so surely is the Lord Jesus with you. "I am" is neither "I was," nor "I will be." It is always abreast of our lives, always encompassing us with salvation. It is a splendid, perpetual "now."—*Frances Ridley Havergal*.

The Peace Movement Among Friends

[This Department is designed to afford an opportunity for a presentation of important phases of the Peace question, and will welcome correspondence which gives information in regard to the progress of the Peace movement anywhere among Friends, or which reflects clearly the views of any of our readers, younger or older, on this important subject. Such correspondence should be addressed to *Allen D. Hole, 615 National Road, West, Richmond, Indiana.*]

International Arbitration or International Justice?

The Difference.

Arbitration is often thought of as a means by which conflicting claims may be impartially considered, and by which at last a decision may be reached which shall render justice to all concerned. That such has not always been the case is generally recognized, and the hesitation shown by many men to any further extension of the principle of arbitration in international affairs is doubtless in part due to this fact. Arbitration has been proven to be an effective means for preventing war. Arbitration also secures decisions which in the main establish justice in much larger measure than wars can secure. Yet, from a variety of causes, a body of arbitrators, whether called by the name of court, commission, or board, often admits principles and practices which are more nearly akin to expediency than to justice. In other words, the awards of arbitrators are sometimes, strictly speaking, compromises; not judicial findings based on the real merits of the issues involved.

An Illustration.

Senator Lodge in a recent number of *The Outlook*, has given a specific instance of this kind of arbitration in the case of the commission appointed to decide the controversy between England and Venezuela, as to the location of the boundary line between the possessions of those two nations. In regard to this commission and its decision Senator Lodge says:

The American judges were Chief Justice Fuller and Mr. Justice Brewer, of the Supreme Court. They went to Paris with the somewhat innocent idea that they were to hear the case and decide it on its merits, exactly as they decided a case in their own Supreme Court. They found, however, that the two English judges had no such conception of their functions, but were there as representatives of England, holding the positions of advocates instead of judges. The result was that the decision rested with the fifth man, Mr. Martens, and he, apparently under instructions not strictly judicial, was prepared to decide entirely in favor of England, although the English case for a large part of the claim was of the most shadowy character. It was very important, however, to England that the award should be signed by all the arbitrators, and that which was most essential to Venezuela was to preserve her control of the mouths of the Orinoco. The American arbitrators consented to sign the award if the mouths of the Orinoco were left to Venezuela, and this was done, all the rest of the disputed territory going to England. If the rest of the territory belonged to England, the mouths of the Orinoco also should have been hers. If the mouths of the Orinoco belonged to Venezuela, England was not entitled to a large

part of what she received. In other words, the judgment of the arbitral tribunal was a compromise and not a decision on the merits of the case, in which it followed the course of most arbitrations, and disclosed the weakness of which arbitral tribunals have hitherto nearly always been guilty. This failing is that they do not decide a case on its merits, but make a diplomatic compromise, giving something to each side.

The Present Situation.

As shown by the above illustration, there is among thoughtful men a measure of dissatisfaction with arbitration as a means of settling international differences, and the reasons for dissatisfaction seem to be good ones. As instances such as that given above become generally known, the method of arbitration must more and more fall into disfavor. To many this will, of course, at first seem to be a great calamity. Friends of peace may feel that this distrust of arbitration is being fostered by leaders in the military departments of our government. Some may even feel that if arbitration no longer commands the hearty support of the leaders of our nation, the outlook for world peace is growing dark indeed.

Such views, however, must be discarded when the true meaning of our present situation is seen. The dissatisfaction with arbitration as a means for the settlement of international disputes is of the same kind, relatively, as the dissatisfaction which the children of the pioneers felt when, as men and women about to establish homes, they thought of the log cabins in which their fathers and mothers had spent their lives. The log cabins of the pioneers gave place to better dwelling-places. Arbitration, even though it has not always secured full justice, has brought untold blessing to the world; but now it must give place to some method which will add to the blessings of peace, the blessings of a fuller and more nearly perfect justice as well. Arbitration has served a double purpose: it has spared the nations from the untold curse of many a war, and has at the same time stimulated clear thought to such a degree that the ideal of international justice is now seen to be possible of realization.

What Can Be Done Now.

A decision as to the exact steps which should be taken in order to provide a suitable means for securing substantial justice between nations, can be made only by men who are experienced in questions of international law; but this does not mean that other citizens can have no share in the work. It is always to be remembered that at least in nations like the United States and England, advanced steps in any reform can be taken only as an enlightened public sentiment supports such measures, and even at times demands that action in the desired direction be no longer delayed. Men of experience in international affairs have for some time been working at this problem of replacing arbitral tribunals by a court of justice for all the nations. At the last Hague Conference much was accomplished in this direction, even though

the final result at that time was a recommendation in regard to the matter instead of an agreement to establish a court at once. And since the Conference adjourned, much time and thought has been given to the matter with the result that various definite propositions have been made and are being considered.

One of these propositions is that the United States and England, or these two nations and France should act together in the establishment of a court of arbitral justice, such as was recommended by the last Hague Conference, without waiting for all the powers to unite in such action. A court thus constituted could, of course, have jurisdiction only in cases affecting the nations, thus taking the responsibility for its organization; but it is believed that such a court is within the meaning of the recommendation referred to, and would be the best method of procedure, not only in the interests of the nations directly concerned, but in the interest of the final establishment of a court for all the nations. This plan was advocated and discussed in some detail by Thomas Raeburn White before the American Society for the Judicial Settlement of International Disputes, at its meeting held in Washington, D. C., December 21, 1912. The full text of this discussion is given in the *Advocate of Peace* for February, and deserves the careful attention of every one. Mr. White points out:

1. That the establishment of such a court is necessary before much further progress can be made in securing agreements between nations to use peaceful means in the settlement of all disputes.

2. That the lack of such a court is probably responsible for part of the opposition to the ratification of the general arbitration treaties between England, France, and the United States.

3. That the establishment of such a court should be undertaken immediately, lest the next Hague Conference should alter the recommendation which is now in force, so that the establishment of a court by a few of the powers only would be impossible.

We can all help to bring about this very desirable advanced step by speaking about it to our neighbors and friends on every suitable occasion, and by using every other means within our reach to cause those whom we meet to continue to think about the question. Meanwhile let us not forget how large a place arbitration has made for itself in international affairs, and to how great an extent it has secured for the nations the blessings of peace; and, while joining in the effort to secure something better, let us consistently continue our efforts to maintain and extend the principle of arbitration as a substitute for violent and less rational methods in the settlement of controversies.

Prizes Offered

Open Only to Children Under Fifteen.

The International Peace Bureau in Berne, Switzerland, has announced that prizes will be given for excellence in essays on some subject connected with peace under the following conditions:

1. The competition will be held in all languages, on Peace Day, May 18, 1913.

2. Boys or girls who are enrolled in school are eligible to enter the competition, provided they are under fifteen years of age.

3. The essays are to be written under the supervision of two competent persons; two and one-half hours is the time to be allowed.

4. The name of the pupil and the names of the two supervisors are to be written in one corner of the essay, which is then to be sealed up.

5. The essays must be mailed the same day (May 18th) to Mr. Emile Arnaud, President of the International Peace and Freedom League, Luzarches, Seine-et-Oise, France, or to Mrs. Fannie Fern Andrews, 405 Marlborough Street, Boston, Massachusetts.

6. The subject assigned for the writing will be taken from such as are discussed in Mr. Gaston Moch's "Brief History of Permanent Arbitration," or in the primers by Messrs. Seve & Delassus. (The International Peace Bureau in Berne, Switzerland, announces that it will send these books to any school teachers who wish to use them in preparing pupils for the competition.)

It is requested that teachers who wish to have pupils enter the competition, inform Mr. Emile Arnaud of the fact at the address given above; these notices should be sent not later than March 31, 1913. Necessary instructions will then be sent in ample time.

The prizes for the children are partly in money in amounts from \$10.00 to \$1.00, and partly in books, besides honorable mention. Recognition will also be given to all teachers to two of whose pupils prizes are awarded.

Pupils, teachers, or parents who are interested in the matter are urged to write at once for information. The officers of the Peace Association of Friends in America will be glad to forward requests for information, or to assist in any other way that may be desired.

Worth Remembering

"Increase of armaments generates international suspicion and jealousy."—Charles Sumner.

"The more I study the world, the more am I convinced of the inability of brute force to create anything durable."—Napoleon at St. Helena.

"If the press of the world would adopt and persist in the high resolve that war should be no more, the clangor of arms would cease from the rising of the sun to its going down, and we could fancy that at last our ears, no longer stunned by the din of armies, might hear the morning stars singing together and all the sons of God shouting for joy."—John Hay.

Thousands of years ago a leaf fell on the soft clay, and seemed to be lost. But last summer a geologist in his ramblings broke off a piece of rock with his hammer, and there lay the image of the leaf, with every line and every vein and all the delicate tracery preserved in the stone through those centuries. So the words we speak and the things we do today may seem to be lost, but in the great final revealing the smallest of them will appear.—J. R. Miller, D.D.

Religious Life in Our Educational Institutions

Guilford College—New Garden Boarding School was founded by North Carolina Friends, to give their children an education under conditions as free as possible from allurements to negligence and evil.

The old expression was "a guarded religious education." To make the school helpful to the Yearly Meeting by making it helpful to the children, was the leading thought in the minds of the founders. As the school grew the result as seen in the young people who received their education here, in whole or in part, was a strong confirmation of the belief that education will repay many times over for its cost. The Yearly Meeting has used the persons who have been trained in the original school and in the college, for bearing the burdens of the church.

In the college, that is since 1888, the religious teaching has been constant and marked. Not only have the religious meetings on First-day given opportunity for preaching the gospel, but the evening prayer meetings, and the Y. M. C. A. and Y. W. C. A. have exerted a strong and healthful influence for a sane religious life.

The Bible classes also, both in the mid-week and on First-day, have given a basis for religious teaching and paved the way for effective preaching and personal work.

Special meetings have been held under the direction of the Christian Associations, that have done much good by way of special effort to present the Christian religion to students. The results have many times been very marked; and the work of the Associations has been a means of opening up spheres of activity to young persons that have been blessed in a twofold way.

The distinct effort which is made at Guilford each morning at the chapel exercises, has been fruitful of much good both in the confirmation of faith and in awakening religious thought and in determining conduct.

The constant burden which many people bear for the implanting of the simple faith of the gospel, and for the inspiration of the student body with high ideals and a righteous life, has its visible effect and will yield a good harvest from year to year in the lives of the young people.

Earlham College—After one week's duration, the series of religious meetings held by the Earlham College Young Men's Christian Association for the students in Bundy Dormitory closed

Sunday evening, February 16. Albert J. Brown, of Wilmington, Ohio, led the meetings, and he did a great work among the men not only in his public talks but by the personal conferences which he held. The meetings proved to be the most successful held at Earlham in the past five years. As many as ninety men took public part at different times during the week, more than twenty of whom were men who for the first time in college expressed a determination to live straight-forward, Christian lives. The meetings were well attended by the students, and every man in the dormitory was at some time during the week given a personal invitation to take a stand for Christ. The faculty members were faithful in attending the meetings and many of them did personal work among the students.

The series of meetings held for the girls of Earlham Hall was in every way as influential as the one held for the men of the college. Professor Russell led the meetings and, aside from his excellent sermons, accomplished much by his personal conferences. Nearly every girl in the dormitory took some part in the meetings and six of them claimed Jesus Christ as their personal Savior for the first time in their lives. The meetings were especially effective in strengthening the underclassmen upon whom the leadership in Christian work will fall for next year.

Penn College—

The young men in Penn College who expect to enter the ministry have effected an organization known as the Penn College Ministers' Club. There are fifteen members beside those ministers who are members of our faculty. The purpose of the organization is to afford association of a helpful character, to provide for the consideration of those things which are of common interest, and to keep those who are interested in this line of work faithful to their interest, thus avoiding the condition which so frequently results wherein some have lost their interest in Christian work. A further object is to encourage those not now in college to attend and prepare for effective work.

Haverford College—

The college tries to keep in touch with wider Christian work outside the small circle surrounding Haverford. Two of these outside interests are Foreign Missions, especially connected with China, and the Student Volunteer movement. The Foreign Missionary work in

China has drawn several of the college graduates, as J. E. Brown '02, H. H. Morris '04, R. L. Simkin '03, W. W. Cadbury '98, and L. M. Smith '12, for whom Haverford raises a sum of money each year. The Student Volunteer Movement has gained many earnest adherents at Haverford, due largely to the annual visits of some one from that organization.

Oak Grove Seminary—Tom E. Jones, an Earlham graduate of 1912, was the guest of V. D. Nicholson, Earlham class of 1910, February 15-17, at Oak Grove Seminary, Maine. In two religious services arranged especially for the purpose, Mr. Jones brought to the students two very forceful and inspiring messages, that were helpful contributions to the wholesome religious sentiment prevailing at the school this year.

Friends Missionary Advocate

The February number of *Friends Missionary Advocate* was unavoidably late, as some of the information contained in the tables could not be obtained by the General Secretary until the last of January. It contains, however, much valuable information that all Friends will enjoy. The March number will be a Livingstone number, and will be of value to young and old, and in missionary meetings. We hope all renewals as well as a good list of new subscribers will enjoy these numbers, and all the others of the year.

ELIZA ARMSTRONG COX.

Columbus, Ind., Feb. 15.

The Sunday School of the First Presbyterian Church in Newark, N. J., which recently celebrated its ninety-eighth anniversary, claims to be the oldest Sunday School in America.

The last run of the last horse-car in Paris was made on January 11.

**A Royal
Baking Powder
Hot Biscuit
is the luxury
of eating**

—MADE AT HOME—

Current Items of Interest to Friends

Baltimore Yearly Meeting

On the evening of February 14, Alfred C. Garrett, of Philadelphia, gave an illustrated lecture on "Glimpses of Palestine," at Friends meeting house in Baltimore. The speaker made an extensive trip through the East last year, visiting Friends' mission at Ramallah, and his lecture was very interesting and instructive. A large attendance was present, and after the lecture, a reception was held at which all had the opportunity of meeting the lecturer.

Indiana Yearly Meeting

Word has been received from the Friends mission at Matamoros, Mexico, that while the town was recently taken by the rebel forces, it was a bloodless attempt, and the mission was in no wise endangered. This will be glad news to Friends generally.

The Indiana Yearly Meeting Evangelistic Committee has sent card boxes to all the pastors in the Yearly Meeting, each box containing about 150 cards, upon which to keep the record of members, Sabbath School pupils and other matters pertaining in any way to the work of the meeting, that may be of interest to pastors.

The Quarterly Meeting held at Everett, Washington, this month was one of much enthusiasm. Several delegates were present from British Columbia, which added to the interest of the occasion. A committee was appointed to arrange for a conference of the two Quarterly Meetings in the mid-summer. Isom P. Wooten, now residing at Seattle, was present and rendered acceptable service.

The Indiana Yearly Meeting Christian Endeavor Union has issued the program for the annual convention, to be held at Portland, Indiana, May 30 to June 1. The speakers will include Elbert Russell, John L. Kittrell, Charles E. Tebbetts, Willard O. Trueblood, Fred E. Smith, Truman C. Kenworthy, Daisy Barr, George W. Wright, Dalton H. Lewis, Herbert Tormohlen and O. O. Clayton. Singing will be in charge of Eunice Kelsay.

Carthage Monthly Meeting, Indiana, took an advanced step recently when the time of monthly meeting was changed from Fifth-day morning to the evening. The first meeting at night was held on February 6. After the usual period of devotion, J. Edgar Williams

read an instructive and interesting paper on the "History and Doctrine of Friends." At the conclusion of the business of the meeting the clerk, Owen S. Henley, gave a history of Carthage Meeting, tracing its origin back to Baltimore Yearly Meeting. The large number of business men and women and young people present was encouraging, and it is felt that the whole meeting will take on new life as a result.

A series of meetings began at Pennville, Indiana, January 8, and lasted four weeks. During three weeks the pastor, George W. Bird, was assisted by A. J. Fursterburger and wife, of St. Mary's, Ohio. His preaching was with power and was well received by the large numbers who attended. There were ten conversions, three claimed the blessing of sanctification, and the church and community received a general uplift. On two days, at the noon hour, seventy high-school students attended a special service held for them. At one day meeting, Maria G. Meredith, who is 91 years old, and the oldest member of the meeting, attended. She gave a bright testimony of God's love and care over her. Mrs. Meredith gave the lot, valued at \$450.00, upon which the church building stands; also a beautiful window costing \$50.00, which bears her name.

West Branch Quarterly Meeting was held at West Milton, Ohio, February 15. Besides the home ministers, Eli J. Forsythe, an evangelist from Waterloo, Iowa, who was in the midst of a religious campaign at West Milton, was present. The meeting for worship was notable for the intensely marked spiritual atmosphere and unity manifested. The messages of the ministers were forceful and carried truth to the hearts of the hearers. Many in the congregation took part in the services. Ira C. Johnson, evangelistic superintendent of the Yearly Meeting, together with John Kittrell and Elwood Hinshaw, rendered acceptable service. A subscription of \$25.00 for Southland College was completed. All Friends were urged to take the AMERICAN FRIEND. Services on Sabbath were dismissed, probably the first time in a hundred years, on account of the union tabernacle meetings in progress in the village.

Roy H. Woolam, pastor of the local meeting, assisted by Milo C. Hinkle, of Farmland, closed a very successful re-

vival at Centerville, Indiana, a few weeks ago. The sermons were full of the Spirit, and the blessings of the Lord fell upon the people. Hearts were hungry for the Word, as shown by the large congregations which attended. Ten persons, mostly young people, were converted, and nineteen, including associate members, were added to the church record. The Bible School is increasing in interest and numbers, the average attendance being between 90 and 100. The cottage prayer meetings had to be abandoned on account of the large attendance, and are now held in the meeting house. The C. E. Society is full of interest. The congregation at the regular church service is large. The pastor is enthusiastic in the work, which is much appreciated by the congregation and community.

Iowa Yearly Meeting

In the obituary notices in the AMERICAN FRIEND of February 13, the name of Rachel Curl Hobson should have been Amy Curl Hobson.

Mead A. Kelsey is visiting the meetings of Iowa Yearly Meeting in the interests of the new yearly meeting house at Oskaloosa, which it is intended shall be ready for dedication by next Yearly Meeting. The house, which is well under way, will cost in the neighborhood of \$25,000, and it is believed will be a model Friends meeting house. This is the jubilee year in the history of Iowa Yearly Meeting, and it is very appropriate that the house, which is much needed, should be built, and that it should be ready for use at the time the meeting celebrates its fiftieth anniversary.

Kansas Yearly Meeting

A. M. Gibson and wife recently held a very successful revival meeting at Mt. Ayr, Kansas. Fourteen were definitely blessed and the church was greatly built up and strengthened. Four have made request for membership, and others are expecting to do so in the near future.

C. Frank Walker, pastor, assisted by William Pribbenow, Yearly Meeting C. E. Field Secretary, recently held a series of meetings at Stark, Kansas. Eighteen united with the church, and twenty-four with the Endeavor Society. The whole village has been awakened.

Henry C. Fellow will begin traveling the first of March in the interests of Friends University, Kansas, after spend-

ing three months with his invalid father near Greentown, Indiana. Melissa Fellow will attend the Chicago Training School during the seven weeks' Temperance course for W. C. T. U. workers, March 1 to May 1.

Abijah Cox, of Hopewell Meeting, attended the Stafford (Kansas) Meeting on Sabbath morning, the 16th, and gave a message which was uplifting to the church. Eight of the members attended the Quarterly Meeting at Haviland, and reported a good spiritual occasion. J. Arthur Wollam, of Emporia, was expected to begin a revival meeting at Stafford on the 24th.

LaHarpe, Kansas, is becoming quite a prosperous meeting again, after its years of decline, resulting from the removal of public works, causing all working men to leave town. William R. Harris has been chosen pastor and is doing efficient work as an organizer. J. L. Pitts and Philander Blackledge, both ministers, have recently moved there.

Mt. Airy Quarterly Meeting, Kansas, was held February 14-16. The presence of the Lord was felt in refreshing power. None but home workers were present, but the Holy Spirit was acknowledged as the leader throughout the meeting. William R. Gregory was granted a minute for gospel service in the limits of Iowa, Nebraska and Kansas Yearly Meetings. \$33.00 in cash was raised for evangelistic work and \$65 for foreign missions.

New England Yearly Meeting

The fourth meeting of the East Vassalboro (Maine) Round Table was held Wednesday evening, February 19. The theme for the evening was the doctrines of Friends with especial reference to the doctrine of the "Inner Light." Several teachers of Oak Grove Seminary took part.

The centennial anniversary of the establishment of Winthrop Monthly Meeting was held at Winthrop Center, Maine, in an all-day meeting on February 20. A luncheon intervened between the morning and afternoon sessions. The features of the occasion were an address by Charles M. Woodman, of Portland, and a poem by W. Carleton Wood, pastor of Winthrop Center Meeting.

The Bible School at Lynn, Massachusetts, has taken advance ground in the past few months, the average attendance showing a gain of over one-fourth upon that of recent years. The international graded lessons are used in all the departments for which they are intended, the pastor's adult class using Strong's "Studies in Social Reform."

Near the close of last year, Josephine Carr, of Amesbury, began pastoral work in the meeting at Salem, Massachusetts. Her service, together with the accession to the meeting of some Friends from other and stronger New England meetings, has brought new hopefulness into the outlook for that place. One of the visible results has been the organization of a promising Christian Endeavor Society.

Friends Meeting at Newport, R. I., has an organization of men, known as "The Friendly Class." It is organized to promote Bible study, social intercourse and friendly service. The pastor, John S. Kimber, is the teacher of the class, and during January, February and March, is discussing subjects pertaining to mission investigation. The subjects for March include, "Missions for Men of the Sea," "The Children of Israel," "Unevangelized Areas," and "Christianity in the Western Hemisphere."

Vassalboro Quarterly Meeting was held at East Vassalboro, Maine, February 15-16. The principal matter of business was the proposal to do away with the evangelistic committee, and turn its work over to the meeting on ministry and oversight as represented by the pastoral committee in each local meeting. Plans for definite work by these committees were discussed. The sermon on Sabbath morning was preached by Tom E. Jones, of Fairmount, Indiana, who was traveling among the Maine colleges in the interest of Hartford Theological Seminary, which he is attending. A social meeting at one o'clock was led by Edna Haviland, of Oak Grove Seminary, and the sermon in the afternoon was preached by Orlando Williams, of Fairfield Quarterly Meeting.

North Carolina Yearly Meeting

A good company, largely young people and children, gathered at the regular Sabbath meeting at Hood Swamp, N. C., on February 2. Herbert W. Reynolds was much favored with a gospel message, and arrangements were made for him to be present at the next Monthly Meeting.

Western Quarterly Meeting was held at Cane Creek, N. C., February 8 and 9. It was a favored occasion and much harmony prevailed. Several ministers were present. Rufus King had an appointment at South Fork on Sabbath afternoon. There was a well attended and satisfactory meeting at Chatham on Second-day, and one at Graham that night.

Hood Swamp Monthly Meeting was held at New Hope, N. C., on February

1. A special service was held at 7:30 o'clock by Herbert W. Reynolds, which was greatly enjoyed. Eddy Smith conducted the services on Sabbath. Friends at New Hope are very much scattered, only a few living near the meeting house. William I. Pelt has been serving the meeting since Yearly Meeting. Friends there feel the need of a good revival.

The Monthly Meeting was held at Nahunta, N. C., on February 8. Arrangements had been made for a roll call of all the members, but owing to the inclemency of the weather, only a small percentage were present. Those who came, however, felt that a closer union had been formed. A roll call is expected at each Monthly Meeting preceding Quarterly Meeting. Herbert W. Reynolds has served this meeting as pastor for the past year. There is a large Bible School, which continues every Sabbath during the year.

Contentnea Quarterly Meeting was held at Goldsboro, N. C., January 24 and 25. There was a large attendance at the Meeting on Ministry and Oversight, but no visiting ministers. Thomas Cox, John S. Moore, A. Louisa Bridges and Herbert W. Reynolds participated in the vocal services. On Seventh-day, at the regular Quarterly Meeting, Raymond S. Binford was present and had a message which was well received. Rufus P. King also gave a short message with much of feeling and comfort to the audience. In the afternoon a Bible School conference was held by Raymond S. Binford. The subjects of "Teacher Training" and "The Graded Lessons" were presented in a helpful way. W. C. Shaw gave an address on Temperance.

Leanah Hobson, who has been pastor of Mt. Airy Meeting, N. C., for more than two years, has recently resigned, in order to prepare for her expected visit to London and Dublin Yearly Meetings, accompanied by Lillian E. Hayes, of Dunreith, Indiana. They expect to attend Friends Meeting in Brooklyn, N. Y., the first Sabbath in March, and will then sail on the Mauretania on the 5th. A testimonial comes from the Friends at Mt. Airy to the effect that Leanah Hobson's ministry and her work as a pastor has resulted in the great growth and strength of the meeting at that place. Her zeal and earnestness in all departments of work have permeated the whole Quarterly Meeting. While they are sorry at her going, they pray that rich blessing may crown her work in other fields. Franklin and Mary Moon Meredith are expected to move into the parsonage and take up the work at Mt. Airy.

Ohio Yearly Meeting

Revival services began January 12 at Carmel Meeting, Ohio, Goshen Quarter, with Wallace Johnson in charge. About twenty-five were at the altar and received a blessing. Eighteen have joined the meeting, backsliders have been reclaimed, old wrongs righted and the church strengthened and encouraged. The truth was preached in a plain, forceful manner. The meetings closed on February 2.

A series of meetings at Salem, Ohio, has just closed, with Daniel J. Hodgins, of Brighton, Michigan, in charge. His clear, forceful, scriptural preaching was blessed to the edification of the hearers and the strengthening of the church. Quite a number were saved, reclaimed and sanctified, and ten gave their names for membership. The Quarterly Meeting convened during the series of meetings and was a time of great up-lift to the meetings. Ten or twelve ministers and evangelists were present. The evangelistic spirit still continues since the close of the special services, and a number have been converted.

Oregon Yearly Meeting

Newberg Quarterly Meeting was held at Newberg, Oregon, February 7-9. The meeting rejoiced at the presence of Charles E. Tebbetts, whose gospel messages throughout were earnest, convincing and powerful. H. Elmer Pemberton, Yearly Meeting superintendent of evangelistic work was present, as well as ministers and fraternal delegates from other Quarterly Meetings. Homer Cox, pastor of Portland Meeting, preached a most helpful sermon on Saturday morning. At the noon hour dinner was served in the basement, cafeteria style, by the Ladies' Aid, to a large company. A reception was given on Friday evening for Calva and Frankie Martin, returned missionaries from Kake, Alaska, at which time they gave interesting accounts of their work and displayed a number of pictures and curios. Their faithful and efficient services are much appreciated by the meeting. Charles Tebbetts visited Pacific College on Monday morning, and at the chapel hour the students and a number of Friends gathered in Wood-Mar Hall, where he gave a very impressive and practical address.

Western Yearly Meeting

Mary E. Chapman, who is serving Blue River Meeting, near Salem, Indiana, as pastor the second year, is doing efficient work in that community, an increased spiritual interest in all departments of the church work being noticeable. There is a live senior C. E. Society, and a junior was organized last

year, also a W. F. M. S., which is doing good work.

Commencing January 19, a three-week's series of meetings was held at West Newton, Indiana, conducted by Simon Hester, pastor of West Newton and Fairfield congregations. He was assisted by Calvin Bray, the home minister, part of the time. The attendance throughout was very good. Quite a number of the local Methodists helped in the meeting. The membership was stirred to more earnestness in church work. The minister was enabled in a remarkable way to hold up Jesus as the only remedy for the remission of sin.

Bloomington (Indiana) Quarterly Meeting was held February 14-16, and was especially favored in having the presence of Morton C. Pearson, of Indianapolis. He gave most helpful and inspiring messages. In the Academic Association, on Saturday evening, he spoke on "The Life That Counts." On Sabbath morning, in the regular meeting, he touched scores of hearts as he earnestly discussed "Living an Easy Life, or Bearing the Cross,—Which?" He remained in the community for a few days assisting in a series of meetings, which began on the evening of the 16th, under the direction of the pastor, Enos Harvey. In the Bible School conference on Sabbath morning, Enos Harvey gave an address full of inspiration for Bible School workers.

Blue River Quarterly Meeting, three miles north-east of Salem, Indiana, was held January 25-26, and was well attended, much interest being shown. George K. Hobson, of Monrovia, and Walter Brown, pastor of Paoli Meeting, were present. Following this a very successful two-week's revival was held, conducted by Absalom Knight, of Georgetown, Illinois, assisted by the pastor, Mary E. Chapman. The ministry was searching and convincing, yet in sympathy and tenderness of spirit. Quite a number of young people and children received definite blessing, and five were added to the church. The meeting was much strengthened. The faithfulness of the pastor and the young people in personal work and in song was a great help to the services.

A very interesting workers' conference was held at New Hope, Indiana, February 14-16. A missionary meeting was held the first evening, addressed by Jennie Ridgway, of Amboy, in which she gave an account of her trip to the International Sunday School Convention at Jerusalem. The following day the reports of the various commissions to the Five Years Meeting were read in brief, followed by discussion. Melissa

S. Fellow, of Kansas Yearly Meeting, spoke on the subject of good literature in the home, and the great necessity of rallying to the support of the *AMERICAN FRIEND* and *Missionary Advocate*. The evening session was addressed by Henry C. Fellow in a popular lecture on the destructive and constructive forces of civilization that have most largely affected the history of the world. On Sabbath, both the morning and evening sessions were addressed by Carey Jessup, of Union Bible Seminary at Westfield, Indiana. A children's meeting was held in the afternoon, addressed by Melissa S. Fellow. The ladies of the community served luncheon each day.

The Disciples of Christ are raising a fund of \$2,000,000.00, of which the greater part will be devoted to missionary work among the foreigners in the United States.

A new five-cent piece is promised soon with the head of an Indian on one side, and a buffalo on the other.

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Ever read the above letter? A new one appears from time to time. They are genuine, true, and full of human interest.

Married.

KELSAY-OVERMAN—On February 1, Thomas D. Kelsay to Grace J. Overman, near Amboy, Indiana.

OVERMAN-GOLDING—On February 12, near Sycamore, Indiana, Lester A. Overman to Elsie O. Golding.

Born.

WHITE—To David and Henryanna Hackney White, at Greensboro, N. C., January 11, a daughter, Priscilla Hackney White.

Died.

GRIFFITH—Asenath Griffith, wife of John B. Griffith, and daughter of David and Bathsheba Bowles, was born in Randolph County, Indiana, -October 13, 1834, and died at the home of her daughter, Hannah G. Bowles, at Cane Hill, Arkansas, January 30, 1913. She was a life-long member of Friends, and was converted in early life. She was recorded a minister by Siloam Springs Monthly Meeting, Arkansas, in 1882. It was ever her delight to hold up Jesus as the Savior of the world. As a mark of respect, all the business houses in town closed for the funeral service. She leaves a husband, one son and five daughters.

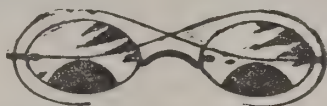
HAWORTH—Mary Alice Haworth was born in Preble County, Ohio, June 25, 1839, and died at Argonia, Kansas, February 4, 1913, aged 73 years 7 months and 9 days. She was converted when a girl and joined the Methodist Church, and remained with that body until after her marriage to Theodore Haworth, in 1860, when she united with Friends. Her life has been one of consecration to her Master. She has been an elder in the church for the last 28 years, and was one of the charter members of the missionary society of her home meeting. She leaves her husband, one son, four grandchildren, five brothers and a sister. Funeral services were conducted by the pastor.

HUFF—Mary B. Huff, wife of William B. Huff, died December 3, 1912, aged 68 years. She was a member of Buffalo Monthly Meeting, Buffalo, Kansas. She had been in poor health for several years, and was confined to her bed the last nine weeks of her life.

JONES—Jasper N. Jones was born in Meggs County, Tennessee, January 1, 1836, and died at his home in Indianola, Iowa, January 13, 1913. He was converted in 1867 and joined the Methodist Church, but joined Friends in 1875, and has been zealous in the Christian life and in work for the church, holding the position of elder at the time of his death. The body was taken to Bangor for burial.

FOR SALE—IMPROVED LAND

In Friends settlement, No. 3—X. 320 acres of well improved land; 800 acres ready for seeding. Seed wheat and oats in bin. Eight miles from railroad. Terms, \$8,000; \$3,000 in cash, balance to suit purchaser. I have some other special bargains to offer near railroad. We want to send our descriptive catalogue of Friends' colony at Swarthmore, Saskatchewan, Canada, to all Friends interested in this country. Send all communications to ERNEST HOWARD, Swarthmore, Saskatchewan, Canada.

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REES—Arimita Rees, wife of Isaac M. Rees, and daughter of William and Hannah Mills, was born near Vermilion Grove, Illinois, November 12, 1842, and died January 30, 1913, aged 70 years 3 months and 18 days. She was converted in early womanhood and soon afterward joined Friends. She has lived a life which stands today a monument to truth and righteousness. She leaves a husband, a daughter and three sons, one of whom is Emory J. Rees, of the Friends African Industrial Mission.

WALTON—Elizabeth C. Walton, wife of Amos Walton, and daughter of Eli and Mary Wilson, was born in Warren County, Ohio, in 1836, and died at West Lake Hospital, Los Angeles, California, October 9, 1912, aged 76 years and 7 months. She was converted at the age of fifteen, and always manifested a true Christian spirit. She served as elder for 25 years. The funeral services were in charge of Thomas Armstrong, at Long Beach Friends Church, of which she was a member.

A New York banker has offered Dr. Friedman, of Germany, one million dollars if he will come to America and demonstrate his ability to cure tuberculosis.

The union of all Methodist bodies in New Zealand is practically completed.

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Eight-page weekly, illustrated paper for young people. Just the paper to put in the hands of young people. Price, 50 cents per year. To Sunday schools, 10 cents a copy per quarter.

GRADED HELPS

In regard to the graded helps, I would say that four of the large denominational publishing houses have formed a syndicate in which the smaller bodies have also entered, for the purpose of publishing graded lessons. The Methodist Book Concern was chosen as the house for getting out these supplies. This was done because of the limited demand and large expense necessary to publish these helps. The publishers demand an edition of five thousand copies of each publication to secure the privilege of an imprint edition. The Friends, being one of the smaller bodies, cannot use enough copies to get an imprint edition, but must send them out with the imprint of the M. E. Book Concern. All helps for the graded system, no matter where secured, except from the Baptist and Christian Publishing Houses, will be the same. I ask Friends to order through me as it will cost no more than through any other house.

The Commission on a Central Publishing House, and Friends Literature, recommended that the Friends Sabbath Schools should use the new graded system of Lesson Helps, and the Lesson Helps published by us at Plainfield, Ind. This was done after a very exhaustive study of the condition and needs of the Friends Church, and was very gratifying to me.

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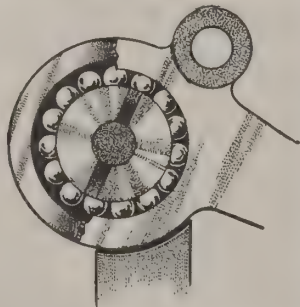
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The American Friend

Old Series.
VOL. XX. No. 10.

THIRD MONTH 6, 1913.

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VOL. I. No. 10.

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BE STRONG

BE STRONG!
We are not here to play, to dream,
to drift;
We have hard work to do, and
loads to lift;
Shun not the struggle—face it; 'tis God's
gift.

Be strong!
Say not, “The days are evil. Who's to
blame?”
And fold the hands and acquiesce—oh
shame!
Stand up, speak out, and bravely, in
God's name.

Be strong!
It matters not how deep intrenched the
wrong,
How hard the battle goes, the day how
long;
Faint not—fight on! To-morrow comes
the song.

— M. D. Babcock.

PUBLISHED WEEKLY BY THE FRIENDS PUBLICATION BOARD AT RICHMOND, INDIANA

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CURRENT COMMENT

The every-member canvass is becoming an important part of church procedure in nearly all denominations. Beginning with the attempt to increase the support given to foreign missions, the personal effort plan is being applied to all the benevolences of the church. This method is sound fundamentally. Aside from the increased financial support which such a canvass will insure, the personal contact with the membership will not be an insignificant part of the undertaking. It is the personal touch that counts, and the churches should feel a corresponding spiritual uplift from these endeavors.

* * *

The union of the United Brethren and the Methodist Protestant denominations seems now to be more than a possibility. Commissions from these two bodies met recently at Columbus, Ohio, and reported unanimously in favor of an organic union under the name "The United Protestant Church." The action is not binding, but will be subject to revision by the highest adjudicatories of the two denominations. There is an evident intention to select a name by joining the present ones, but already suggestions of protest are coming from other religious bodies that the proposed title is too comprehensive. The spirit of federation is working in many directions, and the next decade will probably witness a degree of church unity that is not at present realized.

* * *

A somewhat startling note, that at first thought savors of pessimism, comes from a recent sermon preached in New York by Dr. Z. T. Sweeney, formerly U. S. Consul to Constantinople. He points to the fact that in the last census decade, the country increased in population twenty-one per cent. Within the same period, the church increased in like proportion. In other words, it succeeded in just holding its own. In 1911 he showed that the church increased in membership three-fourths of one per cent. Dr. Sweeney further asserted that in Liverpool within a decade, church membership has had a net loss of 18,000. He estimates that in Africa, heathenism is growing at the rate of one hundred to every one Christian convert. Such a showing should send the church to its knees in prayer for a fresh anointing for the gigantic task of Christianizing the world.

AS OTHERS SEE US

The *Congregationalist and Christian World* of February 27, contains the following of interest to readers of the AMERICAN FRIEND:

"The Quakers continue their inclinations to peace and brotherhood. Not only is this indicated in a recent incident, but also the fact that denominational machinery is not always necessary to bring about centralization, economy, efficiency. As previously described in these columns, the Friends Five Years Meeting has established at Richmond, Indiana, as its national organ, the AMERICAN FRIEND. For nearly twenty years the Iowa Yearly Meeting has published a state paper, *Western Work*. The latter forthwith makes the following announcement: (Here follows the announcement of the discontinuance of *Western Work*, as quoted in a recent issue of the AMERICAN FRIEND.)

"In addition, recognizing the physical impossibility for the national paper to render the same news service, the Iowa Friends will utilize for local news the columns of the *Penn College Bulletin*. In its February issue, the *Central Friend*, the district organ in Kansas, makes a similar proclamation and will likewise lay down its life for its AMERICAN FRIEND. In this way all interests are subserved even more adequately than before. The best of it is, it required only a fraternal spirit and no ecclesiastical legislation to achieve the ends."

War Victims Fund

We acknowledge receipt of two contributions, one of \$2.00 and one of \$5.00, for the Friends War Victims Fund, an account of which was given in a recent edition of the AMERICAN FRIEND by Isaac Sharpe of London. We are holding this temporarily awaiting the possible arrival of other contributions. The conditions at both Sofia and Constantinople still require attention, and the continuation of the war will render additional relief imperative. We will forward all contributions marked for the fund to the treasurer, Isaac Sharpe.

A party of German scientists is reported stranded and suffering great privations in a remote part of Spitzbergen. A relief expedition, which started on January 20, was forced to return owing to no open water.

The British-Indian government has suspended the sale of opium for shipment from India to China.

BIBLE SCHOOL LESSON

March 16

Subject—The Test of Abraham's Faith.
Lesson—Genesis XXII: 1-13. Read Genesis XXII and XXIII. Commit verses 12, 13.

Golden Text—"I desire goodness, and not sacrifice; and the knowledge of God more than burnt offerings." Hos. VI: 6.

CHRISTIAN ENDEAVOR

March 16

Topic—How may every Sabbath be "the Lord's day"? Jer. XVII: 21-27.

This is a lesson on Sabbath observance. While every day is holy, in that all should be spent to the glory of God, it is part of the Divine plan that one day in the week should be set apart for special service for our Lord.

Sabbath laxity goes hand-in-hand with religious laxity. No one has ever claimed that the Continental Sunday of Europe with its holiday festivities and gaiety is conducive to spiritual life and up-lift. Rather does it produce the opposite effect.

The ideal Sabbath is perhaps a golden mean between the laxity of the liberals, and the puritanism of conduct that has produced a feeling of regret in the mind of many a youth at what he was made to feel was a long and dreary day.

Primarily the attitude of mind has everything to do with the character of the Sabbath day. He who has learned to make it a day of glad and joyous service, in worship, in heart communion, in ministering to the needs of others, has learned the secret of making it a real "Lord's day." It is a day for rest from secular toil; for careful meditation upon the highest needs of the soul; for feeding at the table of the Lord; for worship; for fellowship; for kindly deeds to help others upon the way of life.

The Sabbath was made for man. It is the recruiting station at which the soul is nourished and the life is equipped for our daily tasks. Business should take a rest on the Sabbath for its own good, and for the betterment of all connected therewith.

It is a day when men should get away from the street, the shop, the factory and the counting house. It is a day that should center about the church and the home, when men concern themselves with the higher things that count most in life.

Let the leader ask each member to state one important factor of an ideal Sabbath, and the result will be an accumulation of suggestions that will go far toward establishing a genuine day of the Lord.

Sixty-one per cent. of all negro Christians are Baptists, while thirteen per cent. are Methodists.

THE AMERICAN FRIEND

DEVOTED TO THE INTERESTS OF QUAKERISM IN AMERICA.

S. EDGAR NICHOLSON, Editor and Manager.

Old Series.
Vol. XX. No. 10.

RICHMOND, INDIANA, THIRD MONTH 6, 1913.

New Series.
Vol. I. No. 10.

The Twofold Christian Obligation

"Depart from evil, and do good."

This exhortation of the sweet singer of Israel is a handbook of human life. It is the guide post pointing to the pathway of blessing. It is the mariner's compass upon the troubled sea of human existence.

It embraces the human side of the Christian's duty. It implies the essence of the gospel. It is the dual obligation of a right relationship with God. In its application, it points both Godward and manward.

The effort to depart from evil, without seeking the good of a righteous life, is as useless as the attempt to be good and live right without forsaking iniquity.

Too many men are trying to carry the world along with their religion; or else they are trying to square themselves by a moral law that ignores the obligations of Christian discipleship.

The first duty is to recognize the sinfulness of evil, and, by repentance, turn about from facing the past. But to stop there is to fail in the final testing. The second duty is constructive, and concerns the changed conduct of human life. To do good is a positive act, as necessary in the Christian life as to flee the sins of the past.

How important to teach the children that they should escape evil, rather than to be compelled to depart from it! If only the excellence of righteousness were continually held up before their eyes, how many more would choose the good in the very morning of their understanding! Righteousness exalteth, but sin is a reproach, ever and always. It is God's law for the race, and should be the heart and center of every gospel message.

Evangelism Keeping Pace with the March of Empire

One of the most valuable publications of recent origin which we have seen is "The Call of the World," by W. E. Doughty, educational secretary of the Laymen's Missionary Movement. One cannot read it without getting a broader vision of the world-wide mission of the Christian Church, and a deeper appreciation of what it means to carry the gospel to the ends of the earth.

In the light of history, it is readily apparent that the great events which have contributed most to the civilization of the world, and marked with greatest distinction the march of humanity's progress upward, have been almost universally of local extent, generally being confined to nation-wide limitations, and only in rare instances extending beyond continent-wide boundaries. Mr. Doughty cites The Renaissance, The Mohammedan Conquest, The Crusades, The Reformation, The American Revolution, The French Revolution, The Wesleyan Revival and The Rise of Popular Governments as the leading epoch-making movements of the Christian Era, and remarks that

these were confined to a comparatively limited geographical area.

He then reaches this significant conclusion that "From the standpoint of the vast populations involved, as well as the immense territory affected, the world has never seen an awakening of such magnitude as that which is taking place in our time." He quotes Gulick's "Growth of the Kingdom of God," to the effect that within three hundred years, the growth of Christian control over the world's territory has passed from seven to eighty-two per cent., while the control of the non-Christian nations has declined from ninety-three to eighteen per cent.

Reforms are usually slow in the making. The history of African slavery marks two centuries of American history. The modern missionary movement is more than a century old. The temperance movement in this country has been more than a hundred years in forming. The story of the Reformation is the record of generations of religious heroism, sacrifices, and patient witnessing to the truth. It was nearly three centuries after that tragic event before the Roman empire tolerated the story of the crucifixion.

* Published jointly by the Missionary Education Movement and the Laymen's Missionary Movement.

But the slow, plodding provincialisms of the past have yielded to the mighty rush of the world movements today. Men are thinking and speaking in world terminology. Inventive genius has sought the ends of the earth, and all peoples have become neighbors. The railroad, the telegraph, commerce, aviation, are agencies that have widened the sovereignty of a Christian civilization, and are blazing the pathway for the ministrations of our missionaries and the evangels of the gospel of Jesus Christ.

It will be the tragedy of all history if the Church of God fails to keep pace with this mighty march of the modern world. The spirit of Jehovah is moving mightily among the nations. This is one of the most stupendous facts of current history. It is toward this open door of opportunity that the church has been tending ever since it heard the voice of the Master directing that the gospel must be preached to every creature. Now that its possibilities may actually be realized, the church must rise to the emergency or fail at its most crucial test.

But we have no thought that the Church will fail. The Laymen's Missionary Movement with the Edinburg Conference, the Men and Religion Forward Movement, the growth of Men's Bible classes, the federative spirit, which is enveloping the denominational activities of our own land, are all emphasizing the fact that the church is hearing the "call of the world," and girding itself with power for the onslaught upon the darkness and superstitions of heathendom.

What else can mean the awakening in our own Society of Friends—the vision that came to the Five Years Meeting, the uprising of our young people, the infusion of new life into all our church activities—except it be the call of God to a larger place in helping to solve the problems of world evangelization? It is no time for any of our meetings to be self-centered. In the face of such a call, it is positive disobedience to feel that the task is too great for us. There is work to be done at home and abroad, and this of itself should be a challenge to our best endeavors.

The march of empire should be paralleled by the march of evangelism. In no other way can the Church fulfil its greatest mission.

Definite Piece of Service

We trust that no young Friend will fail to read the communication of Charles M. Woodman, in this issue of the AMERICAN FRIEND, found under the above heading in the Young People's Board column. The call to service is so definite, and meets a great need so aptly, that it should not fail to enlist the heartiest co-operation of all our young people in the work which he has so clearly outlined. It was the younger portion of the Five Years Meeting that saved the day

for the Publication Board project, which made possible the new AMERICAN FRIEND under the present arrangement. We trust that in every local meeting we may have the active assistance of our young people in pushing the claims of the AMERICAN FRIEND upon our membership.

Printing the American Friend

Many of our readers have remarked by letter and otherwise upon the excellent mechanical work being done upon the AMERICAN FRIEND. It is a pleasure to say that the typographical and press work is being done under contract by the Nicholson Printing & Manufacturing Company, located in Richmond. They have one of the best equipped printing houses in the central west. They make a specialty of fine grade catalogue and book work, and they are making an effort to please in the mechanical work upon the AMERICAN FRIEND.

The man who looks devout on Sunday and on Monday cheats his customer, misrepresents his wares, becomes extortionate toward his client, collects his rentals from the house of infamy or of misery, votes for the saloon, turns a deaf ear to deserving charity, or collects dividends from the toil of the sweat shop and innocent childhood, is making a mockery of religion, and will receive a hypocrite's reward.

"By their fruits, ye shall know them." How many are willing to stand such a test? The good tree will invariably bring forth good fruit. There is no escape from the operations of this law, which is both the law of nature and of God.

Abraham Lincoln's concern was not that the Lord should be on his side, but that he should be on the Lord's side. What a blessing it would be if the world generally would make that distinction!

Prayer is the key to unlock God's all bountiful storehouse. Human life is oftentimes barren and joyless, because it has not learned the blessedness of communion with the Father.

The business man and the statesman should live to the glory of God, just as truly as the preacher. There are no distinctions when character is weighed in God's balances.

Salvation does not come to the insincere. It is the positive life that is tremendously in earnest about the "Father's business," that will receive the promised reward.

It is the every day living for Christ that counts most as an example for others. Constancy in life and constancy in service are well pleasing to the Lord.

"The First Call is for More Light"

SAMUEL H. HODGES

There are two subjects before Friends at the present time which transcend in importance all others. They are the right attitude of our societies and membership; first, to the Bible, and second, to the pastorate. There is a subtle connection between the two which necessitates a joint consideration.

Where the Scriptures have been honored, and placed within the reach of the public by translations into the vernacular, spiritual life has increased. In fact, the subjective knowledge of the Eternal Word, which is the Son of God, grew and spread in proportion as the written truths concerning him were placed in the hands of the seriously disposed among the people.

With the increased knowledge of the Son of God has come desires for civil and religious liberty, impossible to be eradicated, and which have resulted in the destruction, in a large measure, of tyranny in the civil and religious governments of Europe and America. "Where the Spirit of the Lord is, there is liberty." The right of private judgment in the all important matter of the soul's interest, includes the right of freedom of judgment in the lesser matter of temporal affairs.

The chief evidence of the pre-eminent value of the Scriptures and their divine origin, lies in the individual and collective blessings uniformly following their reverent perusal. It would seem to have been the God appointed business of Christian ministers, since the Reformation, to expound and enforce scriptural truth and teaching. Where this rule has governed the actions of missions, meetings and churches, spiritual prosperity has resulted; while the observance of an opposite rule has, sooner or later, resulted in decline and desolation. The connection between the Son of God incarnate in flesh, with the Son revealed in the Scriptures, is wonderfully close. A correct estimate of relative values is necessary.

The writing is not greater than the writer.

The letter is not greater than the spirit.

The precept is not greater than the infallible example, or,

The writer is partially seen in the writing.

The Spirit may be found in the letter.

The example is a manifestation of the Spirit.

A passage in the Apostle Paul's letter to Titus (R. V. ch. 1:2,3) reads: "God * * * in His own season manifested His word in the message."

As the heat latent in the coal requires extraneous action to bring about combustion, so the life of the Word in the message of Scripture, requires the operation of the Holy Spirit, to make this Word a living, life-giving food for our spirits and souls. The Word is in the message (as Paul says), but without this Spirit of God blown upon it, the message is cold, and really becomes in many cases "a stone of stumbling and rock of offense." A man may as well put a lot of coals in the stove and, without igniting, sit down

to warm himself, as to expect spiritual strength and nutriment from any part of the Bible, without the Holy Spirit to bring about the action, which is the equivalent of combustion in the coal. The man so acting may be among the most able of all scholars and philosophers, but the result will be a failure to receive any spiritual as distinguished from intellectual benefit. No natural inward light of reason can by any possible means take the place of the Holy Spirit, which has been procured and poured out by the risen Christ. It is well to remember the words of Jesus in this connection: "At that season Jesus answered and said, 'I thank thee, O Father, Lord of heaven and earth, that thou didst hide these things from the wise and understanding, and didst reveal them unto babes.'" (Matt. 11:25.)

The Son of God, by and through whom the worlds, and all in them, were made, is the light of nature which lighteth every man coming into the world, by giving reason and a conception (in varying degree) of moral rectitude. This, however, is quite distinct from the gracious illumination effected by the Holy Ghost, when Christ is revealed in the believer as the hope of glory. Disastrous confusion has arisen and is still arising in many minds by lack of discrimination in this matter. To mistake the light of reason, found more or less in every man, for the light of the Son of God, called in Scripture the "Sun of Righteousness," "the Day Dawn," "the Day Star," and which Peter the Apostle, says arises in the believer's heart (II Peter, 1:19) is to enter upon a course, as certain to produce shipwreck of the soul, as striking the iceberg was to produce the wreck of the "Titanic."

Disingenuousness is also not lacking in advocating the inner light, meaning the natural reason and conscience, at the same time, knowing that the hearers are supposing the speaker to be referring to quite another thing. There is a beautiful passage in Eph. 5:14 (R. V.), "Awake, thou that sleepest, and arise from the dead, and Christ shall shine upon thee." This shining of Christ upon the believer, is seen to be conditioned upon an awakening and an arising from the dead, which other Scriptures show to be the work of the Holy Spirit.

Now our attitude to the Scriptures of truth is to be regulated, not by the universal and natural light of reason, but by the supernatural, Christ-given inner light, as is said in I John 2:27, "And as for you, the anointing which ye received of him abideth in you and ye need not that anyone teach you; but as his anointing teacheth you concerning all things and is true * * * ye abide in him." Again, the same truth spoken by Jesus himself is embodied in John 16:13, "Howbeit, when he, the Spirit of truth, is come, he shall guide you into all truth."

That the emphasis among early Friends was laid upon the guidance of the Holy Spirit, the anointing

referred to by the Apostle John, is too evident for contradiction. It rests with those who deny its applicability to the selection and interpretation of the Scriptures appropriate for present use, to give adequate reason for such restriction of the Spirit's guidance. It may be readily and cheerfully granted that the Bible as a whole (that is, as put together according to the Canon of Church Councils and the consensus of Church opinion), is a divine, God-given message, and that its chief content is "The Word." But chief though that content undoubtedly is, there is much in it other than the Word. Much of God's dealings, appropriate and applicable to men in the time of the patriarchs and prophets, is not appropriate and not in its entirety applicable to our age and time. In the Holy Spirit, who is come not to speak of or from himself, but to show the things concerning Jesus—the Word—we have the divine infallible guide, sent by the Father, in the name of his Son, for this very purpose. Under his operation, the page of the Scriptures becomes illuminated, and application is made to the heart and mind of the reader, of just such portions as his state or condition requires. These portions so applied be-

come messages direct from God to the individual, as really as when words are spoken to the ear of a listener.

It will be vain to look in the Scriptures for any evidence favoring the idea, so generally prevailing, that revelation or inspiration ended with the writer of John's Gospel and the Apocalypse. The last few verses of Revelations apply only to that particular part of the Bible; for the Bible as a whole was not compiled when they were written. The "Word of God" "grew," "increased" and "spread" all through the Apostolic age; and is still found in every message, delivered by men and women who have the "gift" of Christian prophecy.

We conclude then, that the Scripture, as listed in the canon or rule, established by councils and general Christian usage, is *the* message of God par excellence, and in that message the Word of God is discoverable by every praying, God-fearing man. But we see no authority in these Scriptures, and recognize none elsewhere, for claiming for them, an exclusive inspiration to the nullification of authority and inspiration in messages, delivered by spirit-filled men and women.

Rochester, New Hampshire.

The Five Years Meeting from a Missionary Viewpoint

The genius of the Society of Friends in its practices has been to recognize the leadings of the Holy Spirit, or the call of God, either by direct intimations in the soul or by the indications of Providence. Witness to this is the practice of *recording* ministers as against *making* ministers; and liberating young Friends to proceed with intentions, rather than by a sacrament uniting them in marriage, or as in Japan, picking out two young people and telling them to get married.

Unquestionably the spirit of the present age is for closer organic co-operation for the solution of social, political and international problems. The Five Years Meeting, which recently passed into history, surely brought Friends into a recognition of what lies before us as a body.

Some of us, who, while outside of the United States are representatives of American Friends, have been brought into contact with the questions of co-operation with other denominations, and have felt the importance of the co-ordination of all Christian forces in order to accomplish the greatest good.

We have been directly engaged in evangelism and church extension. We have been working out the problems of foreign missions. In the field of social service we have been face to face with the questions as to how a Christian can live a Christian life and earn a living amongst non-Christian customs; as to what we can do to check the increase of tuberculosis; how can the evil effects of legalized vice be overcome; what is the Christian's attitude to the liquor traffic; how can Christian institutions be established in rural districts, and what advice shall we give to young men concerning the question of an occupation for life.

Again, in the meetings, how can we make use of the impulses for activity of the young people? Our co-workers have been leaders in molding the thoughts of the nation in which we work on the subjects of Peace and Arbitration. The burden of supplying an adequate literature where none exists has been upon us. Whole years have been spent in the question of Christian education and how to prepare the young for service for our Master friend. The pastoral care of the flock has been a live concern to us. The work of the Bible Schools has overwhelmed us.

Naturally, we have looked back to the home base to see what the home church is doing in meeting the needs along these lines. Thus in the Five Years Meeting, our joy was unbounded as we saw the whole body of Friends come to recognize the Master's calls for service and united efforts. There was an efficiency in bringing before the body a view of conditions and the demands of the times. In no place was there evidence of any one great man's mind in laying out a plan and policy for the future activity of the Society, but there was the magnificent spectacle of a number of great men and women from different viewpoints being melted into one, in purpose and love, and corporate endeavor, to put into motion the machinery which would make the Friends of America stand in one solid phalanx in the Master's army for peace among men.

In our foreign work too, we have strongly felt the need of some statement of the faith of Friends. As individuals, or a small group of individuals, in teaching the Gospel and commands of Christ, we give what we are convinced in our own hearts is the truth, but

have been questioned by our hearers whether we were correctly interpreting the historic faith of Friends.

Thus, naturally, we felt a deep concern as to what the Five Years Meeting would say as to the statement of Friends' doctrines. Our conviction was that the decision made was the most magnanimous action that could be taken. The more we contemplate it, the more the conviction grows that the decision was deeper, more far reaching, and of greater force and better suited to our needs and conditions than we realized at the time. Yet its real value will be proved only in proportion to the way in which we live up to the things which have been declared to be our faith.

Personally, I feel that I can go back to the work in Japan with a greater satisfaction than ever before, that I go as a Friend and with a greater confidence than ever before, that the Friends as a united body are rising to a definite mission in the Church of Christ, which mission will be performed to the glory of God. This satisfaction is greatly enhanced by the fact that in the Five Years Meeting we had the presence and counsel and sympathy of representative Friends from the Yearly Meetings which are not an organic part of the Five Years Meeting. The Lord bless the Society of Friends, and make the Friends in the truest and fullest sense His friends. GURNEY BINFORD.

A Little Lesson in Barnacles

BY A. EDWARD KELSEY

This is our ninth day out from New York, and over a smooth sea we are sailing on toward Patros, Greece, our port of disembarkation, which we hope to reach a week from today.

We have over four hundred Greeks on board, third-class passengers returning home to join the army, if perchance there is a renewal of hostilities. This morning as I write, they are lounging in the bright sunshine on the fore-deck, doubtless thinking of home and loved ones they are so soon to see. Their amateur theatricals and roars of laughter have enlivened a long sea voyage.

There are but few first-class passengers, and consequently, it has been the privilege of the three Friends bound for Ramallah to sit next to the captain at the table, and gather from him bits of sea lore gathered from following the sea for thirty years. I have been especially impressed with what he has told us about the little barnacles that attach themselves to the hull of the ship and impede her progress. Although I had heard of them for years, I had no idea how troublesome they become.

When the "Oceania" reaches Trieste she will go into dry dock, and her hull will be thoroughly scraped with sharp knives to rid her of these small sea animals, no larger than the end of one's thumb, which for six months have been tenaciously attaching themselves to her bottom and sides. The captain further tells me that we are losing two knots an hour, or one-seventh of the speed of which we are capable, because of these little hinderers. When I begin to compute how over six hundred persons are losing forty-eight hours out of a trip of two weeks, and think of the capital which practically lies idle and the unnecessary fuel consumed because of these pernicious little habitats of the deep, I am impressed with the amount of damage that can accrue from a very small and seemingly harmless animal. We pursue our way unhindered by sharks, whales and other mighty monsters of the great sea, but the little barnacles are the great enemies of all sea-going craft.

As I have mused upon this, thoughts have come to me relating to the life of the church of Jesus Christ.

During her voyage of nineteen hundred years, her greatest enemies have not been the mighty powers of darkness that in some gigantic form have arrayed themselves against her, but some inconspicuous parasites that have attached themselves and hindered her progress. In the times of the Reformation, and again in the seventeenth and eighteenth centuries, the church has gone into dry dock and, by some mighty revival, has been cleared of some of this parasitic life. There have always been anxious souls who, not able to distinguish between the barnacles and the bottom of the ship, have insisted that the church must founder after her cleansing, but she has always gone forward after such a period with greater speed than before. This has been continuously true in the history of the Society of Friends for the past fifty years.

But this lesson from the barnacles should also be applied to our individual spiritual lives. How our progress is hindered by those things, unseen by the world and perhaps by those nearest and dearest to us! The sea of life is full of parasites that attach themselves to every one. We cannot avoid the contact, but we can have these hinderers to spiritual power and progress cleansed from our lives by the operation of the Holy Spirit. Every meeting for worship, the times of family and private devotions should in a sense be dry-dock experiences for each one of us. The searching power of the written word, the direct revealing of the Holy Spirit, or the spoken words of one of the Lord's servants may be the instrument used to reveal to us the barnacles of our spiritual life. It is then our part, without hesitation, with the help and power of the Spirit, to tear these hinderers from our lives, that our spiritual progress may be unimpeded.

At Sea, January 24, 1913.

Thank God every morning when you get up that you have something to do that day which must be done, whether you like it or not. Being forced to work, and forced to do your best, will breed in you temperance and self-control, diligence and strength in will, cheerfulness and content, and a hundred virtues which the idle never know.—*Charles Kingsley*.

Conference of Foreign Mission Boards

BY CHARLES E. TEBBETTS

(CONTINUED)

"At first one may be inclined to think that we have reached the limits of concerted and definite measures for arousing the churches. Nevertheless, it must be apparent that with all this activity only a small fraction of the Church realizes the missionary obligation and participates in the world plans of Christ.

"What more can be done? What does the situation demand? We realize that our pastors and church leaders, acting spontaneously under the guidance of God's Spirit, have it in their power to bring the people into a sympathetic attitude toward the world work. But is there anything this Conference can do? Have we reached the limit of our power? Is a concerted movement possible and desirable; and if so, what should be its objective and what form should it take? We pass this problem of grave import over to the Conference, contenting ourselves with an outline suggestive statement of what might be attempted as we see the situation.

"As to an objective, clearly *it should not be financial, nor should it pertain primarily to method.* We do not question the value of all that has been done to promote schemes of benevolence and to introduce modern business methods into the missionary work of the church. We rejoice in the splendid new emphasis which is being placed upon the business side of this work, and particularly with a view to bringing the churches back to Bible methods of giving. We are grateful for the efforts which have been made and are being made to raise specific sums of money for specific localities and lines of work. All that has been attempted has been needed and much more. We believe God's blessing has been upon our campaigning. But is it not one of the very fruits of this new activity that we realize as never before that the trouble lies deeper than some have supposed, that it is essentially a spiritual malady from which the Church is suffering, and that unless a more fundamental work can be accomplished our so-called practical efforts will be of little avail? If our church members generally had the spirit of Christ they would do all these things themselves. What they lack is not so much methods of benevolence as essential Christianity. Surely we all are agreed upon this diagnosis.

"But the question arises, Is not this lack of the true Christian attitude a matter so entirely in the realm of the spiritual, so delicate, so intangible as to defy approach by what we may call campaign methods? Can the missionary motive be aroused and deepened by direct means, and to what extent do such means lend themselves to a concerted movement? For ourselves we do not hesitate to say that there can be no general activity on the part of the Church upon which we have more right to expect the Divine blessing than upon such an effort as we propose. Does not God expect us to use means for the correction of any evil

in the Church? And when the evil is widespread, does He not call us to a concerted endeavor for its removal? The very fact that the various sections of the Church feel together and act together for such an end is a strong justification of the effort. The problem is to revive the whole Church. Let the Church then as a whole work out this solution. So much for the objective and its rationale.

"More specifically we feel that the fundamental need of the Church in the matter of missionary interest is: First, Bible study; second, prayer; third, information. The order here is important: First, inquiry as to God's purpose and plans for the world. What is this religion of ours and what does it demand? Second, through prayer seeking to harmonize our wills with God's and to learn what He desires us to do. Third, familiarity with the needs of the world and the work of God's messengers in foreign lands, particularly familiarity with the work which Providence and Christian fellowship have assigned to the sections of the Church to which we belong.

"We would reverse the order of our objectives when it comes to an actual program. It is a question of wise approach to unresponsive and perhaps unwilling people. To us the best approach appears to be through information furnished regarding the great successes of the missionaries in our own time and the extraordinary conditions of the world which favor the rapid spread of Christianity. The facts of the work are the best of arguments. Not only are they impressive in themselves, but by a well-known psychological law they disarm criticism and overcome reluctance. 'And seeing the man that was healed standing with them, they could say nothing against it.' We believe that starting with a recitation of the facts, it should not be difficult to lead up to a careful study of the Bible and to have the entire process from beginning to end pervaded by an atmosphere of prayer.

"Let the minister preach, as he has never preached before, upon the achievements of the Cross in non-Christian lands. We would draw freely from the best material of all boards, emphasizing such things as the rapid spread of the Gospel in Korea, the breaking up in China, the mass movements in India, the new interest of the Moslems in Turkey, and the civilizing of savage tribes in Africa and the Islands. To these might be added illustrations of co-operation and unity on the field. What a story might be told if the pastor will brush to one side the formalities and conventions of a sermon and give God's people the facts! And what effect it will have upon himself!

"The sermon, preached on a Sunday carefully chosen, should have a definite and stated objective. This should be to secure on the part of the people

generally, not simply young people or devout women, or aggressive men, but all the people, the study, in more detail of what the minister has outlined in his address. Against the background should be sketched the activities of one's own denomination abroad, its missions and missionaries, its Board's organization, and its system of support.

"We trust such an effort would not only produce widespread interest in missionary work, but that it would lead to much Bible study and prayer. To accomplish these two chief desiderata we would suggest that the midweek services of the first four weeks of the period chosen should be specially utilized. In some churches this would be the first four weeks of lent. These midweek services should center around the study of the Bible as a missionary book; the reading of the previous week being brought to a focus. Above all, these meetings should be given up to intercessory prayer, a distinct period being set apart for this purpose. In order to dignify and render effective the prayer period it would be well in many cases for the leader to direct the petitions of the people, according to some plan agreed upon. Further workings out of the plan will naturally suggest themselves, but we are content now with outlining the main idea.

"Should we be able to agree upon some course of action, looking to the reviving of the Church in behalf of foreign missions, the fact of such an agreement would be a mighty argument in its favor. There is no knowing where God's Spirit would lead us or what results might arise. It is not inconceivable that such an effort might be used of God for the quickening of the Church for every good work."

A strong committee was appointed by the Conference to consider plans for a greater degree of efficiency in the Home Church in fulfilling the Great Commission. There will soon be a joint meeting of this committee with the Home Base Committee for this purpose.

(TO BE CONTINUED)

Albert K. Smiley's Will

The will of the late Albert K. Smiley, the Quaker who owned the great Lake Mohonk estate and founded the famous Mohonk Conference, entertaining at his own charge the delegates each year, conveys the entire estate to his half-brother, Daniel Smiley. In his will he expresses the desire that the mere accumulation of money should not prevail there and that this estate should be a place where just dealing will prevail, warm greetings be extended and kindly interest shown to all. No liquor is sold at the big hotel, religious services are held, automobiles are not permitted, and driving on Sunday is not allowed. Yet, in spite of these restrictions, Mr. Smiley achieved success as a hotel-keeper and accumulated a fortune.—*Christian Advocate*.

Courage is just strength of heart, and the strong heart makes itself felt everywhere, and lifts up the whole of life, and ennobles it, and makes it move directly to its chosen aim.—*The Rev. Henry Van Dyke, D.D.*

The First Quakers

The first Quakers to set foot upon the shores of this country arrived at Newport, Rhode Island, in the ship Woodhouse, the "Mayflower of the Friends," nearly two hundred and fifty-six years ago—August 3, 1657.

The coming of the Quakers was a mighty good thing for this country, although for a time at least, it was a mighty bad thing for the Quakers.

They met with a most ungracious reception. * * * At Newport, the sixteen Quakers who came over in the Woodhouse encountered no difficulty. The spirit of Roger Williams prevailed there, and in line with that spirit every man was granted the liberty of entertaining his own religious views without interference from the civil magistrates. But it was different in Massachusetts * * * * Endicott and his Puritans, furious as so many Mohawk Indians when Mohawk Indians were at their worst, flamed against the innocent Quakers as though they were so many criminals of the deepest dye, and as a consequence Massachusetts lost what, a little later on, Pennsylvania gained.

Driven from the Bay State, the Quakers, reinforced by others who came over not long after, sought in the wilderness of Pennsylvania, and among the red men there, the asylum which had been denied them by the Christians of New England.

In the Keystone State, under their great leader, Penn, the Quakers founded the Commonwealth which is today the second State in the Union and one of the fairest portions of our great country.

Under Penn's wise, just and humane policy the Indians were tamed and made to feel that the white man was their friend, and it goes without saying that there would have been no Indian wars had the other settlers treated the red men as they were treated by Penn and his Quakers.

It is hardly necessary to say that the influence of the Quakers in America has been large and always of the right sort.

Franklin (?), Nathaniel Greene, Stephen Hopkins, and many others that might be mentioned, were Quakers.

The first schools south of New England were established by Quakers, and the general civilizing work done by them was immense.

As humanitarians they take second place to none. Against slavery, war and the exploitation of humanity, against intemperance, brutality and every species of maladministration in government, they have, from the very beginning of their existence, arrayed themselves in solid phalanx.

There are probably 150,000 Quakers in the great Republic, and if the rest of the people made as little trouble on the one side and lived as finely on the other, we should have but little use for prisons, policemen and preachers.—*Thomas B. Gregory in New York American*.

Little things are little things, but faithfulness in little things is something great.—*St. Augustine*.

Message from the Young People's Board

A Definite Piece of Service

BY CHARLES M. WOODMAN

The defined policy of the Young People's Board is not to become a fifth wheel of the coach, but to generate power which may be carried into those wheels already holding up and carrying forward the load. The young life of American Quakerism should be self infused into every portion of our denominational machinery. By self infused we mean that young people should not wait to be asked to do this or that in the meeting; they should discover some one thing that needs to be done, some one thing that the meeting recognizes needs to be done, and then proceed to do it. Many of the strong leaders in church life have been those who saw an opportunity and then seized it. They have often done this in the face of coldness in the meeting, and direct opposition. Initiative is a youthful quality. It is the bubbling of the youthful spring. A spring is capable not only of bubbling, but of turning machinery if the two are brought together under suitable conditions. The problem for every young Friend is how to make that combination, how to take his enthusiastic interest in the Society of Friends and apply it in a practical and patent way to actual cases of local need. The monthly meeting business session may lack vitality, the meeting for worship may need the youthful voice, the Quaker Round Table may have a place not yet used in the community, the missionary work needs youthful vigor. All these and other things present ways in which young Friends can make themselves felt. We pass them at this time with only this word, and devote our space this month to emphasizing a clarion call which has gone forth from our Publication Board, and which every young Friend should hear. It presents an opportunity for real and needed service.

The Young People's Board believe that the AMERICAN FRIEND ought to be in every Friend's home in America. The ideal is worth aiming at, the standard worth striving for, because only as the paper receives loyal support can it become what it has a purpose to be. No finer task can be set before young Friends at just this stage in our denominational history, than co-operation in this way to raise the subscription list of our denominational paper to such a number, that we can have a strong, well balanced periodical, meeting all the needs of our meetings and homes.

Here is the practical suggestion to this end. Has any Friend been appointed in your local or monthly meeting to become agent for the AMERICAN FRIEND, who will canvass the entire membership of your meeting soliciting subscriptions? If so, work with that person helping to secure subscribers. If not, get yourself appointed by your meeting, or write to S. Edgar Nicholson, Richmond, Indiana, asking for subscription blanks that you may use in your meeting.

Again, there may be local meetings in your quarterly meeting where no one is undertaking this canvass.

What an interest it would awaken in such places if one or two young Friends would start out to visit the Friends in that neighborhood! Young Friends may hesitate to start off in this way to hold meetings, but any enthusiastic young Friend can undertake a canvass of a neighboring community for his denominational paper. This in itself is a religious service, and entered into in the right spirit will open doors of opportunity and service by means of which both visitor and those visited will be blessed. Such "tramps" are not similar but might well be allied with those efforts on the part of young Friends in England to carry the spiritual messages of Friends to the weaker and the smaller places.

Local Christian Endeavor societies, Quarterly Meeting and Yearly Meeting organizations of young people of whatever name might well develop this as an essential part of the activities of their young people. Some years ago the Christian Endeavor Union of New England Yearly Meeting assumed the responsibility for the support of a superintendent in a boys' home in Ramallah, Palestine. The obligation thus assumed by the young people made possible the present boys' training home, which is rendering a real service to the boyhood of Palestine. What they did then in that service, all young Friends organizations can do now in this service. Here is the opportunity for young Friends and young Friends organizations to put themselves actively behind our denominational paper and give it a very real support.

Portland, Maine.

The Song in Your Heart

Keep a song in your heart, my lassie,
 Whatever may be the weather—
 Or sunshine or rain, or pleasure or pain,
 Or sunshine and showers together.
 Keep singing, no matter how goes it, my dear;
 Keep singing, when days are surpassingly drear;
 Keep singing; the skies will tomorrow be clear,
 Keep a song in your heart, my lassie.

Keep a song in your heart, my laddie;
 Whatever the years may bring you,
 Of vantage or loss, a crown or a cross;
 Or roses or thorns to sting you.
 Keep singing, no matter how goes it, my boy;
 Keep singing, 'mid shadows, a carol of joy;
 Keep singing, no matter what troubles annoy.
 Keep a song in your heart, my laddie.

—Thomas Curtis Clark.

One sincere Christian, instinct with the gift of the Holy Ghost, who loves God for His dear name's sake, and his fellow creatures for the sake of God who loved them and died for them, is a more potent evidence for Christianity than all the intellectual proof that was ever produced. Christian character, radiant with faith and fused with Divine love, always has prevailed, and always will prevail.

Publicity of a Recent Quaker Wedding

The *New York Times*, under date of February 21, gives an account of a Quaker wedding in that city, so unique and interesting, that we feel it deserves a place in the columns of the AMERICAN FRIEND.

Grammercy Park, a little world of clubs and fine homes, stared in wonder last evening to see the old Friends Meeting House, on the south side of the square, astir with unwonted festivity. The windows were all alight and against their panes sprays of green were silhouetted. From the door to the curb ran a red-striped canvas sidewalk canopy and at 8 o'clock men and women in evening dress began to file in. For a wedding was held in the meeting house last evening—the first in seventeen years. With no minister to marry them or proclaim them man and wife, with no organ music to accompany the procession down the aisle, Benjamin Harvey Doane, a clerk in the Appellate Division of the Supreme Court, and Miss Alice Howes Underhill stood before the meeting of Friends, clasped hands, and so standing, repeated the simple marriage vows of the Quakers.

The little gray meeting house has stood in Grammercy Park for fifty-three years, the only meeting house of the Orthodox Friends in Manhattan. It has a congregation of some 300, but it is unusual when more than 200 persons attend the gatherings. There have been some weddings in recent years, but they have been home weddings, and so many years had passed since a service was held in the meeting house that Friends came to see it from far and near. ***

It was 8:30 o'clock when those in front knew by the sudden hush that the bride was coming. The absence of the wedding march seemed strange to those accustomed to the conventional services. Mrs. Underhill led her daughter down the aisle where the bridegroom and the ushers met them. Then, standing there partly facing the meeting, they waited and in silence. It seemed as though the world had halted, it was so still. Then the silence was broken by a woman's voice. It was Friend Sarah Haydock, praying.

When she pronounced the "Amen," Mr. Doane and Miss Underhill clasped hands.

"Here," he said, "in the presence of Our Heavenly Father and before these our friends, as witnesses, I, Benjamin Harvey Doane, take thee, Alice Howes Underhill, to be my wife, promising, with Divine assistance, to be unto thee a faithful and loving husband until death shall separate us."

Then silence again, brief this time and interrupted by the bride:

"Here in the presence of Our Heavenly Father and before these our friends, as witnesses, I, Alice Howes Underhill, take thee, Benjamin Harvey Doane, to be my husband, promising, with Divine assistance, to be unto thee a faithful and loving wife until death shall us part."

That was all. Then the ushers brought forward a little table with the

wedding certificate, and each signed there where they had pronounced their vows. And while they still stood there, friend Charles W. Lawrence, from the row where the ministers sat, stood and read aloud the certificate.

An Editorial Utterance

The above occasion has drawn forth a lengthy editorial utterance by the *Detroit Evening News*, under date of February 25, which is in part as follows:

Our western life lacks one element at once mellow and mellowing, which is the presence of the Quaker folk and the Quaker sentiment. In the east one comes upon communities of these Friends, with their plain meeting houses set in quiet groves and the graves of their dead beneath the branches of ancient trees. They go placidly on their way, clinging to the simple but pregnant ideals of their fathers, and now and then giving the country a poet, an orator or a congressman. We have several senators and representatives from the Friends in the present Congress.

These Friends are the people of the Quiet. There is an atmosphere of quietness about them, strangely at variance with the fuss and flutter of this bustling century. Yet they are not behind the times. They till the land, or engage in manufacturing, their work everywhere showing a greater regard for quality than quantity.

It was strange, therefore, when New York stayed a part of its haste the other day to witness a Quaker wedding. The parties were of some note even in New York, but they had been brought up in and had deeply imbibed the principles of the Friends. And in their ceremony they seemed to give a complete answer to all the questions that modern society has raised with reference to the marriage ceremony. ***

The simplicity of beauty, and the beauty of simplicity, could hardly be more finely exemplified. It is so wherever Friends pledge their troth. No wonder it seemed strange in New York, where weddings and divorces are both staged on sumptuous scales.

Summer School of Missions

The Summer School of Missions, held under the auspices of the Interdenominational Committee of the Central West for Missions, will hold its ninth annual session at Winona Lake, Indiana, June 19 to June 27. Plans are now being made for a very attractive program. "The New America," written by Mrs. L. C. Barnes, treating of the great problems and possibilities of immigration, is the title of the new study book for home missions. The book for foreign missions, "The King's Business," treats of increased efficiency for woman's missionary societies. Lectures will be given on both these books by

well-known missionary experts. There will be the daily morning call to prayer, classes in methods, helpful conferences, and the hours with missionaries.

Women who are interested in the cause of missions should make their plans now to attend this helpful conference. Missionary circles are urged to send representatives, who would prepare themselves to be leaders of mission study classes. The cause of missions would be advanced by a large attendance of our women.

CHARLOTTE E. VICKERS,
Corresponding Sec'y.

A Centennial Anniversary

Winthrop Monthly Meeting celebrated, on February 20, at Winthrop Center, Maine, the centennial of its founding. About two hundred gathered under favorable weather conditions for this occasion, which proved to be a great success and easily won the distinction of being one of the "red letter days" in Winthrop Monthly Meeting. The morning session was opened with a praise and song service led by Charles M. Bailey who is in his ninety-third year, following which, the history of the Monthly Meeting from its early beginning down to the present time, was ably traced by I. Warren Hawkes, of Manchester Meeting. Answering to the subject "As Others See Us," an appreciation of Friends by five pastors of as many different neighboring churches, was a unique feature of the program.

Appropriate poems for the occasion were written by Edward Wing of Oakland and W. Carleton Wood of Winthrop Center. After the dinner, of which about two hundred partook, an hour's program, styled "Quaker Reminiscences," was enjoyed. This consisted of readings of poems reflecting the early life of the Friends, reading of messages from John Henry Douglas, Charles H. and H. Elizabeth Jones and Hannah J. Bailey, and an opportunity for all to see an exhibition of portraits and photographs of early Friends. Following this was the crowning feature of the day's program, namely, an address by Charles M. Woodman, who had for his subject, "Our Quaker Heritage." At the close of his message and for which the message was a preparation, Charles M. Woodman made a strong appeal for a consecrated service which will make Christianity touch every phase of life.

The New York Bar Association has asked President Taft to use his influence to have the offer of Great Britain for arbitration on the Panama Canal rate question accepted.

Current Items of Interest to Friends

Our New Office Home

After occupying temporary offices for eight weeks through the kindness of the Second National Bank people at Richmond, the AMERICAN FRIEND has taken permanent quarters in rooms 309 and 310, Second National Bank building, corner Eighth and Main Streets. We will be pleased to have our friends call.

Indiana Yearly Meeting

Friends of Spiceland, Indiana, plan to re-dedicate their church building on Sabbath, March 9th. The extensive improvements, including the rearrangement of the auditorium, and the making of numerous Sabbath-school rooms, are practically complete. Its effectiveness for Bible School and social purposes is greatly increased, and it is hoped that more than ever before, the church may become the center of the religious and social life of the community.

A revival meeting of two and a half weeks' duration closed February 23rd at Fairmount, Indiana. Fred E. Smith, of Fountain City, was the evangelist. The preaching was sound and edifying throughout, and has proved very helpful to the meeting. About forty persons professed conversion or sanctification, as part of the definite results of the meetings. Several have applied for membership with Friends. The meeting and membership generally were very much strengthened and encouraged.

A fifteen days' series of meetings at Mount Pleasant Meeting, Winchester Quarterly Meeting, Indiana, closed on Sabbath evening, February 23rd. On account of sickness and death in the neighborhood, the services were not largely attended during the first week. During the second week the house was well filled at night, and at the last was crowded to its fullest capacity. Deep interest was manifested, and strong conviction took hold upon many hearts. There were seven conversions, and six experienced a deeper work of grace. The meetings were in charge of the pastor, John W. Hardwick, assisted by Levi F. Cox and Charles Wright. The ministry was exceptionally strong, and the church was greatly benefited.

A two weeks' revival closed on January 27th at Back Creek Meeting, Fairmount Quarterly Meeting, Indiana, under the leadership of the Lord through

his servants, M. F. Swafford, and his niece, Ella Swafford, a singer, both of Haviland, Kansas. Although the hand of the Lord has been especially good upon us during the past year, in that He has held us together in fellowship and obedience, He has brought us up to the place of a conscious need of special help in order to go forward the coming year. The Lord wonderfully used his servants, both in preaching and in song, and the power of the Lord was manifestly present at each service. There were twenty-eight sessions in all, and twenty-three souls received definite blessing. The effect of the meetings was felt for miles around, and some who were not able to attend, sought and found the Lord in their homes.

Dublin Quarterly Meeting, which was held at Dublin, Indiana, February 22-23, was a time of great blessing. Such a spirit of harmony and spiritual life, together with a closer social relationship, has not been experienced for a good while, as was shown during the different sessions. Ira C. Johnson, of Lynn, yearly meeting superintendent of evangelistic work, Esther Cook, of Knightstown, and Morton C. Pearson, of Indianapolis, were present and delivered messages of strength and helpfulness. Following the business session on Saturday, a sumptuous dinner was served without charge to one hundred and forty-seven guests, who remained for the occasion. The Ladies' Missionary society of Dublin, was in charge. On Sabbath, Morton C. Pearson preached two powerful sermons, and Dublin local meeting has taken higher ground because of his strong pleas for the church to become more Christ-like.

Iowa Yearly Meeting

The work among Friends at Des Moines, Iowa, is moving on nicely. With the assistance of the young people and the quarterly meeting superintendent, a new work has been opened up at Urbandale, a suburb in the northwest part of the city. A flourishing Bible School is maintained. Friends will join with the other churches in the city in a simultaneous evangelistic effort, beginning March 16th, and continuing as long as seems best. Each church will hold services at the same time. The Iowa General Assembly put itself on record in favor of the Kenyon-Sheppard inter-

state liquor shipment bill, and the House adopted the resolution in favor of submitting the equal suffrage amendment to the vote of the people.

Kansas Yearly Meeting

A. J. George held a series of meetings recently at Friendswood, Texas. There was considerable interest manifested, especially among the children and young people.

Following the quarterly meeting at League City, Texas, Asa Woodard, of Indiana, began a series of meetings in the local meeting, the evening of February 24.

Frank W. Dell began a ten days' series of meetings with Friends University church and the students of Friends University, Wichita Kansas, the evening of February 20th.

Friendswood Quarterly Meeting was held at League City, Texas, February 21-23. The weather was fine and the attendance good. On Friday, the meeting on ministry and oversight met and considered the need of a deeper experience, and a more abundant life for the membership. Cyrus W. Harvey, of Wichita, Kansas, preached good sermons, both on Saturday and on Sabbath, he and his wife being ministers in the conservative branch of Friends. Asa Woodward, of Indiana, was also present, and Friends were glad to hear his voice in the ministry again. On Saturday night a temperance rally was held under the leadership of the temperance superintendent. Rev. A. E. Rector, of the M. E. church at Galveston, and Dr. J. J. Terrell, of the Medical College, gave addresses along prohibition lines. On Sabbath morning, the Bible School conference considered the work of the Bible School in the missionary and temperance fields. The anti-cant class of the League City School, gave a Bible alphabet drill. In the evening, the C. E. Society had a missionary program. It was felt to be the best quarterly meeting yet held.

New England Yearly Meeting

Harry R. Hole, of Lynn, attended Fairfield Quarterly Meeting, held at Winthrop Center, Maine, February 8th and 9th, and brought helpful gospel messages.

Hannah J. Bailey, National Peace Superintendent of the W. C. T. U., and

chairman of the Committee on Temperance and Peace of New England Yearly Meeting, represented both in an address delivered recently before the meeting of the Maine branch of the American School Peace League, which was held at Portland, in connection with the State Teachers' Convention.

A series of meetings began at Portsmouth, Rhode Island, January 9th, and continued until the 31st. The first eleven days of the meetings were under the leadership of W. G. Schurman, and the last twelve days under the preaching of E. E. Martin. As a result, there were sixteen conversions and renewals and twelve claimed to have received the baptism of the Holy Spirit. The meeting is in better condition spiritually, and eight have made request for membership. We are not unmindful to acknowledge in the language of Scripture: "The blessing of the Lord, it maketh rich, and he addeth no sorrow with it."

Western Yearly Meeting

A conference of Plainfield Quarterly Meeting will be held at the First Friends Church, at Indianapolis, Indiana, on March 11th, beginning at 10 A. M. The departments of Bible School and education, and evangelistic and church extension work, will be discussed. Such speakers as Albert J. Brown, Wilmington, Ohio; Elbert Russell, Earlham, Indiana; Willard O. Trueblood, Indianapolis, Indiana; Simon Hester, West Newton, Indiana; Dr. Seth Mills, Valley Mills, Indiana, and P. W. Raidabaugh, Plainfield, Indiana, will be on the program. Tea will be served from five till six-thirty in the dining room of the meeting house.

References to Friends in Current Literature

Books

Chapter on Whittier in "Portraits and Sketches," by Edmund Gosse.

Periodicals

Dr. Johnson and Quakerism: *The Nation*, November 7, 1912.

George Fox as a Mystic: *Harvard Theological Review*, January, 1913.

United States vs. Pringle: *Atlantic Monthly*, January, 1913.

Persecution of Quakers in Massachusetts: *The Nation*, February 13, 1913.

The Boston University School of Theology has recently been presented with a gift of \$40,000.00 by Roswell R. Robinson, one of the trustees.

According to a Catholic authority, San Francisco is the greatest Roman Catholic city in the world.

Words that Gladden an Editor's Heart

We cull at random some sentences which have reached the AMERICAN FRIEND office in recent correspondence, which are self-explanatory. These are all unsolicited, and cover practically every Yearly Meeting. We present them as evidence that the time has come when an effort should be made in every local meeting to place the AMERICAN FRIEND in every Friends family.

"I like the paper. It helps me. It is improved."

"The AMERICAN FRIEND is much liked about Wichita."

"Each issue shows improvement over past, and is getting better all the time."

"I have seen a few copies of the paper, and like its character and tone very much."

"I enjoy the new AMERICAN FRIEND very much, and feel that thee is making a fine start."

"We are liking the new change, and hope it may prosper and do much good for our Master."

"Have heard only favorable comment on our new church paper, and am sorry to miss a single issue."

"I have heard nothing but commendation for the AMERICAN FRIEND here. The people are well pleased."

"I am enjoying our new AMERICAN FRIEND, and will endeavor to promote its interests in any possible way."

"I am well pleased with the paper as it is now coming forth, and shall do all in my power to hold up your hands."

"I want to congratulate you upon the general style and contents of the first two issues of the AMERICAN FRIEND."

"I am more than pleased with the new paper, and hope it will be supported so that it will be a larger and still better paper."

"I like the appearance of the new AMERICAN FRIEND, as well as its contents very much, and wish for it every success."

Here is one from a minister of another denomination: "I take a number of papers, but I read the AMERICAN FRIEND first."

"Please accept my congratulations on the first number of the AMERICAN FRIEND. I read it from cover to cover with intense interest."

"I am greatly pleased with the new AMERICAN FRIEND. You can count on us for a loyal support in every way in which we are able to give it."

"We are pleased with the children's department, and think the paper will find its way into many more homes if it is kept alive by spicy articles."

"I am greatly pleased with the AMERICAN FRIEND, and all thy editorials, and with the position thee is taking for the paper and the articles published therein."

"I am very well pleased with the way the AMERICAN FRIEND is starting out, and I hope the prospect of a large and stable church paper being ours will be realized."

"Much as we liked the AMERICAN FRIEND under the old publication, we are taking renewed interest in it since the recent changes have come about, and pray that it may grow as never before."

"I write to express hearty approval of the change of type for the heading of the AMERICAN FRIEND. I like thy editorials, too. I wish to see the paper increase in circulation many thousands."

"I am glad for your clear, forceful editorials, and note with pleasure the good words that are being spoken relative to the spiritual, evangelistic and constructive manner and methods of the paper."

"We are much interested and pleased with the paper, and are spending considerable time in a study of its contents each week. I hope Friends generally will awake to the importance of supporting it, and do much better than in the past."

Here is one from one of the foremost Friends in America: "I have read every word, I think, in the first issue under your management of the AMERICAN FRIEND. I congratulate you most heartily. It is live, fresh matter, constructive through and through, and has the atmospheric freedom of the middle west."

"I desire to add my word of appreciation to the many already uttered in regard to the present value of the AMERICAN FRIEND. The paper now brings blessings and is in the true sense of the word, a spiritual publication. It merits and will receive hearty commendations."

"The first issue of the AMERICAN FRIEND has just arrived, and practically on time. Accept my hearty congratulations and full approval of the very fine form in which it makes its first appearance. It is a splendid success, and should receive a most hearty support from all over America."

"I am highly pleased with the new AMERICAN FRIEND. I believe the Indiana air is good for it. Anyway it feels the impulse of big things having been done at the Five Years Meeting, and rings with a broad, healthy, enthusiastic, religious spirit which can't wane, but will increase as time goes on."

With the Children

An Assistant

Some little girls they stand and pout,
Instead of helping mother out;
But when mine washes dishes, I
Stand right beside her, and I dry
The knives and forks and spoons, which
make
A person tired, so long they take.
It isn't nice to stand and pout,
Instead of helping mother out.

FUN FOR BOYS AND GIRLS

A Lesson in Eggs

BY MELISSA S. FELLOW
(Continued)

Joe said: "You gathered 25 dozen eggs; now you count up and find out how many I found."

Frank: "All right."

Joe: "Add the ages of Noah and the three patriarchs; then divide by the number of days of thick darkness in the land of Egypt before Pharaoh let the children of Israel go; divide by the number of door-posts in each house where the blood was sprinkled so the angel would pass over while destroying the first born of the Egyptians; subtract the number of days the Israelites were to eat unleavened bread in their feasts; multiply by the number of plagues sent upon the Egyptians; subtract the number of years Israel was in bondage; add the number of men (women and children were not counted) who journeyed from Rameses; divide by the number of Commandments; subtract the number of kinds of supplies miraculously supplied to the Israelites as they journeyed; divide by the springs plus the palm trees at Elim where they encamped; add the feasts to be kept each year; subtract the number of persons commanded to go up unto Jehovah and worship afar off; add the number of tribes of Israel for whom pillars were built under the mount as altars of worship; subtract the number of days Moses was on Mt. Sinai, and you will find how many eggs I gathered last week. How many dozen did I get?"

Frank said: "I don't remember all the numbers you gave, but I will get my Bible and concordance and find them. Good-bye."

First and Best

A little girl was playing with her doll while her mother was writing. After a while she called the child and

took her upon her lap. The little child said:

"I am so glad, I wanted to love you so much, mamma."

"Did you, darling?" and she clasped her tenderly. "I am glad my daughter loves me so; but were you lonely while I wrote? You and dolly seemed to be having a happy time together."

"Yes, mamma; but I get tired of loving her."

"And why?"

"Oh, because she never loves me back."

"And that is why you love me?"

"That is one why, mamma; but not the first one, or the best."

"Why, mamma, don't you guess?" and the blue eyes grew very bright and earnest. "It's because you loved me when I was too little to love you back, that's why I love you so."

This makes us think of a blessed verse John wrote: "We love Him because He first loved us" (I John 4: 19).
—*Bible Morning Glories.*

A Handsome Apology

Ned and his grandmother are the best of friends, but sometimes the little boy's tongue is too quick to please the old lady. Then Ned apologizes after a fashion of his own, which his grandmother approves.

"I got tired lugging that wheelbarrow for grandmother while she was changing her plants," Ned said to his mother, recounting the day's events at bedtime, "and I said, 'I wish there wasn't another speck of this hateful dirt in all the world!' But then, afterward, I 'polo-gized.'"

"I'm glad of that," said his mother. "Did you tell her you were sorry?"

"No, that is not the kind grandmother likes best," said Ned. "I got another wheelbarrowful and just said: 'Don't you want some more of this nice dirt, grandmother?' And then we were all right again."—*Youth's Companion.*

What Mary Gave

She gave an hour of patient care to her little baby sister, who was cutting teeth. She gave a string and a crooked pin and a great deal of advice to the three-year-old brother, who wanted to play fishing. She gave Ellen, the maid, a precious hour to go and visit her sick baby at home, for Ellen was a widow,

and left her child at its grandmother's while she worked to get bread for both. She could not have seen them very often, if Mary had not offered to tend the door while she went away.

But this was not all that Mary gave. She dressed herself so neatly, and looked so bright and kind and obliging, that she gave her mother a thrill of pleasure whenever she caught sight of the young, pleasant face. She wrote a letter to her father, who was absent on business. She gave patient attention to a long story by her grandmother, and when it was ended, made the old lady happy by a good-night kiss.

Thus she had given valuable presents to six people in one day; and yet she had not a cent in the world. She was as good as gold, and she gave something of herself to all those who came in touch with her all the livelong day.—*Apples of Gold.*

CLEAR HEADED

Head Bookkeeper Must Be Reliable

The chief bookkeeper in a large business house in one of our great Western cities speaks of the harm coffee did for him. (Tea is just as injurious because it contains caffeine, the same drug found in coffee.)

"My wife and I drank our first cup of Postum a little over two years ago and we have used it ever since, to the entire exclusion of tea and coffee. It happened in this way:

"About three and a half years ago I had an attack of pneumonia, which left a memento in the shape of dyspepsia, or rather, to speak more correctly, neuralgia of the stomach. My 'cup of cheer' had always been coffee or tea, but I became convinced, after a time, that they aggravated my stomach trouble. I happened to mention the matter to my grocer one day and he suggested that I give Postum a trial.

"Next day it came, but the cook made the mistake of not boiling it sufficiently, and we did not like it much. This was, however, soon remedied, and now we like it so much that we will never change back. Postum, being a food beverage instead of a drug, has been the means of banishing my stomach trouble, I verily believe, for I am a well man today and have used no medicine.

"My work as chief bookkeeper in our Co.'s branch house here is of a very confining nature. During my coffee-drinking days I was subject to nervousness and 'the blues'. These have left me since I began using Postum, and I can conscientiously recommend it to those whose work confines them to long hours of severe mental exertion." Name given by Postum Co., Battle Creek, Mich.

"There's a reason," and it is explained in the little book, "The Road to Wellville," in pkgs.

Ever read the above letter? A new one appears from time to time. They are genuine, true, and full of human interest. Advt.

Married.

DOANE-UNDERHILL—At Friends Meeting House, Grammercy Park, New York, February 20, by Friends' ceremony, Alice Howes Underhill, daughter of Reuben H. and Harriet Lukens Underhill, to Benjamin H. Doane.

Died.

CARTER—Asa Carter was born January 7, 1831, and died at Sylvia, Kansas, February 5, 1913, aged 82 years and 28 days. He had a birthright in the Friends Church. In his earlier days he did some preaching, and was always a worker in the Bible school. He was married to Martha Plummer at North Salem, Indiana, March 9, 1854. He moved to northeast Kansas in 1873 and to Sylvia in 1883. He is survived by his wife, three sons and three daughters; also thirty-six grandchildren and nine great-grandchildren.

KELLUM—Matilda Kellum died at her home in Plainfield, Indiana, February 14, aged 76 years 10 months and 14 days. She was a birthright member of the Friends Church, and maintained an especial interest in its educational institutions, being a loyal contributor to Central Academy. Funeral services were conducted by the pastor, E. J. Carter. Interment in Fairfield Cemetery, a few miles away.

McCRACKEN—William Hadley McCracken, son of Hiram and Dinah Hadley McCracken, was born near Pleasant Plain, Iowa, July 26, 1846, and died at Richland, Iowa, February 13, 1913, aged 66 years 6 months and 17 days. He was a birthright member with Friends, and all his life has been active in the support of the church. At the time of his death, he had served as clerk of Richland Monthly Meeting for more than twenty consecutive years. He had also served as clerk of the Quarterly Meeting, and also in many important capacities in the local meeting and the Yearly Meeting. He was especially active in the work of education. He had also served as Justice of the Peace for 32 years. He is survived by seven sons and two daughters. Funeral services were conducted at Woolson Church, by Alvin Hoskins, and President D. M. Edwards of Penn College.

SHERBOURNE—Mary J. Sherbourne died at her home in Redfield Depot, Maine, aged 82 years. She was the daughter of Daniel Craig and the wife of Noyes Sherbourne, who died 22 years ago. She was a faithful Christian and a loyal Friend.

YOUNG—Dr. Edward C. Young, a minister in the Friends Church, died at Indianapolis, Indiana, on February 19,

1913. While his health had been very much impaired for years, he retained his mental faculties to a wonderful degree, his last statement to his relatives being that "he thought he was dying," and then passed into the Beyond free from pain and suffering. Dr. Young was of Quaker parentage, and was born in Baltimore, Maryland, August 26, 1828, and at the time of his death was in his eighty-fifth year. His remains were taken to his old home, North Lewisburg, Ohio, where services were held in the Friends Meeting House, being conducted by his old friends, Robert Douglas and Henry Johnson. Interment was made on the family lot in Maple Grove Cemetery. Deceased was for many years one of the leading members and ministers of Ohio Yearly Meeting, and in his earlier ministry traveled extensively, proclaiming the gospel message.

Minute of Appreciation

To the Executive Committee of the Five Years Meeting:

From the recently constituted Quarterly Meeting of Friends in British Columbia, in session at Victoria the 14th of Twelfth month, 1912, Greetings:

At this our first holding of the Quarterly Meeting, we have had the acceptable presence of Charles and May Replogle, sent to us as fraternal delegates by Puget Sound Quarterly Meeting.

Illuminating and interesting accounts of the recent Five Years Meeting have been given us by these Friends. From these, added to the accounts of the Meeting which have appeared in the *AMERICAN FRIEND* and the *London Friend*, we have been able to enter into the spirit and conduct of the gatherings to a large measure, and to appreciate

the conclusions reached on the leading matters of importance introduced.

It is in our hearts to send you an expression of appreciation for the unity which so prevailed in your meeting, that the decisions arrived at, more particularly that in connection with the Richmond Declaration of Faith, proved so acceptable all round.

Though far removed in geographical position from headquarters the interchange of visits, which has recently commenced between our members and those in the western borders of Indiana Yearly Meeting, has conduced to bring the importance and influence of the Five Years Meeting before us.

In the work of consolidation and expansion on which you have entered, this meeting evinces much interest and prays that God's blessing may be experienced, and a forward impetus be given to the spread of Christianity on the continent, through Quaker principles.

Signed on behalf and by direction of the meeting.

EDWIN COVENTRY,

LYDIA E. SCOTT WALKER.

Victoria, B. C.

Clerks.

POSITIONS WANTED.

Marguerite Paradon, a Friend, would like a position as French governess or as mother's helper in a Friend's family. Address her, 1503 North Pennsylvania Street, Indianapolis, Indiana, or Rufus M. Jones, Haverford, Pennsylvania.

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In Friends family, in small country house, Bucks County, Pa., a young or middle-aged woman for general house work. Address MARK E. BACON, Emilie, Pa.

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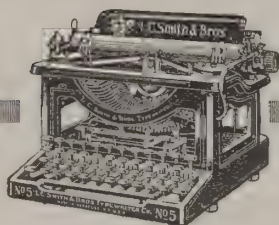
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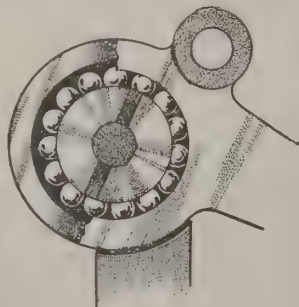
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IND.

The American Friend

Old Series.
Vol. XX. No. 11.

THIRD MONTH 13, 1913.

New Series.
Vol. I. No. 11.

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NOW

IF YOU have hard work to do,
Do it now.
To-day the skies are clear and blue,
To-morrow clouds may come in view,
Yesterday is not for you;
Do it now.

If you have a song to sing,
Sing it now.
Let the tones of gladness ring
Clear as song of bird in spring.
Let every day some music bring;
Sing it now.

If you have kind words to say,
Say them now.
To-morrow may not come your way,
Do a kindness while you may;
Loved one will not always stay;
Say them now.

If you have a smile to show,
Show it now.
Make hearts happy, roses grow,
Let the friends around you know
The love you have before they go;
Show it now.

—Selected.

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EDITORIAL COMMENT ON CURRENT EVENTS

At this writing, it looks as though Congress would stick to the "one battleship" program. By a close vote, the committee report for two ships was defeated in the House on February 26. An effort will be made in the Senate to restore the provision for two vessels, but all friends of the peace cause will hope that the effort will fail.

* * *

The Chapman-Alexander evangelistic tour in Australia has produced some striking results. In this country, the churches are apparently satisfied if the announcement can be made of a large number of conversions. In Australia, since the beginning of the campaign the first of last March, more than six hundred young men have offered themselves for the ministry and fully half that number of young women have decided to enter the foreign mission field. That is constructive religious work of a high order.

* * *

Japan has apparently reached a violent government crisis. Whether it is the stirring of real democracy, or the ambitions of over-zealous claimants for governmental favor, is not quite clear at this distance. Premier Katsura had been regarded as progressive, and was an advocate of international peace, having inaugurated a number of needed reforms, but popular resentment against the government under the previous ministry seems to have vented itself against him, and he has been unable to stem the tide. The recent rioting seems to have abated, but the immediate future is not full of promise.

* * *

Mexico, while a Republic in name, has advanced little beyond the primer class in the experiment of self-government. There seems to be little of national spirit, and the rank and file appear to be content with the doctrine that might makes right. It remains to be seen whether the promised "iron rule" of Huerta will be more potent than the old autocracy of Porfirio Diaz, or the milder tendencies toward socialistic rule of Madero. All lovers of peace will applaud ex-President Taft's policy of non-intervention, but all will equally hope that our near neighbor's internal troubles are approaching an end. Mexico needs more Christianity.

* * *

A new venture in religious procedure is being undertaken by the Publicity Committee of the Associated Churches of Philadelphia. On February 22 a full

page advertisement appeared in one of the city papers, which is a call to the public for affiliation with the church, because it "stands for the best things," and "lines up with the forces which make for righteousness." The advertisement concludes with this apt declaration: "They who would make their lives count, should be counted among those upon whom the church may count." This is a sort of publicity that should make thoughtful men stop and consider well their obligations to the religious life.

* * *

The decision of the Federal Supreme Court, which sustains the constitutionality of the Mann white slave act, marks an important step in the crusade against vice in this country. While this law can only apply to the interstate traffic in women and girls, and gives little relief in the smaller cities and towns, which must continue to deal with this terrible evil in their own way, it nevertheless strikes at the root of the iniquity in a forceful manner. Were it not for the interstate debauchery, much of the profit that comes to these traffickers in sin would be destroyed, and the supply of the trade would soon be materially reduced. Not of least importance is the reiteration of the Supreme Court that the powers to be exercised by the state and nation are "to promote the general welfare, material or moral." Some of our statesmen have been in grave danger of losing sight of this latter function, which is fundamental to a stable government.

* * *

Congress has taken a step of unusual importance in passing the measure for which Senator LaFollette and others have labored incessantly, requiring the interstate commerce commission to ascertain the actual value of the property of all common carriers, like the railroad, telegraph and telephone companies. Most of the troubles which the government and the public have had with these public service corporations are due to the wrongful capitalization of these companies, and the excessive valuation which has been fixed upon their stock and equipment. Inflated securities are always fraught with danger to the public, which must pay the exorbitant interest and dividends based upon unreal values. Whether or not the bill will get out of conference whole is a question, but it will evidently not be long until an equitable law upon the question is assured.

BIBLE SCHOOL LESSON

MARCH 23

SUBJECT—THE EMPTY TOMB.

LESSON—Mark XVI: 1-11. Commit verses 6, 7.

GOLDEN TEXT—"Now hath Christ been raised from the dead, the first fruits of them that slept."—I Cor. XV: 20.

CHRISTIAN ENDEAVOR

MARCH 23

TOPIC—"Vital Living: The Lesson of Easter."—II Cor. IV: 8-18.

"If a man die, shall he live again?" Christ's resurrection has answered the question. The empty tomb is the hope of humanity. It is the guarantee of life perpetual and immortal.

Christian living in the midst of perplexity, distress, persecution and death is the marvel of the ages. The martyrs typified the spirit of the resurrection, for out of their sacrifice sprang a vital religious life, that has been the inspiration and soul of the church for centuries.

The meaning of life is best revealed in the face of opposition and difficulty. It is easy to drift with the current, and requires little of vital energy, but it is only the intensive life that can row against the tide. It is the life energized by the Holy Spirit, that has been engrafted into the Divine Life, that can meet trials and perplexing problems unflinchingly.

There are many sham lives, selfish, hypocritical, narrow and cold. The life that is worth while needs the touch of a greater power and the inspiration of a greater life. He who tries to make life count for the most, is the one who will receive the crown at the end of the race. It is the life more abundant that is the ideal toward which all should strive.

Many are content to live in the lowlands of Christian experience, when the high plains that are fresh with the mountain air of God's freedom are inviting all to a higher life.

The words of the Apostle as given in the lesson are full of inspiration. "For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory." It is the realization of this truth that makes life worth living.

The sheriffs of Minnesota, recently assembled in annual conference, reaffirmed their opposition to capital punishment.

William Jennings Bryan, the new Secretary of State, advocated universal peace in a recent address at Raleigh, North Carolina.

A method of heating the telephone transmitter and thus greatly increasing the volume of sound, has been perfected by a Danish engineer.

THE AMERICAN FRIEND

DEVOTED TO THE INTERESTS OF QUAKERISM IN AMERICA.

S. EDGAR NICHOLSON, Editor and Manager.

Old Series.
Vol. XX. No. 11.

RICHMOND, INDIANA, THIRD MONTH 13, 1913.

New Series.
Vol. I. No. 11.

Enduring Hardness in Christ's Service

"Thou therefore endure hardness."

Religion is not a matter of expediency. It is not a cloak to be donned or doffed at will to suit convenience. It is not to be gauged by the weather, or the condition of the pulse, or by any environment. It is not a game of chance to be played at random to suit any changing fancy.

Religion—the Christian religion—is a life to be lived, in sunshine or in storm, in health or in sickness, amid evil or good report. It touches humanity at the center and determines what its character really is. Its requisites are stability, constancy, determination, persistency, no less than purity, faithfulness, obedience and devotion.

There are too many fair weather Christians; too many who march only on dress parade; too many who, like the sensitive mercury in the tube, yield ever to the changing atmosphere about them. There are too few "good soldiers of Jesus Christ;" too few who really labor for the Crown; too few who can be depended upon for any crisis.

It is the daily life and not the temperature of the revival season that sets the standard of Christian character. It is conduct on Monday at the plow, at the counting desk, in the office, at the forge, or at the polls on that "Tuesday after the first Monday in November" that is the true mark of discipleship, more even than the form of expression in the pew at the Sabbath service.

God wants men and women upon whom he may depend for every emergency; men and women who "enlist for life" in His service, regardless of the east wind, the northern blasts or the summer zephyrs; men and women who are ready to "endure hardness, as good soldiers of Jesus Christ."

The joy of the Lord is in service not in idleness. Singing psalms will not mark a pathway through this world of sin for our King Emmanuel. There is hard work to be done, "and loads to lift," and self-denial to be practised, ere the "kingdoms of this world become the kingdoms of our Lord, and of his Christ." The spirit of martyrdom will be needed again and

again before iniquity is dethroned and righteousness covers the earth.

And why all this? Is the reward worth the sacrifice? Does it pay to be "a soldier of the cross"? Is the harvest worth the toil it takes to produce it? Is the child worth the preparation and the patience that it takes to educate it? Is the painting or the statue worth the weeks and months of painful care and exactness with which it is produced? There is no truer philosophy than that "There is no excellence without great labor."

"If we suffer, we shall also reign with him." "Therefore I endure all things for the elect's sake, that they may also obtain the salvation which is in Christ Jesus with eternal glory." It is both the material and the Divine law of compensation. We toil, and we reap according to our labors.

The church will never prosper upon sentimentality nor by methods of exclusive fellowship. The world's problems will never work out themselves. Evil is too aggressive to vanish at the mere posting of a code of morals. A militant church means a militant membership, equipped and organized for the proclamation of a gospel that is "the power of God unto salvation," and that is potent to "destroy the works of the devil."

To "endure hardness" is not to play the part of the bravado or the fanatic. Our religion is not a religion of force. It is the patient, consistent example, patient amid hardship, toil and suffering; patient and true amid persecutions and misunderstandings and revilings; patient and faithful in crises no less than in prosperity; it is this that wins men to Jesus Christ. This is the way of the Cross. It is model discipleship.

"But watch thou in all things, endure afflictions, do the work of an evangelist, make full proof of thy ministry." It is the high standard for Christian conduct, which at the last enables the saints of earth to exclaim with the apostle: "I have fought a good fight, I have finished my course, I have kept the faith; henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day."

Living for Others

On the walls of a Sabbath School room, recently, we saw framed as a motto the letters of the single word "Others." As against the selfish spirit of this somewhat materialistic age, it is a sentiment to be fostered everywhere.

Living for the good of others is the soul and the spirit of the gospel of Christ. He himself set the example of a life devoted to the uplift of humanity. His disciples and the apostles followed in his footsteps and gave their lives in service for their fellows. In all ages the sacrificial spirit has brought its reward in a harvest of disciples.

An unselfish love will win where all else fails. It is a law of universal application, whether in heathendom or in our home communities. Human society craves sympathy and fraternal consideration. It is generally able to detect the genuine from the counterfeit. The mask of hypocrisy seldom screens the visage beneath.

The trouble with many a church and with many an individual is that they have little of genuine heart affection for the toiling, struggling masses of humanity, that swarm about them in every avenue of life. Service becomes a duty, to be performed more for the sake of personal reward than for the saving of others. It is this spirit that brings defeat to many an effort, where there should have been a crowning victory.

The sacrificial life and endeavor are not arts to be acquired, so much as they are the immediate products of the operation of God's spirit upon human life. The common first experience of the new-born convert is a passion for the salvation of somebody else, some friend, some relative, some acquaintance. The first impulse of the regenerated soul is an all-consuming desire that the whole world shall "come, taste and see that the Lord is good." These first impulses are the normal fruitage of being born into a new life. If only in every life they could be perpetuated in their purity and freshness for the larger service of later years, how bounteous would be the harvest!

But too often the cares and ambitions of life nullify the sensitiveness of these first days of Christian experience, and leanness and barrenness of soul find their counterpart in the meager harvest that is the reaping of all too many who have taken the Christian vow of faithfulness, obedience and devotion.

After all, there is much in life to which men give mental assent, but which does not take possession of their beings in any vital sense. Everyone will applaud the motto hanging on the walls of the Sabbath School room, but to how many is the sentiment a vital power that finds practical application in the daily life? This is the vital test of the highest service, and can only be met by complete consecration to the service of God.

A New Administration

With the inauguration on March 4, the reins of government passed into the hands of a new administration and under the control of a different political party. For the first time in many years, the Democratic party is in complete power, so far as both the executive and legislative branches of government are concerned.

It is a tribute to the stability of our Republic that such a complete change can be wrought, with practically no turmoil and little, apparently, of popular apprehension concerning the future. There is an evident disposition to allow the new regime the fullest opportunity to develop its plans and policy without embarrassment.

It can be said in all fairness that, for the most part, President Wilson has commended himself to the favor of the American people, regardless of political inclinations. He has talked little, and when he has spoken, since the election, his words have brought assurance where there was an element of fear and distrust. It remains to be seen whether the President's personality and evident purpose to conduct his administration upon a high plane will win out over the tendencies of traditional Democracy, but evidently he is to make a strenuous effort in that direction.

His announced policy concerning office seekers will meet with general sympathy and commendation. The President ought not to have his time occupied so largely with questions involving the spoils of office.

Many have wondered whether or not the new President had definite policies that would plainly tend to the maintenance of governmental stability. That is a question yet to be determined. Possibly his greatest weakness may be revealed at this very point. It must be admitted, however, that his inaugural address was positive and largely constructive, and has met with a large degree of public favor. The extra session of Congress, to convene on the first of April, will test in large degree the ability of the new regime to administer government in accordance with the highest ideals and demonstrate the good faith of the party now in power, pledged to carry out certain reforms.

President Wilson is now the executive for all the people, and, regardless of partisan bias, should have the support of all good citizens in every effort making for public betterment.

Some men are so busy telling how busy they are, as an excuse for the non-performance of some duty, that they never find time for any real service for humanity.

Many a life is being wasted for lack of a great purpose. The successful man has a definite aim, and works steadily for its realization.

Consider Christ Jesus Heb. III: 1

BY LUKE WOODARD

II.

His Humanity.

By humanity, as applied to Jesus Christ, is meant all that is essential to a human being. Sin, whether as an act or a nature, did not belong to man in his original state of innocence, and the same was true of the Second Adam miraculously conceived of the Holy Ghost, concerning whom the angel who foretold His birth to Mary testified: "Therefore that *Holy* thing that shall be born of thee shall be called the Son of God." The apostle bears like testimony: "He was holy, harmless, undefiled and separate from sinners."

Hence from Bethlehem to Olivet He was without sin, either as an act or a condition. He was, if we may so express it, God's ideal of perfect humanity, of whom He testifies: "This is my beloved Son in whom I am well pleased." Therefore, while He called on others to repent, He never Himself felt the need of it. "For verily He took not on Him the nature of angels but the seed of Abraham"; "was found in fashion as a man"; "made in all things like unto His brethren," "yet without sin." Thus, passing through the successive stages of human life, He is a pattern for childhood, youth and mature manhood.

He was a *Teacher*, and as such He enjoined both inward purity and practical righteousness, and was an exemplification of the same. Conscious of His own conformity to this lofty standard, He challenged the scrutiny of His enemies. "Who of you convinceth me of Sin?" As a Teacher He taught as one having authority, not only to expound law, but to assume the attitude of a Law Giver; one who could preface His enunciation of a new code in contrast with that of "old time," with His authoritative, "But I say unto you."

He was an infallible teacher. There is nothing in the record of the earthly life of our Lord to justify the conclusion that His conceptions of religious truth were cast in the mold of the Jewish thought of His time. So far from building on the tradition of the elders, He denounced them. He enunciated new truths and gave to old ones new interpretations. His was not the attitude of the learner, but, in the language of Nicodemus, that of "a teacher come from God," of which His miracles were rightly regarded as a conclusive attestation.

The Kenosis theory that assumes that because the Lord Jesus subjected Himself to human conditions, His teaching was not free from possible error, and hence was not wholly trustworthy, has no support in consideration of His nature or Scripture testimony. The advocates of this theory cite in proof, Mark 13: 32, "Of that day and hour knoweth no man, no, not the angels which are in heaven, neither the Son, but the Father." To cite this as proof that there were other things which Jesus did not know, is wholly gratuitous

conjecture. If we demand specifications, who is authorized to give them? If it be left for each one to judge, what portion of His utterances might not be relegated to the realm of doubt? We may safely accept any statement made by our Lord as true. If this applies to the one thing He said He did not know, why not apply it to His sayings when He speaks as one who professes to know? What judge or jury competent to determine the value of testimony, would discredit the positive statements of a witness concerning things of which he claimed to be cognizant because he admitted there was one thing concerning which he was not informed?

The Lord Jesus was a Prophet in the sense of being a forth-teller, that is, a proclaimer of religious truth. He was more; He was a revealer. He spoke as one familiar with the unseen world. He taught as it had never been taught before, the fact, the nature, and the eternity of the future life. He brought life and immortality to light through the Gospel. Who before Him had taught explicitly that there should be a resurrection both of the just and the unjust? That in the resurrection the saints should be equal to the angels, and that they could not die any more? Who before Him had given a graphic portrayal of the Judgment, of the Great Day when the Son of Man shall come in His glory, and all the holy angels with Him, and before Him shall be gathered all nations, when He shall judge the world in righteousness, welcoming the righteous to everlasting happiness and consigning the wicked to everlasting punishment?

Thus, as a Prophet He was a foreteller of these solemn realities relating to the future world. He also often uttered prophecies concerning things in time, such as His betrayal, His death, His resurrection, the persecution that should befall His church, the destruction of Jerusalem, and the dispersion of the Jews. He stands before the world in majestic isolation as compared with all other prophets. Yet He who is so lofty, is equally conspicuous for lowliness. "I am meek and lowly in heart."

Between Himself and His most devoted followers there is in one sense the distance of infinity, yet "He is not ashamed to call them brethren." His attitude was one of humility without self-depreciation, lofty without ostentation, meek without servility. In unmasking hypocrisy He was austere without vindictiveness, merciful to the erring, yet never compromising with or apologizing for sin.

This subject has a practical bearing as valuable as its truth is clear. We love to think, there are times when it is peculiarly precious to dwell upon the thought, that, in the Lord Jesus we have an ever-living "Daysman" between us and the invisible God, who "can lay His hand upon us both." As God over all, blessed forever, He has power adequate to the

utmost depth of human need; as made like unto His brethren, "He is touched with the feeling of our infirmities." The late John Hodgkin, a distinguished English barrister and minister of our church, who visited this country about the middle of the last century, near the close of life, remarked while suffering from a distressing illness: "Until the past year I had too exclusively meditated on the divine nature of our Savior, and had not enough thought of Him as the Son of Man, sympathizing with all the weakness and weariness of this body of our humiliation, as well as the Son of God dwelling in the glory of the Father."

Who has not felt social life made doubly honorable by the scene at Bethany and at Cana of Galilee? What eloquence have tears of human sympathy in the light of the occasion at the grave of Lazarus when "Jesus wept"? What heart does not become

unselfish and pitiful toward the fallen as we look into the house of the Pharisee, and behold a sinner bathing the feet of Jesus with her tears and kissing them in token of responsive gratitude? What judge may not learn to decide with pity, if not with leniency, the criminal's fate as he reads the words of Jesus to the penitent, though convicted woman: "Neither do I condemn thee; go, and sin no more"? Who does not feel that poverty when the result of birth or unavoidable misfortune, is no longer disgraceful, since Jesus "had not where to lay His head"?

What martyr ever suffered knowing of our Savior's sufferings, who did not feel his soul made stronger by a view of the solemn scene at Golgotha? And how the dying are cheered by the thought that Jesus has trodden the portals of the grave before them?

Fountain City, Indiana.

The Pitfalls of Life

BY EDMUND STANLEY

It seems passing strange that those, who seek to follow in the way the Master would have his children live and serve, should be beset by pitfalls so assiduously devised. No sooner has the child, born into the Kingdom, begun his career under the new regime than Satan sets about to entrap him. The Christian life is seldom free from the hidden rocks that threaten shipwreck, and he who escapes Scylla on the one side must be alert lest he be engulfed in the torturing whirls of Charybdis on the other. What is true of individuals is none the less true of the churches.

In the early years of Quakerism there went forth a strong protest against the formalism which dominated the churches of the time. Scarcely had the new movement gotten good headway, however, when in the attempt to avoid the deadening effect of formal service in sermon and sacrament the Friends were carried into another formalism, if not as blighting in its effect upon the worshiper, perhaps even more deadly upon the evangelizing work and influence of the church. The long period of our experience of silent meetings with little or no evangelistic or missionary spirit is too fresh in the minds of many to need description or discussion.

But the pendulum continues to swing, and new conditions arise. The revival spirit breaks out in many sections and there is manifest again much of the real life and spirit of the times of Fox and his co-workers.

In the enthusiasm of the hour a few zealous minded men and women lost their balance and swung far over into extravagances which brought reproach upon the church. They forgot that Christian experience, life and practice are the most common sense things in the world, and that their conduct, to honor the name of Him they would serve, must show forth sober, thoughtful and sane practices.

We think we are learning better than to be carried away into such extravagances, to indulge in such un-

seemly conduct—but are we? Are there not pitfalls along the pathway just as assiduously placed and concealed for our feet as they were for those of earlier times and experiences? Satan is just as surely satisfied for us to grow indifferent through the belief that his personality is but a myth story, without reality. Again he may try to lull to sleep in the acceptance of Social Service for the virtue of the new birth. The siren song may too, reach the unguarded ear of the worshiper who finds the heights of spiritual experience amid strong and noisy emotional demonstrations, or in the quiet waiting in the pose of silence and meditation.

It is none the less true that out of all these things, these ways in which we would serve him, God may bring blessing; for after all, it is the heart attitude that makes possible the access to Him.

However much of virtue there may be in these two dissimilar means of grace so ardently supported by earnest Christians today, it has seemed to me that, without the exercise of greatest caution, either may become a hindrance rather than a blessing. Is there not a possibility that we, in our efforts to reach and enjoy the spiritual communion which the soul longs for, may retire within ourselves and seek to appropriate the blessing to self, rather than be found exerting our energies to bring others to a knowledge of the truth.

The silent meeting and the noisy love feast alike may become pitfalls for the unwary worshiper. He may become in these a seeker after blessings, which he would appropriate wholly to self. Both are, if properly conducted, valuable means of grace; but Satan is shrewd enough to devise a way to make even these a blight upon real Christian life. Shall we not rather keep most prominent in mind the needs of the lost, the fallen; and with a firm grip on God's promises, strive to lift up, to build up, to bring to

a knowledge of the truth, and leave to the Father the bestowal of blessing as He would have it come through service.

The congregation of believers should come to the assembly right out of the closet where silent waiting and heart dependence upon God have given the "white heat" to prostrate souls. Believers thus consecrated are ready to give forth to those who know not the way of salvation. Silent waiting before God in prostration of Spirit is essential to the soul life; but it is not the thing needful when men, lost in sin, are asking to know the way of life.

Should long waiting in silence or a period of prostration at an altar be necessary to get a body of Christian professors in condition to present the Gospel to the unsaved? Indeed, is it not to the inexperienced an evidence of weakness and a means of discouragement?

More silent waiting, more altar prostration in the home and in privacy is the privilege and the duty of most professing Christians. From it will come more promptness and greater life in the Gospel message in the hour when the people congregate to worship, to teach, to learn of the way of salvation.

February 1, 1913.

Hearts That Have Been Touched

BY J. G. HUNT

I Samuel X: 26

Samuel had grown old. He had judged Israel all the days of his life. When he was old, he made his sons judges. They walked not in his ways. The Elders met and came to Samuel. They demanded a King. They wanted to be like other nations. The Lord told Samuel to give them a King. When he told Saul the desire of all Israel was to him, he said, "Am I not a Benjaminite, the smallest of the Tribes of Israel?" Saul did eat with Samuel. After, as they were going down to the end of the city, Samuel took a vial and poured the anointing oil on the head of Saul. He was turned into another man. God gave him another heart.

Saul went home to Gibeah. He did not go alone. With him went a great company "*whose hearts God had touched.*" Their hearts had been touched and they *acted*. Too many of us who have felt the touch of God upon our hearts have been so slow, oh! how slow to act. But not all. I have known many who have felt the touch and have yielded to its gentle influence.

I knew a little boy. He was the son of godly parents. He was taken to the Sunday School and the Church. God touched his little tender heart. He said, "I want to be a preacher." Before he reached manhood, he appeared in the ministry, to the joy of his parents and of the church. After a few months, his gift was recognized by the church. I have heard his pleading tones for better lives. I have heard his uplifting prayers, and the hush that fell over the meeting was deeply felt as he said, "We have sat by the wayside begging." In his young manhood he felt drawn to visit a foreign land. He was liberated by a united church. For a few months in a foreign field he told "the old sweet story." He came home "with rejoicing, bearing his sheaves with him." While yet a young man, but with a short life filled with usefulness, disease came upon him. After weeks and months of suffering borne with Christian patience, the silver chord was loosed, the golden bowl broken and his life ebbed away. Today in a beautiful country church yard his body lies sleeping, awaiting the Resurrection Day. But he "being dead yet speaketh."

I knew a young girl. She was the child of wealth. Every wish was gratified. She was well educated and the joy of the social circle. Society beckoned her to a life of gaiety and amusement. God *touched* her young heart and she yielded up her life to do His bidding. What she formerly loved, now she hated; and what she hated, now she loved. At once she cast her lot with the *Church* and became one of its pillars. After a few years of Christian activity, she yielded up her young life and went to dwell "forever with the Lord."

I knew a young business man. He was intelligent and highly educated. He was profane and disagreeable toward his family. He had a praying wife, a member of the church. To all her entreaties he turned a deaf ear and made light of her religion. A young evangelist came and began a revival service in the town. Strong efforts were made to induce him to attend. His wife and the faithful members of the church with tears besought him to attend the services and come into the fold. For days he held out, but finally one night he went. Seated on the back seat, he sat mocking, making light of the sermon, the singing and the fervent prayers. After a few more days of mocking, God *touched* his heart and he was marvelously converted. For many years I saw his changed life, wrought by the Atoning Blood, and beheld his activities in the church with the wife, who rejoiced in his salvation.

I knew an old man. For many years God had knocked at the door of his heart. Like one of old he said, "Go thy way." He became profane and was a drunkard. At a revival meeting in a little Friends Church, God *touched* his heart and he was mercifully saved. I have heard his broken testimonies. I have heard his simple prayers. I have seen his transformed life. Can I say after seeing such changed lives in young and old, that there is *nothing* in the Religion of Jesus Christ, and no fountain for sin?

"The dying thief rejoiced to see
That Fountain in his day,
And there may I, though vile as he,
Wash all my sins away."

Wilmington, Ohio.

Message from Bible School Board

FROM THE SECONDARY DIVISION

The Secondary Division takes in the boys and girls during the age when they usually plan what they will do as their life work. It is the time for the making of reformers, philanthropists, ministers, missionaries, and social workers in all the varied phases.

The testimony of one thousand Bible School students is that three hundred and ninety-two of them were converted between the ages of twelve and sixteen, and that three hundred and twenty-two were converted between the ages of seventeen and twenty. Fifty-two per cent. were converted before the age of sixteen, and eighty-four per cent. before the age of twenty. We might add that one hundred and twenty-eight were converted between eight and twelve years of age, and one hundred and eighteen between twenty and twenty-four. The rest were scattered over all the other ages up to sixty. We must not leave any age untouched, but it does seem that the age encompassed by the Secondary Division, twelve to twenty, is the time to make the most of our opportunities.

The aim of the teachers of this division, and they should be of the very best, is: How can I get the Bible into the boy without crowding the boy out? How can I get the Bible into the girl and still leave her a girl? How can I show to these men and women in the making, that the God of the Bible is their God; and that the God of the heart-longing is the God of the Bible? Weakness here means weakness everywhere, for the boy today is the man tomorrow; the girl today is tomorrow's woman. Bent today, rigid manhood and womanhood tomorrow. We must have the strongest men teachers for boys and the strongest women teachers for girls that it is possible to procure. We venture to say that in solving this problem we have solved practically every problem, individual, social, and missionary.

An ounce of work done at this period saves tons of labor later. A penny invested here now, gives dollars for other work in the future. We are dealing in sure futures when we are dealing with the boy and girl, and we are helping them to check every false move.

The "Teen Period" is the best time to teach that the true philosophy of life is found in Christ and His teachings. Marion Lawrence says, "We shall never save this world by saving men and women. The new evangelist is to come through intelligent, genuine teaching of God's word to the boys and girls. The 'Teen Age' is the joint in our harness. It is the vulnerable spot. It is the weakest place of all." Now the writer thinks that the above is true, therefore he is saying that we must organize around the boy and girl, then organize them. Especially should this be done in our Secondary Division. Organization is a part of efficiency, and efficiency is what makes us effective in service. Without organization we will let this work

be like Topsy, who "just grewed," without intelligent guidance and direction.

During this period it is a natural instinct of the boy and girl to organize. In the boy it may be the "gang"; in the girl it may be a "sorority." So when we organize we use the natural instinct to get the group action along constructive lines rather than destructive. Out of this group will come our trained leaders, who have been developed because responsibilities have been placed upon them. (These organizations should have officers from their own class and of their *own selection*.) Skill, care and tact (a blessed trinity) must be used here, so that the Bible School may not become a church within a church, instead of being what it was intended to be, "The School of the Church," training many for Christian service.

At any cost we must get to the "teen" heart (Applied Psychology), thus winning the teeming "teen" life by educative evangelism, so that we can harness the "teen" activities for the larger activities of the church and of life. Boy power and girl power generates a great force in the Kingdom Purpose. May we keep in view that the object of these organizations is to win to Christ (Conversion), to train for Christ and in Him (Culture), then to send out for Christ in missionary service, well equipped with the Bible—the Tactic Book of Life's way. Above all, let us as teachers and officers in the Bible School be ourselves at our very best, and may we have that tact which conceals our methods from those with whom we are working. Work hard, pray much, and then see the great things the Father can do with His willing sons and daughters in advancing the Kingdom Purpose.

SUGGESTIVE BOOKS FOR TEACHERS AND OFFICERS

Starting to Teach (Boys), Eugene C. Foster, Association Press.

The Girl in Her Teens, Margaret Slattery, S. S. Times, Philadelphia.

Education in Religion and Morals, George Albert Coe, Revell, New York.

WILLIAM J. SAYERS, *Chairman*.

Poughkeepsie, N. Y., February 21, 1913.

Livingstone's Consecration

"I will place no value on anything I have or may possess, except in relation to the kingdom of Christ. If anything will advance the interests of that kingdom, it shall be given away or kept, only as by giving or keeping it I shall promote the glory of him to whom I owe all my hopes in time and eternity. May grace and strength sufficient to enable me to adhere faithfully to this resolution be imparted to me, so that in truth, not in name only, all my interests and those of my children may be identified with his cause."—*From Journal of David Livingstone, May 22, 1853.*

Conference of Foreign Mission Boards

BY CHARLES E. TEBBETTS

(CONCLUDED)

Foreign Missions and Christian Unity at Home.

"It is doubtless true that the cause of Christian unity in America is receiving its greatest impulse from the foreign field. While at home we have been theorizing and exhorting on the subject, the missionaries have been achieving. As the missionary movement represented by St. Paul was the means of bringing to the ancient church those more inclusive and universal concepts of Christianity which have prevailed throughout the ages, so now the outgoing of our Gospel to foreign lands has brought to bear upon the church at home influences making for tolerance in belief and co-operation in service. The general recognition on the part of mission boards and missionaries of the demands for comity and co-operation and the actual instances of organic unity secured abroad, have attracted much attention. While these three terms, 'comity,' 'co-operation,' and 'unity' has each its distinctive meaning, the practice of one blends very readily into that of another. In the promotion of a broad spirit of Christian unity no event of recent times has been of farther reaching effect than the Edinburgh Conference.

"*The Survey*, the organ of the social movement in America, has recently remarked, 'If ever a reunited Christendom is achieved, it will come as a direct return, as well as by a reflex influence, from the work of the Church for the world at large on foreign mission fields.' What we are able to accomplish in the foreign field the churches of America will eventually be able to do in the home land.

"We believe it to be one of the first duties of this conference to promote the movement for unity at home by acquainting the churches with the new spirit of fellowship which is dominant in the work abroad. We would particularly call attention to the achievement of the churches of South India, by which they have been enabled to unite not only upon a simple creed, but also upon a workable polity. By the massing of their forces they have created a distinctly new and most hopeful situation. Already a mighty impression has been made upon the non-Christian population. By uniting in the support of a theological seminary at Bangalore they are demonstrating that their unity is something more than theory. Other instances of actual union in India, China and Korea could be cited, but they are doubtless familiar to the members of the Conference. Co-operation of two or more denominations in such institutions as Nanking University, West China Union University, Shanghai Baptist College are numerous. We believe the churches at home can greatly profit from knowing these facts.

"By making known such achievements as these and perhaps even more by exemplifying the spirit of Christian brotherhood among ourselves, as members of this Conference, we are in a position of peculiar advantage.

We can and should make large contributions to the cause of unity by emphasizing its need, by showing its proper basis and by demonstrating its ultimate practicability.

Christian Unity and the Appointment of Missionaries

"A pertinent question to ask is, 'What does Christian unity demand of us in our dealings one with another as Boards?' The answer naturally divides itself into three parts corresponding to the three lines of home effort, that relating to the securing of missionaries, that relating to the securing of funds, and that relating to the education of the home churches. We will attempt in the report of this year to cover only the first of these lines of inquiry. The Committee expects to report a year later on the other two phases of the subject.

"In the matter of persuading young people to offer themselves for missionary service, the boards have been in active co-operation, through the Student Volunteer Movement, now for twenty-six years. During this time it has been demonstrated that interdenominational efforts are both practicable and advantageous. It is hardly conceivable that we should ever go back to the old way, when each board was left to its own endeavors to enlist student volunteers. While the home department of each board finds plenty to do in the visitation of educational institutions and in placing the openings for service before those in any walk of life who are qualified to serve, the re-enforcement of our efforts by the traveling secretaries and the general officers of the Student Volunteer Movement are of a kind to warrant the profound gratitude of all.

"We desire to call attention to the fact that a new situation has arisen in the matter of securing candidates which could not have been foreseen by the Student Volunteer Movement at the time of its organization, and which perhaps is not sufficiently appreciated by the boards themselves. We refer to the increasing spirit of interdenominationalism which pervades our churches and particularly our educational institutions. On account of this tendency there has come a lessening of the sense of denominational organization. Nowhere is this tendency more felt than in our educational institutions. Coincident with this theological broadening there has been the definite co-operative movement among the boards. It is impossible for us to be preaching the doctrine of Christian unity and co-operation on the foreign field and to be citing the splendid successes of our missionaries in bringing unity to pass without producing a profound effect upon the young men and the young women at home looking to foreign service. They have seen the vision from afar and have caught the spirit of our broad Christian fellowship even before entering upon their work."

The Peace Movement Among Friends

[This Department is designed to afford an opportunity for a presentation of important phases of the Peace question, and will welcome correspondence which gives information in regard to the progress of the Peace movement anywhere among Friends, or which reflects clearly the views of any of our readers, younger or older, on this important subject. Such correspondence should be addressed to *Allen D. Hole, 615 National Road, West, Richmond, Indiana.*]

Two Contrasting Methods of Working for Peace

BY MARY DOAN HOLE

Deadlier Armament or Better Logic?

When, as young girls, we were studying the art of that great fair in Chicago, there was a piece of wonderful workmanship to which our teacher never directed our attention, but to which our attention had been directed some weeks before by a poem in a current magazine. When at last, there came a vacation from our daily study, we made our way to the Krupp Gun. I had known, of course, that the poetry arose in the hope of a diverted purpose of that deadly implement. In spite of that knowledge which had been the most obvious fact in the poem, still when I stood facing the hard, inhuman steel construction, the poetic veil was somehow brushed aside, and I saw the savage heart of the instrument. Then it was that I accused myself of lack of faith. Great men had said that the deadly swiftness of cannon blows which this improved weapon had brought about would certainly bring swiftly the day of world peace. War would destroy itself. It is almost twenty years that I have waited to see this peace which improved armament would produce and, alas, the poetic veil has never been rehung over the great Krupp Gun, nor over its improved successors.

This Krupp Gun experience was brought to my mind by a recent editorial in the *Toronto Globe*, in which modern warfare as a means of producing world peace was pronounced illogical. This editorial referred to the announcement that the British naval maneuvers have demonstrated that a bomb could be dropped with absolute accuracy of aim from an aeroplane into the funnel of a battle ship, blowing up the most formidable super-dreadnaught with all its crew and trained naval force. The argument is that the knowledge that one man in a flying machine is more than a match for one thousand men in a fifteen million dollar battleship on the sea will promote the peace of the world.

Thus far the knowledge that the costliest warship afloat is helpless against an inexpensive submarine has not seemed to lessen the war budgets of Great Britain and Germany. Mr. Asquith has mentioned that the millions of dollars spent year after year on armies and navies that "make angry faces at each other, * * * is not the price of peace, but a satire on civilization."

You have no doubt wondered whether some brilliant writer did not put into one of those first pages of print the prospect for world peace which the newly invented gun powder suggested. No longer a hand to hand combat; one man with his gun might stand at

a distance and destroy scores of the enemy if only his aim were true. Powder and Krupp guns and dreadnaughts have been slow in convincing men of the mistake of war, let us now give arguments an opportunity.

More Fighters or More Thinkers?

Truly, as Edwin D. Mead once pointed out, there is as much logic in asking the tailor whether it would be desirable to have a new coat as in asking the head of a country's military establishment whether there is need of more soldiers and more military equipment. We have not always distinguished between questions of statesmanship and questions of military expediency. Are these subjects of disarmament and international conciliation not outside and above the field of the military expert? Shall he then continue to answer our question, "more soldiers or more reason?"

We are told that the German army today is not big enough to suit "the staff," and that the British navy is not big enough to suit the admiralty, and that our own army is not big enough to suit General Leonard Wood. "Therefore," according to the last named authority, as he explained to the Harvard union not long ago, "young college men should prepare, so that when war comes they can be officers." To follow General Wood's plea as reported by the Boston papers, the Monroe Doctrine and our policy of not allowing even commercial coaling stations of other powers in American waters, are sure to cramp foreign nations at some time, and thus force us to war, "hence let us have betimes 600,000 soldiers." But there are now, and have been in the past, other advisers of Harvard men with very different views. Besides, Harvard men revere their predecessors, including so many thinkers who have helped on the movement to supplant the war system by international reason. More and more the college students of America will prepare to be, not officers in the army, as General Wood suggests, but students of international law and leaders in the cause of peace. This very speech about the Monroe Doctrine and the lack of coaling stations for foreign nations with their "inevitable war" may suggest to these students the need of giving the test of reason to the "exceptional and offensive policies which might be the cause for war."

Shot or Logic, Which?

"Civilized men are to be shot or starved into agreeing to arbitrate," observed President Butler in semi-humorous vein, as he smiled at the gullibility of mankind in accepting what he called "this huge world joke."

He is right. What logic is there in this? The United States is a peaceful nation; Great Britain is a peaceful nation; Germany and France and Japan are peaceful nations; therefore, because they are peaceful and do not intend to stir up the war spirit, they must so strengthen their defences, so multiply their

navies and increase their armies that nobody can successfully attack them. Who, pray, is left to attack these peaceful, law-abiding nations if, as we are assured, they do not propose to attack each other? Many men and women have asked that question. Finally, President Butler has answered it by saying they must be preparing for an army of white bears from the recently discovered North Pole! Oh, the bitter suffering and world bankruptcy, because intelligent men are accepting seriously the "stupendous joke" by which this illogical logic is described!

It has been a matter of common comment for years that at about the time the appropriations for military purposes are under consideration in Congress, in the House of Commons, in the Chamber of Deputies or in the Reichstag, hostilities are always on the point of breaking out in two or three parts of the world at once. The poor "gullible people rush off to their cyclone cellars and shout to their representatives to vote that great ships and guns and forts may be built to protect them from their fears," President Butler continued. This is certainly a most tragic joke.

While we are asking that a square deal be granted everywhere, it might be worth while to have the same sort of ability that has so brilliantly exposed other forms of political chicanery and graft, make measurement of the selfishness of "the lively type of patriotism which accompanies these military and naval debates the world over." Then arguments and not shot, will drive us to advocate disarmament in order to secure universal peace.

A Trial at Logic.

In a company of peace thinkers, William Jennings Bryan asserted, "I have faith in what I understand to be the Bible plan of bringing peace," and then he began to lead his listeners along his line of argument. He suggested a simple method of testing the two attitudes toward war. He would have one man strap revolvers around him and announce that he would bring peace by fighting for it. He would have another man announce that he did not intend to do injury to anybody, that he would assume that nobody was going to do injury to him, that he would not arm himself. "Which one would have the fewer scars at the end of ten years?" he asked. The readers of this paper will readily make the application of this illuminating little illustration.

The same speaker has another equally convincing illustration of the "profitable patriotism that finds money in the building of ships and getting ready for war." The following is a much condensed form. Suppose a large lake with a half dozen land owners living peaceably along it. Let a ship builder say to one of them: "You are living here with no protection. Don't you know that any of these men around you might build a battleship and you would be absolutely defenseless?" Let the ship builder go to the next neighbor and say: "Don't you see that man's battleship? Do you suppose he is building it for nothing? Now I can build two for you." Suppose these two were built, what an argument this builder would have when he

got to the third man. "There are two of them against you. They might combine, and you are absolutely defenseless. Having gone around the lake he might go back to the first man and say: "You are out of date; look at the improvements since you built. Then, you have only one, and these neighbors have four or five or eight each. There is nothing for you to do but mortgage your land. You are in for it!" To quote one more sentence directly from Mr. Bryan: "Now that is the race of the world, my friends,—that is the mad race of the world."

The Number of the Enlisted

From Dr. H. K. Carroll's invaluable tables of church statistics published in the New York *Christian Advocate* of January 30, we gather the figures printed below. The table as re-arranged gives the rank in numbers, the name, number of communicants, and gains for last year, of the twenty-nine leading denominations in this country. The figures in each case are for the United States only; communicants in other lands are not counted.

RANK IN 1912	DENOMINATIONS	COMMUNI- CANTS	GAIN IN 1912	RANK IN 1890
1	Roman Catholic	12,888,466	125,233	1
2	Methodist Episcopal	3,293,526	58,891	2
3	Regular Baptist (South)	2,475,609	54,406	4
4	Methodist Episcopal (South) .	1,919,873	27,419	5
5	Regular Baptist (Colored)...	1,912,219	33,861	3
6	Presbyterian (Northern)	1,368,150	27,840	7
7	Disciples of Christ	1,340,887	32,771	8
8	Regular Baptist (North).....	1,175,923	21,286	6
9	Protestant Episcopal	970,451	23,131	9
10	Lutheran Synodical Conf....	807,693	26,755	12
11	Congregationalists	742,350	3,589	10
12	African Meth. Episcopal	620,234	.....	11
13	African Meth. Episcopal Zion	547,216	.....	13
14	Lutheran General Synod.....	473,295	5,800	14
15	Lutheran General Synod	316,949	7,247	20
16	United Brethren	301,448	9,987	16
17	Reformed (German)	300,147	2,318	15
18	Latter-Day Saints	296,000	29,126	21
19	Presbyterian (Southern)	292,845	5,671	18
20	German Evangelical Synod..	258,911	5,021	17
21	Colored Methodist Episcopal	234,721	.....	24
22	Spiritualists	200,000	.....	39
23	Methodist Protestant	183,318	.....	22
24	Greek Orthodox (Catholic)..	175,000	.....	138
25	United Norwegian Lutheran	169,710	378	26
26	United Presbyterian	139,617	2,767	27
27	Lutheran Synod of Ohio.....	132,316	393	33
28	Reformed (Dutch)	118,564	1,276	28
29	Orthodox Friends	100,568	1,420	31

These figures are interesting and useful for comparisons, which are not always wise. The total number of communicants in the churches of the United States, including those not named above, according to Doctor Carroll, is 36,675,537. These include about 650,000 who can not be reckoned Christian. In round numbers, there are thirty-six millions of enlisted Christians. How many of these are good soldiers of Jesus Christ?—*Pittsburg Christian Advocate*.

The purpose of all the divine activity as regards us men is not merely to make us happy, but to make us happy in order that we may be good. He whom what he calls his religion has only saved from the wrath of God and the fear of hell has not learned the alphabet of religion.—*Alexander Maclaren*.

Current Items of Interest to Friends

California Yearly Meeting

Arthur and Eliza F. Dann, of England, spent some time during the month of February in California Yearly Meeting. They attended Friends' meetings in Whittier, Los Angeles, Bell, Huntington Park, Long Beach, Pasadena, San Jose, Oakland and Berkley, and their ministry has been greatly blessed. They also were in attendance at Whittier Quarterly Meeting February 14th and 15th, and their messages were given in the power of the Holy Spirit, and souls were strengthened thereby. Friends throughout California are thankful for their presence and ministry.

Indiana Yearly Meeting

Union Monthly Meeting was held at Ludlow Falls, Ohio, March 1st. Fifteen adult and thirteen associate members united with Friends, as the result of the great evangelistic meetings held recently at West Milton.

Spiceland Academy—The board of trustees of Spiceland Academy presented to Spiceland Monthly Meeting, held March 1, 1913, a series of resolutions to the effect that the Monthly Meeting build and equip a modern school building for Spiceland Academy. The sentiment of the meeting was strongly in favor of the action and a committee of six was appointed to serve, in conjunction with the Academy trustees, as a building committee to provide funds and build an up-to-date home for Spiceland Academy. The Academy has an open field and prospects for the future are bright. We feel sure the friends of the Academy will rally to her support. There is still a place for the Friends' Academy in Friends' Educational work.

The Bible School in the meeting at Fairmount, Indiana, is in a flourishing condition. It is thoroughly organized and graded throughout. The primary department has separate apartments in the basement of the new Bible School addition to the church. There are twenty-four classes in the school, the largest having an enrollment of one hundred and five. The average attendance for the months of January and February was three hundred and two, as against two hundred and thirty-one for a similar period a year ago. The school has a large cradle roll and home class department. Forty persons have taken teacher's training work the past year. There

are ten organized classes holding the international charter. The largest attendance thus far this year was three hundred and thirty-one, and the smallest, two hundred and seventy-five. These figures indicate a working church and an interested membership. Many members are not yet in the Bible School, but an earnest effort is being made to enroll the entire membership for Bible study.

A successful revival effort closed at Jonesboro, Indiana, March 2d, under the direction of Fred E. Carter, pastor of the church, and Miss Leora Bogue, singing evangelist. A new addition to the meeting house, begun last November, was completed and ready for use in January, and was dedicated on February 9th. Ira C. Johnson, yearly meeting superintendent, was present and preached the dedicatory sermon. The entire amount necessary to pay for the improvements and furnishings was raised in less than thirty minutes. The revival services began the same evening. Mr. Carter preaches the Bible plain and straight. His sermons not only bring men to Christ, but are a strong moral stimulant. Conviction, deep and powerful, fell upon the people as a result of the ministry of the Word and song, in which Christ was held up. There was a dignity and solemnity about the services which were devoid of the sensational, and the judgment of thinking men and women was convinced and their reason appealed to, with the result that many decided for Christ and the church. Sixty-six persons sought and found Christ during the meetings. Fifteen united with the church, and the believers were greatly strengthened.

Iowa Yearly Meeting

Lindley A. Wells, of Portland, Oregon, began a series of meetings at Lynnvile, Iowa, February 6th, continuing until the 22d. In spite of an epidemic of la grippe, which kept many at home, the meetings were a blessing to many, and the church was strengthened by his ministry. He began meetings at Bear Creek on February 27th.

A two weeks' series of meetings was held at the Friends North H Street meeting, Oskaloosa, Iowa, February 9th to 16th, with Edwin Loft, of New Sharon, and Lurana Terrell, of University Park, as leaders. The preaching was strong, clear and evangelical, and earnest personal work was done in the

congregation. As a result about twenty came to the altar of prayer for conversion, renewal, or the baptism with the Holy Spirit and entire sanctification. Some of these gave good evidence of having obtained what they sought. The meetings closed with seekers at the last service.

Kansas Yearly Meeting

Susie M. Allen, of Haviland, has just closed a ten day's meeting at Glen Elder, Kansas, which has resulted in good to the church. Eight claimed definite blessing, and two have united with the church.

Ira S. and Sarah Bundy celebrated their golden wedding anniversary at their home in Sterling, Kansas, February 25. It had not been their plan to invite their friends, but to spend the day quietly at home. But relatives and friends to the number of about thirty planned otherwise, and came in to spend the day and have dinner together, which they had bountifully prepared. The day was spent very pleasantly, and valuable tokens of respect and friendship were left as the friends departed.

A series of evangelistic meetings, conducted by Frank W. Dell, of Central City, Nebraska, closed at Wichita, Kansas, March 2. Although the weather was stormy and disagreeable throughout the ten days of meetings, much interest has been shown, not only by members of University Church, where the meetings were held, but by others. The sermons were sound and forcible, and have been a power for good in the community. There were some conversions and renewals, and the tone of the church has been materially improved.

A series of two weeks' meetings closed at Lowell, Kansas, on February 23. They were conducted by Clyde W. Likes, missionary to the Indians at Ottawa, Oklahoma, assisted half of the time by Ivey Clarke, missionary to the Indians at Modoc, Oklahoma. The membership of the meeting lent their aid in prayer, testimony and song. Excellent sermons were preached, with the result that Christians were much strengthened and sinners were made to think seriously. There was a good feeling and interest throughout the meetings.

Sterling Quarterly Meeting was held at Sterling, Kansas, February 22 and 23. On account of the cold and snow, the attendance was very small. On

Seventh-day morning the company of President Edmund Stanley, of Friends University, was greatly appreciated. His message was helpful to all present. William F. Pribbenow, C. E. Field Secretary, was present on Sabbath and rendered good service. His message to the young people was one to be commended by all who heard him. The next Quarterly Meeting will be held at Hargram, in Rush County, the fourth Seventh-day in May.

New England Yearly Meeting

Smithfield Quarterly Meeting was held at Wooster, Mass., February 12. William Kent, of Woonsocket, was much favored in presenting the truth from I Peter 2: 5. J. Farland Randolph and others continued very helpfully the same line of thought. Dinner was served in the Y. W. C. A. rooms, as usual, by the courtesy of Friends.

The Quaker Round Table of South China, Maine, has continued its fortnightly meetings with much success. The last circle was held at the home of George Roberts and wife at Lakeside on the evening of February 24, with an attendance of about thirty. Many new interested Friends were present from that locality. Good sledding and a perfect night afforded the regular members from the village a most enjoyable three-mile ride in sleigh and double-sled to the place of meeting. "The Quaker Invasion of America" and "The Early History of New England Yearly Meeting" were the topics under consideration, which were treated by readings from references, by Grace M. Jones and Annabel M. Jones. In connection with the latter subject, Whittier's "The Ballad of Cassandra Southwick" and a portion of "The King's Missive" were read by Barclay L. Jones. A paper containing a synopsis of the life of each of the Friends, thus far considered, was also read. At the close of the study hour a pleasant social occasion was enjoyed and refreshments were served, the company being entertained by the host and hostess.

New York Yearly Meeting

The former Junior Christian Endeavor Society of Brooklyn Meeting has been divided into two classes, Junior and Intermediate. The aim is to prepare the little ones and young people for a larger life in the meeting. With this in view, four times a year a miniature Quarterly Meeting supper is arranged. After the regular business meeting each quarter, the members remain while the social committee serves supper. The attendance has increased since adopting this plan. Twenty-six

are now on the roll with an average attendance of eighteen.

Ohio Yearly Meeting

Short Creek Quarterly Meeting was held at Mt. Pleasant, Ohio, February 14-16. The church was greatly blessed. New life and interest in all branches of the work are encouraging the membership to larger things in the Master's service.

Oregon Yearly Meeting

The most successful revival meeting in its history has just closed at Boise, Idaho. Services were continued every night for four weeks. About forty received a definite work of grace in their hearts. Several have given their names for membership; others are thinking of joining. One evening there were three generations at the altar at the same time. Some evenings there were two altar services. By the time the first one was over, others were ready to seek a blessing. One back-slidden preacher, his wife and daughter were reclaimed. One colored man asked the privilege of helping the church in a financial way. The power of God was wonderfully manifest in all of the services, which were conducted by the pastor, John Riley. The closing days of the revival meeting were at Quarterly Meeting time. H. Elmer Pemberton, of Salem, Oregon, Yearly Meeting Superintendent; Thomas Perisho, Quarterly Meeting Superintendent; Harry Hays, who has charge of the Biblical training class in connection with the academy; Ezra Pearson, pastor, all of Greenleaf, Idaho, and William Hadley, of Star, Idaho, were present.

Western Yearly Meeting

Watseka, Illinois, has experienced an old-time revival, the results of which figures cannot tell. The meeting lasted twenty-four days. About sixty were converted or reclaimed and about twenty-five professed holiness. The pastor, F. J. Cope, conducted the meetings, two each day, with the assistance of Leola King, of Fairmount, Indiana, as leader of the singing. The full gospel of justification and sanctification was presented clearly and without fanaticism, in that power which only a Spirit-filled man can present it. On the eve of the revival meetings members sought and entered into a deeper experience—holiness—and so were in position to lead souls to Christ. Although the meetings have closed, the revival spirit continues.

Arthur Hammond, pastor of Carmel Meeting, Indiana, began a series of meetings February 2, assisted by Clarence Cosand, singing evangelist, from

Lupton, Michigan. The services continued until the 19th, when the minister's voice failed. He had been favored to preach the gospel along Bible lines with much power and clearness, denouncing in no uncertain way, the sins of the people. At the same time his ministry resulted in strengthening the believers, correcting the backsliders and awakening the unconcerned. Two sessions were held each day. The one in the morning was a time of special blessing. The evening services were well attended and were sessions of special outpouring of the truth, with pleadings for correct and clean lives. The interest increased until at the close the whole community felt its influence. Eight have requested to become members, and the whole church has been stirred to greater activity. Clarence Cosand held two meetings for the children for which service he seems to be especially gifted.

Wilhjalmar Stefansson, who discovered a race of blond Eskimos, will start from San Francisco on May 1, on a second expedition to the far north, equipped for a three years' voyage. His destination is the unexplored region north of Banks Land.

The Hongkong University, the newest in China, is now open, and more than half of its students are taking technical courses to prepare themselves for the development of the material resources of the country.

The ancient chateau of Elerot in Belgium, once the country home of Rubens, is to be sold at auction.

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Religious Life in Our Educational Institutions

Friends University—

The religious activities of Friends University center around three organizations: The Friends Gospel Band, the Christian Associations, and the Student Volunteer Band. The Friends Gospel Band is composed of Friends students who feel called to definite Christian service. It has a membership of twenty-one and has furnished regularly a force of workers for a Mission Sunday School at Orient Chapel.

The work of the Christian Associations is of an interdenominational character and has been stimulated by the recent religious movement in the city. Here the Men and Religion campaign has been followed up as it has in few other places, one hundred and four towns having been reached by gospel teams sent out from Wichita churches. Aside from study classes and individual work in various city church teams, the University Y. M. C. A. has organized a special college team which has held a number of services including an evangelistic series during the holidays.

The Student Volunteer Band has a membership of thirteen and holds weekly meetings in which at present the missionary movement is being studied from the standpoint of current literature. The direction and activity of Professor Reagan in the department of applied Christianity is extending the religious influence of the school. In the Men's movement, Professor Reagan has visited a large number of towns as a leader in the department of boys' work. He also spent a week of the holidays in company with an evangelistic team of the Gospel Band which held meetings for Friends at Barclay, Kansas.

The quickened religious life within the territory of Friends University has aroused a greater interest in Bible study, and with this increased interest there comes an enlarged opportunity for the English and Classical, Biblical departments of the school to serve the church at large in a very definite way.

Wilmington College—The Young Men's and Young Women's Christian Associations, organized in the Fall of 1903, have done more effective work this year than ever before. These organizations hold separate weekly meetings and joint term meetings. These have been very beneficial and instructive. The Y. W. C. A. was especially fortunate in having as its guest, Helen Taylor, chairman of the Students' Field Committee of Ohio and West Virginia, who gave a very interesting talk on the "Christian Student Fed-

eration Meeting," held at Constantinople. The Y. M. C. A. has favored us with a number of well worth while meetings, especially that of Mr. Milton J. Farquhar, whose subject was "A Business Lay-out," and that of Mr. N. E. Bennett, one of the two American members of the Royal Astronomical Society of France, who lectured on the "Monopoly of Education." Once a month meetings are held at the East Wilmington Mission by members of the Y. M. C. A. The Bible and Mission Study classes conducted jointly by the Y. M. and Y. W. have had very good attendances, and a very wholesome interest has been manifest. In April we shall have with us the Volunteer Band from the Ohio State University. These meetings are being looked forward to with great interest, and it is to be earnestly hoped that much good may accrue from them.

Corinth Academy—Corinth Academy, within the limits of Baltimore Yearly Meeting, is located in south-eastern Virginia. It receives aid from Friends of Baltimore and Philadelphia. While it is controlled by Friends, students of all denominations are admitted. The Friends Meeting is on the same grounds and the entire school attends the regular mid-week meetings. The standard of the religious life of the school is high, due to the examples set by the parents in their homes, the religious teachings of the pastor, Alonzo Cloud, and the lives of the faculty. There is a good active Sabbath-school and a live Young People's Union, which has proven a great blessing to the young people of the church.

Fairmount Academy—The religious life of the students of Fairmount Academy is well manifested in the prayer meetings of the Students' Christian Association, which are held each Wednesday noon. This is an organization of the students, and they themselves usually act as leaders of the meetings, which are well attended. Each week several of the members take an active part in prayer or testimony. Not alone here, but also in the various activities of the school, is the spirit of Christian living in evidence.

Central Academy—The religious life of the students of Central Academy is wholesome. About sixty per cent. of the students are members of the Friends church, and most of them take an active part in the Sunday-school and Young People's Christian Endeavor Society as leaders and officers. A beginning is

being made in Bible Study during the second semester by an elective course in "The Life of Christ," offered by the principal. There is a strong demand for work of this kind from the students, and we hope to offer more work the coming year.

Vermilion Academy—The atmosphere of Vermilion Academy, Vermilion Grove, Illinois, is one which encourages the living of a Christian life. Almost all of the pupils who live or room in the town are members of the Christian Endeavor Society of the Friends Church. Some of the most active members of this Society are Academy students. During the present school year, three pupils of the school have joined the church.

United States revenue cutters assisted 260 vessels in distress in 1912, rescuing 2,212 persons from danger, and 106 from actual drowning. The total value of vessels and cargo saved was nearly \$11,000,000.

On February 6, a new system was established by the United States Hydrographic office, whereby the daily noon position of ships at sea will be published.

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Married.

JENKINS-THOMAS—On February 12, 1913, Willis H. Jenkins, of Pittsburgh, Pennsylvania, to Esther H. Thomas, of Damascus, Ohio. At home at Pittsburgh, Pa., after March 1.

MERRITT-DELL—Earl Merritt, of Hoopeston, Illinois, and Pearl May Dell, of Watseka, were married December 26, 1912, at the home of the bride's aunt, Mrs. Estelle Longshore, Oak Park, Illinois. Both are members of Watseka Meeting, and the pastor, F. J. Cope, officiated. After a wedding journey to California, they are at home at Hoopeston, Illinois.

Born.

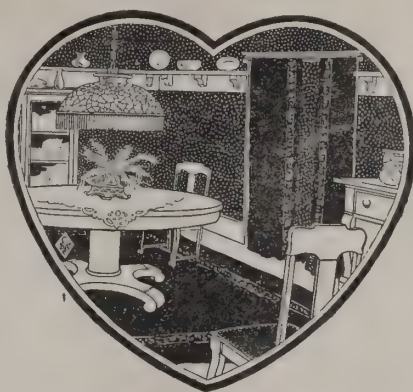
JONES—On February 19, 1913, to Mr. and Mrs. Louis T. Jones, of Iowa City, Iowa, a son, Benjamin Luscombe.

Died.

BROOMELL—Mary Annis Broomell, daughter of Abel and Ann Eliza Wickersham, was born near Lewisville, Indiana, and died at Los Angeles, California, January 7, aged 71 years. She was a life-long member of the Society of Friends, and an earnest worker in all educational and religious movements, always living her principles in her quiet, gentle way, thus making her life a living example to all who knew her.

WESTON—Elizabeth Weston died at the home of her daughter, Ella Swindeman, at Watseka, Illinois, December 21, 1912, at the age of 79 years. Although confined to her room as an invalid for years, she kept in close touch with every department of church activity. To the Ladies' Aid she was the chief counselor; as manager of the church finances she was excellent, and for her interest in the spiritual welfare of the members she was often called the "Mother of the Church."

Ye Ho No La, Empress Dowager of China, died on February 22, at Peking, after an illness of only a few days.



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OF INTEREST TO FRIENDS IN AMERICA
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The issue for January, 1913, contains, among other matters of great interest, the first of a series of articles by the Editor, entitled, "SEPARATIONS IN AMERICA AND THE ACTION OF LONDON YEARLY MEETING." This will (it is expected) be continued during a great part of the present year, and should throw much light on the relations between American and British Quakerism.

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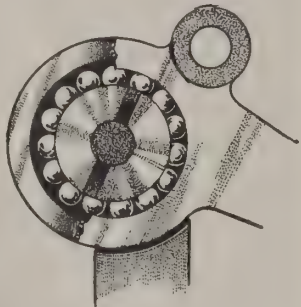
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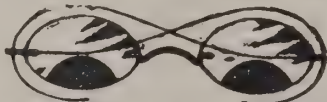
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Vol. I. No. 12.

EASTER AND LIVINGSTONE NUMBER

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EASTER MORNING

BY EDMUND F. ALBERTSON

THE ROSE from the tomb in the wooing morn,
And the sun, like a gleam of gold,
Looked down on the earth anew with hope,
For hope was pale and cold.
Forth he came on that Easter Day
To scatter the gloom of death away.
Then broke from the lips of the sons of men
A gladsome and conquering song:
Of God's sure power over dreaded death,
Of right over ancient wrong:
This is divinest minstrelsy,
More radiant morn could never be.
Behold by faith a world redeemed!
Instead of thorn the pine,
Instead of briar the myrtle tree,
An everlasting sign:
And ever the Easter angels sing
That death hath lost its dreaded sting.
Butler, Indiana. —In Epworth Herald.

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Fourth American Peace Congress

From the March *Advocate of Peace*, published by Dr. Benjamin F. Trueblood, of the American Peace Society of Washington City, we learn that "The organization of the Fourth American Peace Congress to be held in St. Louis, May 1-4, is proceeding most encouragingly. On Tuesday, February 18, President Wilson graciously received a committee from the St. Louis Business Men's League. President Wilson not only showed a keen and sincere interest, but gladly accepted the invitation to serve as honorary president of the congress. He also expressed himself as anxious to attend, and hoped that he would be able to deliver the address at the opening session in the Colosseum, Thursday, May 1. The committee feels sure that he will do this. Since the Colosseum holds 18,000 persons, this ought to mean, of course, the largest meeting in the interest of international peace ever held. Demands for seats at the meeting are coming in already in large numbers."

The governors of Texas, Kentucky, South Carolina, Florida, Georgia, Maine, New Hampshire and Wyoming have already appointed strong delegations from their respective states to attend the congress.

The Intercollegiate Peace Association has laid plans for a peace oratorical contest between the colleges of the five states of its western group, which include Missouri, Illinois, Iowa, Nebraska and South Dakota. The winners in this group contest will meet in a final contest at Lake Mohonk during the Arbitration Conference, May 14-16.

It has been planned to have both general and sectional meetings, the latter of which are designed for the more technical discussions. Ex-president Taft has accepted the office of honorary vice-president, and it is expected that the leading peace advocates of the North American continent will be in attendance.

On April 30th the Jefferson Memorial, costing \$500,000.00, and symbolizing the acquisition of the great Louisiana Territory, will be dedicated. Ten United States senators and fifteen members of the House of Representatives, will attend this service by appointment.

Friends, who have been leaders in the peace reform movement, ought to be largely represented by delegates from every Yearly Meeting. The occasion promises to be a high water mark of the peace movement thus far.

Woman suffrage has met with defeat in the Minnesota, Maine and Nebraska legislatures.

Another "Old Time" Revival

The Friends of Emporia, Kansas, have been blessed with a revival which leaves behind it a lasting blessing on many hearts.

Prayer was the keynote of the meeting throughout. For months the church had been praying for an evangelist, sent of God as was Peter to the house of Cornelius. O. B. Ong was laid upon our hearts as the right one, and in response to a unanimous call, wrote us that he had had many calls but had a date for us and felt clearly sent to labor with us.

Our meeting began February 2 and closed February 19, during which time nearly seventy-five persons knelt at the altar to be reclaimed, saved or sanctified. There were no cards signed. Cards were unnecessary with our people, as all they wanted was a place to weep and pray. There was no excitement, but as with all God-sent revivals since the days of Pentecost, there was some of the Spirit's demonstration which had power. The work was as nearly all genuine as we have had the pleasure to see. It was the kind of a revival which prepares the people for active, aggressive work for God along the line of the salvation of souls. We take particular notice while many are carrying out the old, God-honored altar, where people weep, repent and pray, it is still a blessed place to many. God is using it, and for holy, happy-working Christians we prefer those who "pray through" in the ordinary old-time way.

Our meeting did several things for us. Several of our people were gloriously and wholly sanctified. Many backsliders for whom we have long worked and prayed were brought back to God. A goodly number of new ones were converted. It served to confirm our opinion that as a *rule* revivals do not reach far beyond the sphere of influence wielded by the church before the special meetings. We enjoyed seeing over thirty from our own Sunday School class at the altar, and we think we have now as fine and as spiritual a company of young people as can be found in any ordinary Friends Church.

We praise God for sending Brother Ong to us. He holds a warm place in many hearts. An offering of \$171 was given him. His work was sane and we recommend him to any church wanting a genuine "Old Time Revival."

Sixteen have applied for membership, nearly all of whom are married people. More, we think, will follow.

J. ARTHUR WOLLAM, *Pastor.*

There are upwards of 500,000 scholars in the schools in the Philippine Islands.

BIBLE SCHOOL LESSON

MARCH 30.

SUBJECT—THE GOD OF OUR FATHERS. (Review.)

LESSON—Reading Lesson, Hebrews XI: 1-19.

GOLDEN TEXT—"Our fathers trusted in thee. They trusted, and thou didst deliver them. Ps. XII: 4.

CHRISTIAN ENDEAVOR

MARCH 30.

TOPIC—Mission Work at Home and Abroad. III. Education. Acts VIII: 7-11.

Friends have ever been advocates of education. Contemporaneously with the establishment of meetings in the pioneer days, they started schools as a proper adjunct to the development of the spiritual life. To many of these schools are traceable in large degree that stability of purpose which has characterized Friends in so many communities.

Naturally the school has had to be the hand-maiden of the missionary. Often the first effort to win the confidence of the heathen has succeeded through the school, where the young people are taught right principles as well as given literary instruction.

Generally the mission schools are crude affairs, which would be considered out of date in our own land. No less crude are the means for developing spiritual truth. It is from such environment that civilization building is going on. How important that Christendom pour out yet more lavishly of its wealth for the better equipment of all our mission stations!

Many of these schools however, in the lands that are better civilized, have grown into strong institutions. At the Syrian Protestant College, at Beirut, Syria, more than thirty languages are spoken among the students, which number nearly one thousand. These mission schools bring together the representatives of nations at enmity with each other, and are doing much to promote the cause of peace and brotherhood.

No one can measure the value of colleges like Robert College in Constantinople, the institutions in Persia, in Japan and in China. These schools not only give intellectual training, but they train students to become native pastors as well. From them are developing national reform movements, which are opening the door more than ever to our Christian missionaries.

THE AMERICAN FRIEND

DEVOTED TO THE INTERESTS OF QUAKERISM IN AMERICA.

S. EDGAR NICHOLSON, Editor and Manager.

Old Series.
VOL. XX. No. 12.

RICHMOND, INDIANA, THIRD MONTH 20, 1913.

New Series.
VOL. I. No. 12.

The Hero of the Dark Continent

The missionary world does well to celebrate the centennial anniversary of the birth of David Livingstone. He is a world figure who "wrought mightily" for the up-lifting of mankind and the redemption of benighted humanity. He opened the door of opportunity for the Christian Church into a continent where the gospel light had not hitherto shone.

Traveler, discoverer, missionary, philanthropist. He was all of these, but he was more. He was a pioneer in building a Christian civilization upon the ashes of darkest heathendom; he was the forerunner of the gospel message which will yet make darkest Africa bloom and blossom as the rose.

Livingstone possessed the characteristics of sturdy determination, and persevered in tasks, before which others of less faith would have quailed. With a profound faith in God, and a consciousness of being called to open up the dark continent, not to traders so much as to the heralds of the Truth, he stands out in history as one of the world's greatest heroes. A man with weaker fibre and fearful heart would have turned back, when besought by such a friend as Stanley. But nothing short of death could turn him aside from his purpose. He had heard "the call of the world," and by faith had caught a vision of the Christ who had

come to earth to save the blacks no less than the Caucasian.

But the work begun by Livingstone has not yet been completed and will not be until Africa is won for the Son of God. Today it is a conflict between Christianity and Mohammedanism, with the latter apparently in the ascendancy. Perhaps the observance of this centennial occasion is a part of God's plan to center the thought of the Christian Church more positively upon its responsibilities in this uncertain part of the world. The issue depends upon the speedy attention of Christendom to the African problems of today.

Livingstone refused to turn aside from his missionary endeavors to become merely a geographical explorer. The Church of today cannot afford to be satisfied with allowing commerce to take the front rank in the movements which are revolutionizing the native home of the black race.

Africa needs the light of the gospel, and the Church can remember and honor Livingstone in no better way than to establish without delay a propaganda that will stir with sympathy all Christendom, looking to the speedy Christianization of the regions now coveted so eagerly by the disciples of Mohammed.

Webb Bill a Law

President Taft probably made a good many mistakes during his administration, but upon no other question did he blunder more than in his veto of the Webb inter-state liquor shipment measure. It was one of those occasions, all too frequent, where he trusted the judgment of others rather than his own. On different occasions he had expressed to the writer his regret that the states were hampered in carrying out their policies on the liquor question by Federal legislation.

By trusting his attorney-general, who apparently had little conscience on this particular subject, the President was led into what seems to be an untenable position; for in the opinion of those who have given most consideration to the question, the claims of unconstitutionality seem to have been applied to another measure altogether, and hardly fit the bill in question at all.

All lovers of temperance and law observance will rejoice that the sentiment of Congress was sufficiently strong to pass the Webb bill over the veto of the chief executive.

The pendulum of human thought swings ever in the arc that marks the distance between conservatism and radicalism. The important part about it is that it swings, and when advanced too far in either direction, the pull of the opposite force brings it ever back. Thus truth is always safeguarded against the tangent forces in human thought and action.

It means much to be able to see all around any question and thus get the viewpoint of others, but few there are, who possess the ability to do it. It is an art to be acquired and cultivated.

To be, and then to do, is the Christian order of progression.

Lessons of the Empty Tomb

"And they entered in, and found not the body of the Lord Jesus."

That resurrection morning was the gladdest day in all history since the dawn of creation. The star of the world's hope never shone with greater luminosity since the "morning stars sang together." That day was the central point of all the ages. It was the guarantee of the ultimate triumph of righteousness in the earth.

"O death, where is thy sting? O grave, where is thy victory?" The empty tomb is the token of the destruction of man's last enemy. Henceforth the way is open to the attainment of humanity's highest aspirations. The victory over sin at the cross was paralleled by the victory over death at the tomb, and so long as men and earth endure, the assurance of immortality is like the rosy dawn to the storm tossed mariner upon the uncertain deep.

Without the resurrection, Christ's mission would have been incomplete. His disciples had hoped "that it had been he which should have redeemed Israel," but that hope had died at the Cross. They saw not beyond the tomb. Even when the report came of the risen Lord, the words seemed to the disciples "as idle tales, and they believed them not." Later when the story of the women was verified, and the empty tomb was revealed with all of its amazing wonder, what pathos and disappointment characterized the words, "but him they saw not!"

But within a few hours the revelation came; "their eyes were opened, and they knew him." With new vision they saw that the empty tomb meant a risen Christ. Henceforth the disciples were to be apostles of a new truth. Christ was not dead, but alive, and forever was to be a living presence in the world, lighting up the highway of life for all the saints of earth, and guiding the footsteps of the sin-stricken sons and daughters of Adam, away from the path of death and despair, into the realm of faith and consecration and holiness.

Christianity will never get away from the meaning of Eastertide. Whether regarded as a procedure wholly supernatural, or as the natural culmination of the evolution of the plan of world redemption, whose agent, combining the elements of perfect God and perfect man, could in his humanity rise above the limitations of nature, the resurrection will ever be the inspiration of all Christendom. It was an act inseparably linked with the crucifixion; for who can say that when Jesus prayed that the cup might pass from him, and was immediately resigned to the will of his Father, he did not look beyond the cross, beyond the empty tomb, and see the beauty of the resurrection morn, glorified for all time, the hope of generations yet unborn?

For ourselves, we accept fully the Bible story of that resurrection morning, as being the only natural conclusion of the work on earth in visible form of Christ, who was the Son of God, who came to bring redemption to sinful humanity, and of whose life all are partakers who by faith come unto God through the Son.

Easter is typical of the reaping which is to be done throughout the ages in God's great harvest field. The empty tomb meant a fruition and an enrichment of humanity, which otherwise would not have been realized. "Except a grain of wheat fall into the ground and die, it abideth alone; but if it die, it bringeth forth much fruit." "That which thou sowest is not quickened except it die." This is the law of nature. No less is it the law of spiritual development, except that in nature like begets like, while in the realm of grace, men die to self and rise in newness of life endowed with the spirit of helping others; they die to worldly ambition, and rise to crown the Savior Lord of all; they die to sinful pleasure, and reap a harvest of rejoicing in service for the Master.

The missionaries in the foreign fields look back to that resurrection day, and find the energy with which to break the bands of heathen custom, and set the millions free with the light of the truth. Today the light of that victorious morn is shining upon the slums of our cities and the homes made desolate by the wickedness of men's devices, and past conditions are being transformed into "a new earth, wherein dwelleth righteousness." The Church with clearer vision has caught a new glimpse of that empty tomb and inspired by the mighty truth which it teaches, is girding itself with power to carry out the commission of the risen Lord, "Teach all nations," that they may "observe all things whatsoever I have commanded you."

An Easter Flower Gift

O dearest bloom the seasons know,
Flowers of the Resurrection, blow,
Our hope and faith restore;
And through the bitterness of death,
And loss and sorrow, breathe a breath
Of life forevermore!

The thought of Love Immortal blends
With fond remembrances of friends,
In you, O sacred flowers;
By human love made doubly sweet,
The heavenly and the earthly meet,
The heart of Christ and ours!

—John G. Whittier.

Easter Bells

BY MRS. M. E. LITTELL

Sweet, joyous bells of Easter time,
Glad hearts respond unto your chime.
"The Lord is risen," is risen today,
And now all gloom has passed away,
And fear no more hath power to shake
The souls of men, who would forsake
Their sinful ways; for lo! the door
Of Hope is open evermore.
Bring fragrant lilies, pure and white,
Sing heartfelt anthems of delight.
Life's sweetest offerings let us share,
Our love for Jesus to declare.

—In *Herald and Presbyterian*.

Creston, Ohio.

Praises Ringing

Praises ringing on the air
Tell of gladness everywhere;
This the news from mount and cave,
Christ arose the world to save.

Through all ages ring and sing
Praises to the risen King;
Tell the joyous tidings 'round,
With the King shall we be crowned.

When the dead in Christ arise,
We shall meet Him in the skies;
There to praise, eternally,
Christ, who rose for you and me.

—Ex.

He is Risen

That Jesus lived, that Jesus died,
The ancient stories tell;
With words of wisdom, love and truth,
That He could speak so well;
And all so great His work for man
I hail Him, brave and free,
The highest of heroic souls
Who lived and died for me.

That Jesus rose, that Jesus reigns,
The hearts that love Him know;
They feel Him guide and strengthen them,
As on through life they go.
Rejoicing in His leadership,
The heavenward way I see,
And shall not stray if I can say
He rose and reigns in me.

—A. Irvine Innes in *Canadian Friend*.

Some Lessons from Easter-tide

BY JOHN R. CARY

As the successive Easters come and pass, we are conscious that a great change has taken place in the relations of life and death since that first Lord's day when the little company, scattered by the apparent triumph of hatred and death, became conscious even dimly that love and life were the final victors. And it is not so much because death has grown more familiar and less important, but rather that life has steadily grown in meaning and value, dwarfing death. Dimly seen by the few and groped after by the most earnest souls before Christ brought life and immortality to light, life has come to mean so much and to be such a wondrous thing to those who have received Him, that death has fallen into its proper place and become as the death of nature in winter, simply a preparation for the new life that the approaching sun is going to reveal, not new in kind, but newly revealed.

And we see love and life slowly conquering hate and death. We have not seen wars cease, but we have seen the change from glory in warfare to universal recognition that war is to be regretted and demands explanation and apology. We have not yet seen greed and selfishness cast out of all men, but we have reached the point where all men hate selfishness—in others. But best of all, the grandeur of living, the joy and glory of a surrendered life, the apprehension that man only begins to live here, and that he can

make his life big and rich and full only by the development of those characteristics which carry it through the winter of death into the new life in the eternal springtime,—these are the things which are more and more swaying the thoughts of men. Each successive Easter sees men more and more filled with The Life. As we learn each year more of the secrets of nature so each successive Easter, as we think anew of the power over death revealed in the empty tomb, we understand more and more of the wondrous love which came to the cross and the tomb; and the power of that life which could not be held in the sepulchre more and more appeals to us and draws us to itself.

And the fresh courage for the fight that comes with Easter! We look around us and see sin and suffering: we seem not to be making much progress and men's hearts are frozen and dead. We cannot see below the surface that life is still there and only needs the sun and showers, but Easter comes round and the springing life tells us that God is working and that fruit comes from our working with Him. If we could only learn that love is the sunshine that melts frozen hearts; that warmth and not sledge-hammers will take the frost out of the ground! As we grow toward the Sun we find more and more that love and life are different words for the same thing.

Baltimore, Maryland.

The Resurrection and Its Message

The Message of Easter

Jesus was dead! That was the grievous news of Friday noon. There was no doubt about it. It was Bad Friday for the disciples; but Good Friday for the world. Toward sunset two men appeared—aristocrats at that—Joseph of Arimathæa and Nicodemus of Jerusalem. Richly laden, too, they were carrying as they did a huge parcel of precious gums and spices and matchless linen with which to enwrap the beloved dead. They were but men however, and wholly unused to the niceties and delicate character of the work. In the morning came some women to do it over and to do it well. It was very early. Love is never sleepy when love is anxious. They too, brought loving ministries—linen and gums and spices. They were anxious, however. The mouth of the tomb was sealed; how with their weak fingers could they ever open it? But God in whom they trusted, had been there before them. "They saw that the stone was already rolled back." Into the tomb they went, nor ever for a moment thought of defilement. To their astonished eyes, the form of a lad in bright raiment appeared. They were terrified. Upon the silence of the tomb came the music of the reassuring words, "Be not afraid! You are looking for Jesus. He is not here; he is risen. Here is where they laid him. Now go and tell his disciples and Peter that he goes before them into Galilee; and that there they and you shall see him, as he told you." This they did in great agitation of heart and mind, not daring to hope that such good news could be true.

There are those who discredit the bodily resurrection of Jesus. And still the undisputable and irresistible witnesses to it are the Christian Lord's Day, the Christian festival of Easter, and the Christian Church. For all of these go back to the great fact of that first Easter Sunday, the fact of the bodily resurrection of Jesus. The history of the early Church has no explanation apart from it. The disciples not only believed it, they preached it. If Christ be not risen from the dead, says Paul, our preaching is vain and your faith is also vain; ye are yet in your sins. The book of Acts cannot be intelligibly interpreted if Jesus did not rise from the dead. The addresses of the apostles to various communities which constitute the most important part of that book would be utterly meaningless apart from the resurrection which is their central teaching. The issue is not an issue of the place of the resurrection in the faith of the disciple; it is an issue of the place of the resurrection as a fact in history and in the faith of the Church. The world has never been the same since the first Easter Sunday. Given the resurrection the change is intelligible; deny the resurrection and you have a wonder transcending the resurrection and much harder to believe.

Go tell the disciples and Peter. Why Peter? If as many believe, this particular gospel was written by Mark at the dictation of Peter, the chronicling of this

detail has special significance. Peter loved the Master. But Peter denied him. Peter went out and wept bitterly, but up to this time he had had only tears for his portion. Now his comfort had come. The risen Lord was still a loving Lord and a forgiving Lord. And Peter! No other words were ever more richly freighted with consolation and comfort for the human heart. His Lord though dead, had not forgotten him. His Lord alive again, had forgiven him. Happy Easter for Peter. Glorious Easter for us all. If Jesus can remember Peter's denial of him and forgive, such heart of love is assurance that for every contrite heart is forgiveness and peace. And that is the message of Easter.—*N. W. Christian Advocate.*

The Glory and Joy of Easter

August and joyful is the fact of Christ's resurrection from the dead. It sets the divine seal on his royal claim to be the Son of God and the Savior of men. He not only willingly laid down his life as a sacrifice for sin, but he took it up again in assertion of his power to conquer death, to dictate to all the realms of darkness, and to save forever all who will believe. It is a majestic and magnificent fact in itself and, because it so intimately concerns our spiritual and eternal welfare, it is calculated to fill our hearts with joy. It does rejoice us. We have a right to shout aloud for joy as we gaze into the empty tomb, and as we gaze upward into the heaven to which he has gone, his home and our home, forever.

The fact of Christ's resurrection is entirely apart from the joyousness and beauty of the opening of the Spring. Some people seem to think that Easter is a celebration of the opening of bud and blossom. So far as the great and glorious fact of our redemption is concerned, Christ might have arisen from the sepulcher in mid-winter, and we should have rejoiced over it through time and eternity, just the same. The condition of the season's progress is so utterly trivial, as compared with the infinitely important matter of our salvation through the merits of the dying and risen Redeemer, that it is scarcely a circumstance to be considered. * * *

Thank God for all that is beautiful in the material world, but let our attention be so engaged and our thought be so enthralled by the supreme truth of Christ's resurrection as our Savior that we shall be filled with reverential love and worship. In the great meaning of the word and truth each Sabbath is an Easter day to the Christian. Each Sabbath is the recurrence of the day on which Christ conquered the enemy of our souls. Not only did he rise from the grave and from the world of the dead, but he led captivity captive, and as a gift to men brings us eternal life and glorified immortality. If we accept his Saviorhood, we also rise from the dead. Through him our sin and guilt are conquered. Through him we have eternal life.—*Herald and Presbyter.*

Risen Together With Christ

The approaching Easter season will recall the greatest outstanding event in the history of mankind. The fact of the resurrection of Jesus Christ is so well established that we accept it without the least hesitation as a basis of belief in His deity. The "Son of God with power according to the Spirit of holiness" having this crowning seal affixed to His claim of equality with God, lays claim to our faith in Him as the deliverer from the power of sin and the great transformer of heart and life. This is the keynote of New Testament teaching. Jesus lives, the Redeemer, the Head of the Church. As, lifted from the earth in crucifixion, He draws all men to Himself, so also He does this when risen from the earth in resurrection.

Associated with this great truth is another of vital interest to us that all who believe in Jesus and identify themselves with His death are also raised with Him to walk in newness of life. Rising implies a new height above the old depth. The consciousness that one has risen above the old entanglements and hindrances and is free to move on the wings of the Spirit is most exhilarating and satisfying. In proportion as our sense of companionship with Christ is full and joyful, will the delight in the thought of being risen with Christ be complete. He who said "I am the resurrection and the life," said also, that "whosoever liveth and believeth in me shall never die." This resurrection centers in Christ and depends upon His power and will. Because He lives, we live also, when we trust Him with our life to remake and keep it pure, strong and inviolable.

But this requires our co-operation. "If then ye were raised together with Christ," says the apostle, "seek the things that are above," "set your mind on the things that are above, not on the things that are upon the earth." How this exceeding weight of privilege presses upon us with resistless force. An eagerness for the things that abide, with fixed thoughts upon them facilitate the work of the Spirit in our hearts. Reading and meditating upon the truths of Scripture deepen this interest. The joy of obedience to the will of the Master further intensifies the longing for that which is noble and sublime. A right understanding of earthly things in their relation to the heavenly will enable us to put first things first and know the joys of the risen life.

We are conscious of this new power in an elevation of thought. The vile and the vicious cannot for a moment be considered. Any degrading tendency is readily detected and speedily corrected. The exaltation of Christ and His work, ministering to the fallen and the indigent in His name, loftier ideals of life and purpose drawing towards the goal of human possibilities in Christ—these displace and lift us above the old thoughts of time and sense sadly distorted by selfishness and sin.

We note also, an increase in affection for a royal worth that calls for loyal devotion. Risen with Christ

we are free to worship. The heart is enlarged, and having found its true objective, can love with intensity and solemnity. Identified with Him in His love for others we love them "with a pure heart fervently." To love as He loves means more and more to us with the passing of time and the growth of experience and the aggressively unifying force of the living Christ binding together all the graces into one whole makes thus the Christian character complete.

Again, the buoyancy of hope makes easy the advance to a higher level of life. In striving for the best things heaven has to bestow, and man to achieve, the power which brought Christ again from the dead working in us mightily, brings us nearer to being where and what the risen, exalted Christ is. A hope sustaining us in trials, animating us in duty, and leading us to persevere in keeping His commandments and to do those things that are pleasing in His sight, lifts steadily heavenward towards its consummation, for "No hope He prompts shall vainly plead." Risen with Christ to a new, a good, a glorious hope soon to be reality, we hail with joy the day in which so many will commemorate the wonderful manifestation of divine power which produces in all who believe in Him, noble thoughts, pure love, blessed hope, and life, perfect and eternal. "Our Lord's resurrection warrants us in living for Him as the supreme object in life, and this rescues us from the misery of an aimless existence."—*The Canadian Friend*.

The Laborer's Friend

"Behold, I stand at the door and knock." It is the voice of Jesus, the carpenter of Nazareth, the maker of worlds, the Son of Man, the Son of God. At the door of the shop, the factory, the mill, the store, the office, the bank, the barn, the mine, the field, the school, the study, the kitchen, the nursery, stands Jesus, the laborer's friend, the burden bearer, and his voice calls unceasingly, "Come unto me all ye that labor and are heavy laden, and I will give you rest."

To follow this Divine-human "Labor Leader" in all the toils and trials and perplexities of this work-day world; to make common cause with Him for righteousness and truth, and to cast upon Him the intolerable burdens of life—this would go far to meet many of the most distressing situations in the sphere of labor. When all else fails, he is "the never-failing Jesus."—*The Evangelical*.

The best medicine for our own sorrows is the effort to heal the sorrows of some one else. However heavy our personal trials may be, we shall forget our quarrel with life and with God if we will give ourselves steadily to the endeavor to make life brighter and fuller of comfort and blessing to others.—*Philip Moxom*.

Speak with the speech of the world, think with the thoughts of the few.—*John Hay*.

The David Livingstone Centenary

Born March 19, 1813—Died May, 1, 1873.

March 19. My birthday. My Jesus, my King, my Life, my all! I again dedicate my whole self to Thee. Accept me. And grant, O Gracious Father, that ere this year is gone I may finish my work. In Jesus' name I ask it. Amen.—LIVINGSTONE'S FIFTY-NINTH BIRTHDAY WISH.

Inscription over the grave of Livingstone in Westminster Abbey:

Brought by Faithful Hands
Over Land and Sea,
Here Rests

DAVID LIVINGSTONE,

Missionary, Traveller, Philanthropist.

Born March 19th, 1813, at Blantyre, Lanarkshire;

Died May 1st, 1873, at Chitambo's Village, Ilala.

For Thirty Years

His Life was Spent in an Unwearied Effort

To Evangelize the Native Races

To Explore the Undiscovered Secrets,

And Abolish the Desolated Slave Trade of Central Africa,

Where, with His Last Words He Wrote:

"All I can say in my solitude is,

May Heaven's rich blessings

Come down on every one—

American, English, Turk—

Who will help to heal this open

Sore of the world."

A TRIBUTE

Open the Abbey doors and bear him in

To sleep with king and statesman, chief and sage,

The missionary come of weaver-kin,

But great by work that brooks no lower wage.

He needs no epitaph to guard a name

Which men shall prize while worthy work is known;

He lived and died for good—be that his fame:

Let marble crumble; this is Living-stone. —Punch.

The following is taken from "The Pageant of Darkness and Light," as exhibited in New York and Baltimore, and to be exhibited in Chicago this Spring:

DAVID LIVINGSTONE

To lift the sombre fringes of the night,
To open lands long darkened to the light,
To heal grim wounds, to give the blind new sight,
Right mightily wrought he.

Like Him he served, he walked life's troublous ways,
With heart undaunted, and with calm high face;
And gemmed each day with deeds of sweetest grace,
Full lovingly wrought he.

Like Him he served, he would not turn aside,
Nor home nor friends could his true heart divide;
He served his Master and naught else beside,
Right faithfully wrought he.

He passed like light across the darkened land,
And dying left behind him this command,

"The door is open! So let it ever stand!"

Full mightily wrought he.

Forth to the fight he fared,

High things and great he dared,

In his Master's might to spread the light,

Right mightily wrought he.

He greatly loved—

He greatly lived—

And died right mightily.

HIS EARLY LIFE

David Livingstone, missionary, traveler, philanthropist, was born March 19, 1813, at Blantyre, Lanarkshire, Scotland. His parents were poor, but pious. He always spoke of the poor working people as "my own order." "It is hard," said he, "to be rich in temporal goods and in eternal virtues."

The family had a pedigree and a history as much as any ducal chieftain of any of the Highland clans from which they sprang—"rich in holy and heroic character." The home was ruled by an industry that made the most of the six days, and welcomed and honored the seventh.

Livingstone's religious life was not one of spasmodic effort. The dying advice of an aged Sunday-school teacher, "to make religion the every-day business of his life," was closely adhered to.

At the age of ten he began work in the cotton-spinner's mill at Blantyre. Here he received the Spartan training which proved so helpful in later life. He attended an evening school, studying until twelve o'clock, making it necessary for his mother to interfere, solicitous of her son's welfare. He, however, acquired much knowledge valuable to him in after years.

Through these early years a great longing remained unsatisfied. The sense of sin and evil came over him powerfully. Not until his twentieth year did the light come which kindled his whole life. "The change," he wrote, "was like what may be supposed would take place were it possible to cure a case of color-blindness."

In the glow of love which Christianity inspires he resolved to devote his life to the alleviation of human suffering and misery. At the age of twenty-three he spoke to his parents and pastor of his desire to become a missionary. He had set his heart on China, but God directed him to another part of the field.

Four years passed before he entered upon his career. Of two of these the winters were spent in study in the University at Glasgow, and the summers in working at the loom. The other two were spent in and near London, in direct preparation for missionary work. To the study of theology he added that of medicine. He also learned how to use the turning-lathe and other tools. Every bit of his knowledge came into use afterwards in the canal and road making, house building, and medical practice of his missionary life.—By Frieda Wittlig in *Lutheran Observer*.

HIS RELIGIOUS LIFE

Scott gave the world many books and laid humanity under lasting obligation for his clean, wholesome stories. But Neil Livingstone would not allow his David to read the novels that Sir Walter wrote, especially those which treated of the Covenanters. Though he read science and theology, David Livingstone was, as the sculptor has portrayed him, the man of one Book. As a lad of nine he recited the 176 verses of the 119th Psalm with only five "hitches." When he left Scotland for Africa he read, with the family, Psalms 125 and 131. He read the Bible through four times while he was in Manyema. Always he read with power. Hesitating once about an advance in the face of seeming impossibilities he read the words of the Master, "Go," and "I am with you." "It is the word of a Gentleman of the most sacred and strictest honor and there is an end on't," and the soldier went forward. An African chief, Sekomi, came to the white man and said: "I wish you would change my heart. Give me medicine to change it, for it is proud and angry always." Livingstone took up a Bible to hand him as the only medicine or magic which could change hearts. If Peter Parker opened China at the point of a lancet, David Livingstone made the great "Forward" movement into Africa in the power and spirit of that Book.—By T. C. Richards in *The Congregationalist and Christian World*.

HIS LAST DAYS

In David Livingstone's camp on the southern shores of Lake Bangweolo his men were talking in low tones. "Master is too ill to travel today," said Susi. "He has taken medicine from his chest for many days, but he grows weaker." "It is the rain," said Chumah. "Every day we must travel through the rain and wade the marshes." "Master says if the sun would shine and we were on high ground, he would get well again." "Let us make a bed for him which we can fasten to a pole and bear on our shoulders. We will carry him until he is strong again." "Good," said the other men, and quickly they fastened his stretcher by stout ropes to a long pole and made a swinging bed. When it was finished they came to Livingstone's hut and, showing him what they had made, said: "Master, let us carry you until you are strong again." "Good Susi, good Chumah," said Livingstone. "May God, our Father, reward you." "He has rewarded us in giving us our Master," said they. Tenderly they lifted their sick leader and placed the pole on their shoulders; and the large company, who had now broken camp, started on their day's march.

After an hour or two of travel, with the constant splash, splash of mud and water, which filled the paths and covered the country about, they reached a strip of higher ground. "Let us rest a little here," said Livingstone. "I want to see where we are." "Will Master have something to eat now?" asked Susi, as he came to Livingstone's side with a bowl of food. "I cannot eat any of it," was the reply. "But Master has not eaten any food today and little for many days,"

said Susi, distressed. "If we only could reach a village where there were herds and could get milk!" sighed Livingstone. "Alas, Master, alas, the slave raiders have left neither villages nor herds in this country." "Yes, yes, I know," said the master wearily, and he lay down again to rest. All that day they marched, fording streams, where they carried the master on their shoulders, through marshes, and across great rivers. Many times they passed the ruins of a village where the slave raiders had done their awful work of burning, stealing, and capturing the people for slaves, leaving only a desolate country behind. At night they camped on a hillside overlooking the lake. They quickly built a little hut for the master and a fire in front of it, so he could rest comfortably there. The men resolved that night in their counsel to go to Chitambo's village, for their eyes told them that their master could not be with them much longer, but their hearts refused to believe it. Four long days they marched steadily through the rain. At last they came to the village where Chitambo was chief. * * *

The next morning Chief Chitambo called at the hut where his guest, the white master, lay sick. It was with difficulty that Livingstone could raise his head, but he bowed to the chief, who said: "The white master is very sick. What does Chitambo or his men have that would help the white chief to get strong again?" "Chitambo is very kind," was the faint reply. "Rest and food, which my men are giving me, are all I need now. Will Chitambo come again tomorrow, when I am stronger and can talk with him?" "Yes, yes," said the chief, but he looked long and tenderly at the thin, pale face before he passed out.

That night Majwara slept at the door of the hut. Late in the night he awakened and after looking in the hut ran to Susi and said, "Come quickly to Master." Susi with four others hurried to the hut, and there by the dim light of the candle, they saw their master kneeling by the side of his bed. They were frightened, for they knew he was very weak, but they waited reverently while he prayed. Presently they slipped in and found that their master had offered his last prayer and his spirit had gone home to his Father.—By Susan Mendenhall in *North-Western Christian Advocate*.

AN ESTIMATE OF HIS WORK

We shall miss the real lesson of Livingstone's life if we fasten our attention upon the adventurous side of it and forget the purpose that runs through it like a thread of gold. For Livingstone's faith was fed at sources which are open to every one of us. He was a student of the Book from the days in his cottage home in Scotland to the last hours of weakness in the swamps of Africa. The Bible to him was a living book, the message, through the teaching of the Holy Spirit, of his Heavenly Father for daily help and encouragement and instruction. His purpose was the purpose that must possess the church today if it is to do Christ's work in the world where it is set.—*The Congregationalist*.

Declaration of Faith on the Resurrection

Apropos of Easter time, it is well to call attention to the words of the Richmond Declaration of Faith, in the chapter on "The Resurrection and Final Judgment," which is as follows:

"We believe, according to the Scriptures, that there shall be a resurrection from the dead, both of the just and of the unjust (Acts XXIV: 15), and that God hath appointed a day in which He will judge the world in righteousness, by Jesus Christ whom He hath ordained (Acts XVII: 31). For, saith the Apostle, 'We must all appear before the judgment seat of Christ, that every one may receive the things done in his body, according to that he hath done, whether it be good or bad' (II. Cor. V: 10).

"We sincerely believe, not only a resurrection in Christ from the fallen and sinful state here, but a rising and ascending into glory with Him hereafter; that when He at last appears we may appear with Him in glory. But that all the wicked, who live in rebellion against the light of grace, and die finally impenitent, shall come forth to the resurrection of condemnation. And that the soul of every man and woman shall be reserved, in its own distinct and proper being, and shall have its proper body as God is pleased to give it. It is sown a natural body; it is raised a spiritual body (I. Cor. XV: 44); that being first which is natural, and afterwards that which is spiritual. And though it is said, 'This corruptible shall put on incorruption, and this mortal shall put on immortality' (I. Cor. XV: 53), the change shall be such as will accord with the declaration, 'Flesh and blood cannot inherit the Kingdom of God, neither doth corruption inherit incorruption' (I. Cor. XV: 50). We shall be raised out of all corruption and corruptibility, out of all mortality, and shall be the children of God, being the children of resurrection (Luke XX: 36). (See also Declaration of 1693, Sewell's History, Vol. II, 383-384.)

"Our citizenship is in heaven' (R. V.), from whence also we look for the Savior the Lord Jesus Christ, who shall change our vile body that it may be fashioned like unto His glorious body, according to the working whereby He is able even to subdue all things unto Himself (Phil. III: 20, 21).

"We believe that the punishment of the wicked and the blessedness of the righteous shall be everlasting, according to the declaration of our compassionate Redeemer, to whom the judgment is committed, 'These shall go away into eternal punishment, but the righteous into eternal life (R. V.) Matt. XXV: 46)."

The light that streams from Him is all-pervading in our lives. It gives another and a higher meaning to every labor and duty; it breaks like sunlight upon every dark night of life and makes sudden morning.—*J. C. Greenough.*

One of the crying needs of society is the revival of gentleness and of a refined considerateness in judging others.—*Newell D. Hillis.*

Livingstone

BY T. R. WOODARD

In England's famous Abbey,
Where honored names are shown,
There rests no grander hero
Than David Livingstone.

He heard the wireless message
And answered, "Here am I,"
When Africa to Europe sent
The Macedonian cry.

No army followed where he led,
No battle sounds were heard;
A soldier of the Cross, he bore
His sword, God's Holy Word.

Not cannon balls but cannibals,
The danger he must face;
To conquer savages and sin
By power of God's free grace.

In jungles of the heathen mind
Where tangled error grows,
He cleared a field where Christian truth
May blossom as the rose.

His zeal a fire Time could not quench,
Nor perils daunt his will;
Where need was greatest there he strove
God's purpose to fulfill.

With faith that could the mountains move
He counted not the price,
But gave himself to Africa
A living sacrifice.

Now o'er that vast "Dark Continent,"
An Easter dawn appears,
Where Livingstone—a living light
Shone bright for thirty years.

O royal soul! O loyal heart!
What hardships he withstood
To give world-meaning to the thought
Of human brotherhood.

Knightstown, Indiana.

A Believer in Prayer

Dr. Sun Yat Sen, the first President of the new Republic, and who has become widely known as the "George Washington of the Republic in China," is a great believer in prayer. Of his darkest hour, while a prisoner in the Chinese legation in London, he says: "My despair was complete, and only in prayer could I gain any comfort. I shall never forget the feeling that seemed to take possession of me as I rose from my knees on the morning of Friday, October 16, 1897, a feeling of calmness, hopefulness, and confidence that assured me my prayer was heard, and filled me with hope that all would be well."

Don't live your life alone, without forming friendship and love; poor nature needs love, you were made for it, and other natures need you. You are robbing yourself, you are robbing others, if you live like a hermit. Therefore go out into God's world, and live your life for others.—*Great Thoughts.*

Current Items of Interest to Friends

California Yearly Meeting

C. M. Hobbs, wife and daughter, who have been spending the winter in southern California, mostly at Whittier, have returned to their home in Plainfield, Indiana. On the evening of March 3, the Men's Bible Class, of which President Thomas Newlin is teacher, and in which class C. M. Hobbs had identified himself while in Whittier, held a social and business meeting in his honor. Richard R. Newby was an invited guest. Short addresses were made by C. M. Hobbs and Richard R. Newby. This class has been organized only a few months, yet has already reached several men who have been lost to the Sabbath School for many years.

Whittier Quarterly Meeting was held at Whittier, California, February 15, with probably the largest attendance in its history at a business session. Arthur and Eliza Dann, of England, were present and took a leading part in the ministry to the edification of the congregation. In response to a request for a Monthly Meeting to be organized at Ontario, 40 miles east of Whittier, a business meeting was directed to be established there, under the care of the executive committee of the Evangelistic Board of the Yearly Meeting, this action seeming preferable in this particular case to the establishment of a Monthly Meeting. This request grew out of a work that for several years has been conducted among the Japanese, who are employed in large numbers in the orchards of Ontario, and many of whom joined in the request with a view to becoming members of the new meeting.

The men and women who were active in helping the slaves both before and after the Civil War are fast passing away. In another column is the notice of the death of one of these, Mary Elizabeth McCowen. She went with her parents in 1845 to Salem, Ohio, where she afterward became quite well known as a teacher. Later she taught in Avery College, Pennsylvania; Earlham College, Indiana; and Bloomingdale Academy, Indiana. Her work in all these places was marked with energy, cheerfulness, and a power to inspire her pupils to earnest and noble effort. During her stay in Salem, she organized and conducted evening schools for the colored people. During the Civil War she was engaged for

some time in teaching the "contrabands," as the freed slaves were then called, in Louisiana and Mississippi. After a few years she returned to her parents, who had then removed to Muscatine, Iowa. Here, in 1867, she married Dr. George McCowen, who had been a pupil of hers in Bloomingdale Academy. They went to California, where they have since resided, making their home for the past forty years in Ukiah. As there were no Friends in the place, she united with the Baptist Church, of which she was a valued member.

Richard R. Newby, of Union Springs, New York, attended Whittier Quarterly Meeting the middle of February, and afterwards conducted a series of meetings with two sessions a day for two weeks, in which the pastor, H. Edwin McGraw, and President Thomas Newlin of Whittier College, co-operated. The ministry was most helpful and illuminating, and will doubtless have a far-reaching effect in directing the activities of the meeting. A wholesome and harmonizing tendency was evident throughout the meetings. Many were brought to a definite consecration to God's service. Especially was this true in the large Bible School, where the last day of the meetings was made "Decision Day," and where the importance of choosing for Christ and a life enlistment in His service was lovingly pressed home by teachers and superintendents with most gratifying results. A most interesting feature of the work was the holding of a monthly session of the Men's League, a brotherhood of Whittier Meeting, at which 200 men sat down to a bountiful supper in the dining room, following which Brother Newby gave a brief and forceful talk on "What the Church Owes to the Community." The League then attended the meeting in the auditorium in a body, and supplied a men's chorus for the evening. Richard Newby went from Whittier to Long Beach to hold meetings, expecting later to engage in evangelistic work at Pasadena.

Canada Yearly Meeting

The following items are taken from The Canadian Friend:

"Friends in Canada have contributed \$122.75 to the Balkan-Turko War Victims Fund, now being raised by the Friends of London Yearly Meeting."

"The Women's Missionary Society at Chain Lakes, Hartney, held a profitable

social on the evening of January 14. An interesting program, consisting of songs, readings and recitations, occupied about an hour and a half. A missionary offering of \$11.50 was taken."

"Alfred Young conducted a helpful series of meetings at Uxbridge, January 19 to 26. On two evenings, Bible readings on 'God's Promises' were given, together with the testimonies of their fulfillment. As a result of the meetings quite a number of young people took a decided stand for Christ."

"At Newmarket Quarterly Meeting, held in February, the question of the time of holding Yearly Meeting was again considered and the weight of the argument strongly favored no change."

Indiana Yearly Meeting

The Friends Meeting at Parker, Indiana, is now in the midst of what promises to be a great revival, held by Wallace Johnson of Ohio.

Since their revival, held in the early winter, the meeting at Bear Creek, Indiana, is settling down to real service and is hoping for a good year.

West Milton (Ohio) Meeting reports the work to be in excellent condition. The pastor, J. L. Kittrell, and wife, are helping to organize and strengthen the church in all lines of work. A large choir of consecrated singers adds much to the interest of the meeting. Twenty-eight new members have been received as the result of a revival during February. There is a marked degree of growth and interest, both in attendance and spiritual power in all the departments of the meeting.

The Friends Meeting at Anderson, Indiana, under the pastoral care of Charles E. Thornburgh and wife, is uniting with others in a revival effort. The meetings are being held in a tabernacle prepared for the occasion, with French E. Oliver in charge as the evangelist. At the Friends meeting house, on the evening of February 27, Henry C. Fellow, of Kansas, read some of his poems and delivered his lecture on "The Constructive and Destructive Forces of Civilization."

A series of meetings lasting two weeks closed at Cedar Meeting, near Farmland, Indiana, March 7. The services were in charge of John M. Binford, of Carthage, assisted by John Hardwick, the pastor. The gospel was preached in its purity with demonstration of the Spirit and with power. The

ministers preached the doctrine of the baptism of the Holy Spirit and the people received it. As a result of their earnest efforts more than thirty souls were definitely blessed, some converted, some reclaimed and others sanctified. The influence of the meetings was felt for miles around, on account of the presence and power of God, which was manifest from the first. The church was built up and strengthened.

Marion Quarterly Meeting was held at Marion, Indiana, in the First Friends Church, March 7-9. Morton C. Pearson, of Indianapolis, was present and gave three helpful and inspiring messages. There was a note of praise through all the sessions, as a result of the local option city election held a few days before. Being a city of about 20,000 inhabitants, it was a question whether Marion alone, without help from the country districts, could win the battle; but after a vigorous campaign by both pulpit and press, mass meetings and much prayer, the election was held, and when the votes were counted, church bells ringing all over the city proclaimed the result to be a great victory for the temperance forces. The dry majority was 123.

Spiceland Friends have completed the remodeling of their church building, which is now very convenient and comfortable. They raised the floor in the auditorium, erected a balcony that will seat a goodly number, arranged fourteen class rooms for the Sabbath School and have a basement with a good heating plant. The acoustic properties of the building are very much improved. The building committee reported the work done at a cost of \$4,300. On the Sabbath of Quarterly Meeting, March 9, at 10:30 o'clock, the rededication service was held, conducted by the pastor, George C. Levering, who preached an excellent sermon from 1 Samuel x: 26. A large and appreciative audience was present.

A series of meetings continuing for two weeks, has just closed at Laura, Ohio (Lick Branch Meeting in West Branch Quarter). The meetings were conducted by the pastor, Elwood S. Hinshaw. His messages were very clear and strong, edifying believers and bringing conviction to the unsaved. The young people of the community were especially touched, resulting in thirteen conversions and renewals. As a church we feel that all have been strengthened and encouraged. Forty have already requested membership at our next monthly meeting.

Evangelistic meetings held at Farm-land, Indiana, by the pastor, M. S. Hinckle, resulted in a great spiritual

uplift, not only to the members of the meeting, but other denominations as well. Many were reclaimed, and others brought into closer relation and walk with God, for which He is given the glory. A great interest was manifested by those outside the church as shown by the large attendance and close attention given. While we hoped to see more saved, we have faith to believe that more will accept Christ before it is too late.

The Friends of Greenfield, Indiana, have added a much needed room to their church building at an expense of \$863.84. The new room was dedicated free of debt on March 9, with appropriate exercises conducted by the pastor, Mary Miars Harold, and participated in by the Bible School. On the evening of March 10, the Quaker Round Table held their meeting in this room. The Round Table is reading and discussing "Christianity and the Social Crisis," by Rauschenbusch. At each meeting a sketch is given of some prominent Friend. These meetings have proved to be very profitable to both old and young. The president is a senior in the high school, who always leads out in the discussions on current topics. On February 28, Prof. Elbert Russell, by invitation, gave a lecture at the church, on "The Next Struggle for Liberty," which was largely attended and of great interest to all. On April 1, the Earlham Glee Club will come for an entertainment.

The revival meetings which were held at the Friends Memorial Church at Muncie, Indiana, with Daisy Douglas Barr, the pastor, as evangelist, closed March 9, with great success crowning the effort. The revival began February 18, with Church Awakening week. During this week the members were organized to make a systematic religious campaign. On Tuesday evening the organized class, "Friendly Helpers," gave a banquet. On Wednesday evening the C. E. Society gave a program with Dr. David Davies of the M. E. Church giving the address, his subject being, "What can the C. E. do for the Revival?" Thursday evening the Ladies' Aid Society were responsible for the program, at which time Rev. F. E. Smith of the Jackson Street Christian Church gave the address on "What can Women do for the Revival?" On Friday evening a supper for men was given, at which some of the men gave toasts, their subjects dealing with Men and the Revival. Dr. Waldo of the Baptist Church gave an address on "How to Promote a Revival." During the next two weeks powerful sermons were delivered at each service by Mrs.

Barr, which had a marvelous influence in causing people to have an intense desire to become followers of the Master. Edith Pearson of Ludlow Falls, Ohio, directed the music. Her beautiful Christian character exerted an influence which was very helpful. There were 45 requests for membership with Friends and all these gave evidence of their acceptance of Jesus Christ as their Savior. Three Sabbath afternoon mass meetings were held, two of which were for women. There was an attendance of 700 or 800 at each of these special services. A mass meeting was also held for men, which was largely attended and proved to be uplifting and helpful. Able addresses were given by Mrs. Barr at each of these mass meetings. Several weeks prior to the meetings, the pastor had devised every means that would help in creating a revival spirit in the hearts of the people. She wrote 100 letters to business men of the city, asking questions on "Christianity and Business." From these letters four addresses were given. This method stirred up a great interest, on the part of those receiving the letters, as well as those who heard the sermons.

Iowa Yearly Meeting

At a meeting of the Jamaica Field Committee held at Oskaloosa, Iowa, March 4, H. Alma Smift was elected superintendent of Friends Jamaica Mission work. She has recently completed the raising of \$3,000.00 for a boys' dormitory at Sea Side.

A revival meeting of two weeks' duration was held recently at New Sharon, Iowa, conducted by J. T. Maloy, evangelist, of Albion, Iowa, assisted by the pastor, Edwin Loft. Fourteen were converted, renewed or received the blessing of sanctification. Two united with the church.

Des Moines Quarterly Meeting was held at Des Moines, Iowa, March 1-2. Owing to the inclement weather the attendance was small. Melinda B. Hunt of Iowa Falls and Dr. D. M. Edwards of Oskaloosa were the visiting ministers. Melinda B. Hunt preached good sermons, both on Saturday and on Sabbath.

The evening meeting of March 2, at Oskaloosa, Iowa, was given over to a Young Friends rally, in charge of members of the Senior Christian Endeavor Society. The distinctively Young Friends movements were discussed—the English Young Friends Movement, the Whittier Fellowship and the Winona Conferences. Following this, the opportunities and needs in the Bible School, Christian Endeavor and Mission Fields of our Church were presented. Altogether the evening was one of great interest and

profit. The meeting was largely attended by young people of the college and community. We believe that in them a larger measure of interest in, and loyalty to, our church has been aroused.

Notice is given in another column of the death of one of the remarkable women of the Friends Church, Eliza J. Lindley. Her father, Samuel Hill, a Friend of much influence in the community, was one of the first trustees of New Garden School (now Guilford College), and Eliza Hill, with her brothers and sisters, attended the school, as did also Alfred Lindley, whom she married in 1850. At the outbreak of the Civil War they moved to Minneapolis with their growing family. They immediately connected themselves with the Friends Meeting already established there, and were always its devoted supporters. Their interest in Friends' education was shown by their generous contributions to Earlham, Penn and Guilford Colleges. Eliza Lindley was one of the earliest members of the Women's Christian Association of Minneapolis, and for forty years, until her death, was president of the board of directors of one of its branches, the Woman's Boarding Home. It was largely through her efforts that the first Home was established, and thirty years later she was equally helpful in building the larger and better equipped new Home. She was a woman of unusual breadth and strength of character, and was endeared to all with whom she lived and worked.

Kansas Yearly Meeting

Hesper Quarterly Meeting was held at Kansas City, Missouri, March 7-9. The meeting of ministry and oversight sent a recommendation to the Monthly Meetings that a neighborhood canvass be made of all families within reach of each of the meetings, to encourage them in religious work. On Sabbath morning John D. Mills, formerly pastor at Kansas City, now at Hesper, preached, with great profit to those present. In the afternoon the secretary of the local Railroad Y. M. C. A. gave an inspiring address on the Bible.

A fortnightly class in the study of Friends history is being conducted at Kansas City. A course of eight lessons has been outlined. The class is peculiarly representative in its membership, for in addition to Friends, progressive and conservative, are United Brethren, Methodists, Christian Scientists, and Presbyterians.

Wichita Quarterly Meeting was held at Rose Hill, Kansas, on February 28 and March 1 and 2. Aside from our home ministers, S. Adelbert Wood, a

minister from New England Yearly Meeting, was in attendance. He remained the following week, holding meetings at night and a few day meetings. His teaching was practical and delivered in a loving, forceful manner to the edification of those who heard him.

S. Adelbert Wood, from New England Yearly Meeting, attended the Quarterly Meeting at Buffalo, Kansas. His line of teaching was of a type greatly needed throughout this section. He also held services at La Harpe, giving words of encouragement which were appreciated.

A revival meeting closed at Stafford, Kansas, on March 9, with very good success. About 35 were definitely blessed, and believers were strengthened. J. Arthur Wollam, of Emporia, was the evangelist in charge. He preached the gospel with power and demonstration. One man threw away his tobacco and pipe, and set up an altar of prayer in his home. Others will likely follow his example.

Nebraska Yearly Meeting

The new Friends Meeting House at Grant, Nebraska, was dedicated on February 23, John H. Hadley, of Central City, preaching the dedicatory sermon. This is one of the more recently established meetings in western Nebraska. The pastor, R. L. Cosand, has been working hard for the past year to raise the money needed for the new structure. During the past year services have had to be held in an old store building. A nice frame edifice has been erected at a cost of about \$1,400.00, but only about one-half of this amount has been subscribed thus far, and that at a great sacrifice to the membership and others, owing to the almost complete failure of the crops during 1910 and 1911 and very light crops in 1912. Donations from Friends elsewhere will be thankfully received, all of which should be sent to R. H. Vance, Grant, Nebraska. E. G. McDaniel is conducting a revival in the new building and the members are praying for a great spiritual uplift in the community.

Oregon Yearly Meeting

A special series of evangelistic meetings has just closed at Newberg, Oregon, lasting for three weeks. The pastor of the meeting, Charles O. Whiteley, was the leader in the work, assisted by local ministers and other workers. The day meetings were held as union services with the Methodists, who were holding special meetings at the same time. About thirty professed definite blessings during the series, more than half of whom were students at Pacific College. The church experienced a decided awakening, and it was a time of great

blessing from the Lord. At the Monthly Meeting immediately following the series of meetings, over a score were received into membership with Friends, and more are to follow.

The final steps have been taken by the Newberg (Oregon) Meeting for the recording as ministers of Edith Minchin of Dundee and Perry Macy of Springbrook. The former has been evangelistic superintendent of Newberg Quarterly Meeting of Friends for some time, while the latter is a graduate of Pacific College, and has since taken extensive work in Hartford Theological Seminary.

Philadelphia Yearly Meeting

A meeting of the Friends Educational Association of Philadelphia is planned for third month 22, 1913. Dr. E. M. Lyttle, of the New York State Board of Education, will give the address. Subject: "History—The Greatest and the Least." All interested Friends are invited. Meeting place: The Friends Select School, 140 N. 16th St., Philadelphia. Time: 2:30 p. m.

Western Yearly Meeting

Rush Creek Meeting closed a three weeks' series of meetings on February 23. They were conducted by the pastors, Martilla and Mary Cox. The gospel was preached to the edification and strengthening of believers and to the conviction of the unsaved. It is hoped that much good was done. As visible results, some twenty were definitely blessed, mostly young people and

(Continued on page 191.)

Makes Home Baking Easy



**ROYAL
BAKING
POWDER**

Absolutely Pure

**The only baking powder
made from Royal Grape
Cream of Tartar**

NO ALUM, NO LIME PHOSPHATE

With the Children

Joy and Gladness

Every little songbird,
Singing bright and gay,
Seems to burst with gladness
For this Easter day.

Every little flower,
Blooming by the way,
Seems aglow with gladness
For this Easter day.

Every heart is singing,
Join to praise and pray,
For the joy and gladness
Of this Easter day. —Ex.

Waking Up in the Spring; or, An Old Story Retold

BY LYRA D. TRUEBLOOD

Once there was a little flower that lay asleep in the brown earth. All winter long it had been sleeping there in its little house, warm and comfortable under a nice white blanket of fleecy snow. No one had disturbed it or tried to wake it up.

By and by one day the little flower dreamed that it heard some one knocking. But it was so sleepy that the patter of the rain drops was not loud enough to rouse it, and soon it was far away in slumber-land again. Then there came a louder knock on the brown walls of its bulb-house, and this time the flower began to feel so warm that it rubbed its eyes and said: "Come in and take off some of the covers. There are too many blankets on me." This time it was a sunbeam, and he replied: "I can't come in unless you open the door and let me in; I'll come again tomorrow." The flower was too drowsy to make any answer, and returned to its dreams once more.

At last there came a day when its bulb-covering grew so heavy that it could no longer bear the weight, and it yawned and stretched its arms and legs and pushed the covers right off. The next morning when Mary went out into the garden, she cried: "O mother, come see this tiny green thing poking its head out of the ground!" "Why yes, that is one of my daffodils coming up," said her mother. And in a few days the ground was covered with pale green leaves, seeking the sunshine and light and air. And very soon—so soon that we should call it a miracle, if we did not see the same thing happen every springtime,—out of what had been only a short time before dull dark earth, there stood straight and tall and beautiful in their green dresses and yellow

Easter bonnets, rows and rows of gay daffodils. They nodded their heads and whispered to each other; "We know what Easter day means. For we should have been cold and dead in the ground still, had not the Heavenly Father sent his raindrops and sunbeams and called us up from death into a beautiful life." Washington, D. C.

Mr. Easter Rabbitt

BY LYRA D. TRUEBLOOD

There is a pretty German legend of how colored eggs came to be used at Easter time. It is called the story of Herr Oster Hase or Mr. Easter Rabbitt.

Long ago and in a country very far away, there was one year a severe famine. There had been no rain, and the fields were all dried up, and the grain and vegetables and fruit could not grow. So the people had hard work to find enough to eat, and they could not give their children presents at Christmas or on their birthdays as they used to do.

Spring was approaching and with it Easter Sunday, which they always celebrated. The fathers and mothers were very sad because this was a special festival season, and they were so poor they could not think of a thing with which they could surprise the children. "To be sure we have plenty of eggs just now," they said, "because the hens are laying, but we have those every day."

One night there came a bright idea to one of the mothers, and she could hardly wait until morning to go and tell her neighbors. They all agreed that it was a splendid thing to do, and so they planned a grand surprise.

Easter Day came, and everybody went to the village church to the service, and after church the mothers said, "Let us take a walk in the woods before we go home." The children were pleased, and ran and frolicked among the trees. Suddenly one of them called out, "Oh, come quick and see what I've found." And that very moment another jumped up and down with delight, because he too, had discovered a nest full of eggs of every color, red and blue and yellow, mottled and striped. Before long nearly every child had found some of the bright eggs hidden under leaves at the foot of the trees. "What kind of eggs can they be?" they wondered. "They are too large for birds' eggs; they look about the size of hens' eggs, but no hen ever laid such pretty eggs as these."

Just then a rabbit leaped from behind

a bush and disappeared among the trees. "See the rabbit!" cried the children. "Why, it must be the rabbit that laid the eggs." And they shouted in chorus: "Hurrah for the rabbit! Three cheers for Mr. Easter Rabbit—for Herr Oster Hase!"

And every Easter since that day, in the far-away land across the sea, and in many other lands too, the children hunt for eggs, and always they find some gay-colored eggs hidden in out-of-the-way places.

Washington, D. C.

An Evening Prayer for Children

BY ANSON R. GRAVES

Lord send me sleep that I may live,
The wrongs I've done this day forgive;
Bless every deed and thought and word
I've rightly done, or said, or heard;
Bless relatives and friends away,
Teach all the world to watch and pray;
My thanks for all my blessings take,
And hear my prayer for Jesus' sake.
Amen.

IN A SHADOW

Inveterate Tea Drinker Feared Paralysis

Steady use of either tea or coffee often produces alarming symptoms as the poison (caffeine) contained in these beverages acts with more potency in some persons than in others.

"I was never a coffee drinker," writes an Ill. woman, "but a tea drinker. I was very nervous, had frequent spells of sick headache and heart trouble, and was subject at times to severe attacks of bilious colic.

"No end of sleepless nights—would have spells at night when my right side would get numb and tingle like a thousand needles were pricking my flesh. At times I could hardly put my tongue out of my mouth and my right eye and ear were affected.

"The doctors told me I was liable to become paralyzed at any time, so I was in constant dread. I took no end of medicine—all to no good.

"The doctors told me to quit using tea, but I thought I could not live without it—that it was my only stay. I had been a tea drinker for twenty-five years; was under the doctor's care for fifteen.

"About six months ago, I finally quit tea and commenced to drink Postum.

"I have never had one spell of sick headache since and only one light attack of bilious colic. Have quit having those numb spells at night, sleep well and my heart is getting stronger all the time." Name given upon request.

Postum now comes in concentrated, powder form, called Instant Postum. It is prepared by stirring a level teaspoonful in a cup of hot water, adding sugar to taste, and enough cream to bring the color to a golden brown.

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ITEMS OF INTEREST

(Concluded from page 189.)

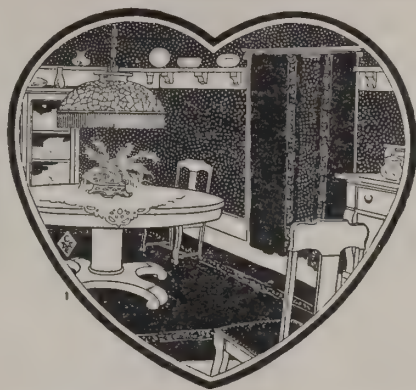
children. At the Monthly Meeting, held March 6, ten were received into membership.

An evangelistic effort of two weeks' duration, terminating March 2, 1913, has been held by the Friends of Westfield, Indiana. The ministry of George H. Moore, the pastor, who had the meetings in charge was, at all times clear, definite and spiritual. Clarence Cosand, a singing evangelist from Lupton, Michigan, rendered valuable assistance during the latter part of the meetings. This young Friend, while gifted in song, has the happy faculty of knowing just when and what to sing at the various stages of the services, so as best to harmonize with the exercises before the meeting. While the fruits of the services were manifest in several conversions, we believe by far the larger effect of the work done has been apparent in the deepening of the spiritual life, with the consequent unifying effect resulting therefrom, of the body of the membership. At a session of the Quarterly Meeting during which these services closed, a subscription was taken to augment the Evangelistic Fund of the Five Years Meeting, which resulted in the raising of \$117.50 for this purpose.

At St. Petersburg, Florida

The Friends residing or wintering in St. Petersburg, Florida, had a very pleasant social meeting on the afternoon of March 8th, at the residence of J. Elwood Cox, who has a winter home there. Thirty-four persons were present and spent the time very pleasantly in making and renewing acquaintances. Hannah Lewis Smith presided and made a short, impressive talk. Others also made remarks. Everyone was requested to write his or her name and address and the name of the Yearly Meeting to which he belonged. As Mrs. Smith called the roll, the person designated arose. Indiana, Western, Wilmington and North Carolina Yearly Meetings were represented, and three Hicksite Friends were also present, belonging to Baltimore and Miami Yearly Meetings. Two Earlham and two Guilford College students were among the number present. It is of interest to know that about half of the thirty-four had ancestors who came from North Carolina.

As the pleasant occasion came to a close it was the general feeling that meetings of a similar character should be held again next winter. In fact, it is possible that sometime in the future steps may be taken toward establishing



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a Friends meeting in the city. There are at least fifty Friends in St. Petersburg, quite a number of whom live there the whole year.

Was at Bryn Mawr

It is not generally remembered perhaps, that President Woodrow Wilson ever had any connection with Bryn Mawr College. In response to an inquiry which reached the AMERICAN FRIEND office from a western state, we sought to ascertain the facts from M. Carey Thomas, president of Bryn Mawr. Under date of March 3rd, she sends us the following:

"Woodrow Wilson was called to Bryn Mawr as Associate in History when it opened in 1885, and was here for two years. He organized our department of history for us. This was when the late Dr. James E. Rhoads was president of Bryn Mawr College."

Married.

GRIFFITH-ALLEN—At the home of the bride at Rose Hill, Kansas, John Griffith to C. Ellen Allen, Reuben Cox officiating. Both are members of Rose Hill Monthly Meeting.

HARGRAVES-IRVIN—At New Sharon, Iowa, February 20, 1913, Albert W. Hargraves to Pearl Catterson Irvin, both of New Sharon, Edwin Loft officiating.

Born.

CULVER—To W. Verlan and Naomi Culver at League City, Texas, March 2, 1913, a son, William Harry.

Died.

CARTLAND — Abbie Farr Cartland, widow of Fernando G. Cartland, died at her home in Poughkeepsie, New York, March 5, 1913. She was a valued minister of the Friends Church. Seven children and ten grand-children survive her.

DORLAND — Walter Edwin Dorland, Junior, beloved infant son of Walter E.

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and Annabel M. Dorland, members of Chicago Meeting, died at their home, 6232 Magnolia Avenue, Chicago, Illinois, February 21st, aged 8 months and 21 days. He had been a perfectly healthy baby from the day of his birth, but contracted pneumonia in its worst form, and died within four days. He was laid to rest in Rosehill cemetery, Robert W. Gammon officiating at the funeral service.

LINDLEY—Eliza J. Lindley, widow of Dr. A. H. Lindley, was born in Randolph County, North Carolina, February 8, 1826, and died at her home in Minneapolis, Minnesota, February 18, 1913, aged 87 years and 10 days. She was always interested in the work of Friends, being specially devoted to educational and philanthropic subjects. She is survived by a son, Clarkson Lindley, of Minneapolis, and four grand-children. A fuller account is given in the news columns of this issue.

McCOWEN—Mary Elizabeth McCowen, daughter of Thomas and Mary B. Pinkham, was born in East Vassalboro, Maine, January 4, 1830, and died at her home in Ukiah, California, January 25, 1913, aged 83 years and 21 days. She is survived by her husband, and two remaining members of her father's family, Gilbert L. Pinkham, of Seattle, Washington, and William P. Pinkham, of Huntington Park, California. Fuller account is given in the news columns.

In Kongo Belge, Africa, there are sixty fields of 10,000 square miles each, without a missionary. In the Soudan, there are 200 fields of 10,000 miles each without one. There are 70,000,000 people in Africa without the gospel message.

Hundreds of persons have been killed in the province of Fukien, China, while offering resistance to government troops engaged in destroying poppy plants in an effort to end the opium trade of China.

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Swarthmore, Sask., Canada, will be sent to any ad-
dress on request. Address ERNEST HOWARD,
Swarthmore, Sask., Canada.The United States wireless operator
at Eagle, Alaska, caught a message re-
cently, sent from the government station
at Key West, Florida, a distance of
more than 4,000 miles.Ground was broken on February 22
by President Taft at Fort Wadsworth,
overlooking New York harbor, for the
erection of a memorial to the North
American Indian.The special delivery system is now
applied to the parcel post, the charge
being ten cents in regular postage
stamps.Foreigners studying at German uni-
versities must henceforth pay double
tuition fees.

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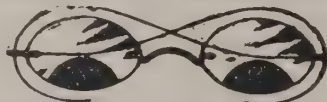
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The American Friend

Old Series.
Vol. XX. No. 13.

THIRD MONTH 27, 1913

New Series.
Vol. I. No. 13.

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GOD'S LOVE AND WISDOM.

THY plans and purposes are, Lord,
beyond our ken;
Thy providence oft leading us
both where and when
We would not choose; sometimes thy
wisdom leads
Through darksome labyrinths, remind-
ers of our needs.
By ways thus intricate thou teachest
us thy will;
That we, our lives with service sweet,
for thee may fill;
Till in each life, shall more and more
abound
Love's sweetest flowers and fruits, and,
all around,
Exhaling fragrance, they shall prove a
healing balm
To sweeten other lives, and other hearts
becalm.

—By Retta Bryson Titus.

PUBLISHED WEEKLY BY THE FRIENDS PUBLICATION BOARD AT RICHMOND, INDIANA

AUTHORIZED BY THE FIVE YEARS MEETING OF FRIENDS IN AMERICA.

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Entered as second-class matter January 9, 1913, at the Richmond, Indiana, Postoffice.

Concerning The American Friend

A MESSAGE TO BE READ BY ALL FRIENDS

We need make no apology for devoting space to the interests of the AMERICAN FRIEND. As a publication owned and controlled by the Five Years Meeting, it seems reasonable that it has claims upon the patronage of Friends throughout America never possessed by any other publication.

While appreciating thoroughly the fact that in the last analysis the paper will stand or fall largely upon its own merits, this does not relieve Friends generally from the responsibility of bestowing a patronage sufficient to enable it to become a positive force in contributing to the up-building of all our denominational interests.

ALL SHOULD BE PATRONS

It is no idle assertion to say that the AMERICAN FRIEND ought to make weekly visitations to every Friends's family in America. In the first instance the paper needs the support, moral and financial, which this patronage will bring. It cannot exist without patronage. That is self evident and needs no elaboration.

In the second place, every Friend's family needs the AMERICAN FRIEND. By reason of its weekly messages, reflecting both the purposes and the activities of the church at large, no other agency contributes so much to the unification as well as the inspiration of our denomination.

The Church Boards, which now represent the organized activities of the Five Years Meeting, are entitled to have a channel through which to reach all our membership. This is not possible except through the publication of a periodical which will be read by our membership. A vision of enlarged opportunity came to the Five Years Meeting at Indianapolis last October. In no other way can the lessons of that occasion be brought home to our scattered membership so effectively as through a publication reaching into every home.

INCREASE TOO MEAGER

So far as is apparent, the AMERICAN FRIEND under the new arrangement has met with well nigh universal favor east, west, north, south. The management is thankful for the increased patronage, which has already developed. But we are forced to admit that the increase has been all too meager for the safety of the project.

With this issue, the new AMERICAN FRIEND has had an existence of three months. We start on the second quarter with about 500 new paying subscribers, or 504 to be exact. In addition, the subscription lists of two of our Yearly Meeting publications have been taken over, *Western Work* and the *Central Friend*, and the AMERICAN FRIEND is carrying out their subscription contracts, in the hope that about 300 families now receiving the AMERICAN FRIEND as a result of this arrangement will become permanent subscribers. The results thus far in this direction are not reassuring.

Within the quarter now closing, there have been up-

wards of 200 discontinuances for various reasons, or 218 to be exact, leaving a net increase of 286 new paid subscriptions for these past three months.

STATUS OF INCREASE

We submit herewith a report of new subscriptions and discontinuances, which will make an interesting study to those interested in the success of the AMERICAN FRIEND.

Yearly Meeting	New Subscriptions	Discontinuances
Baltimore	8.....	7
California	20.....	18
Canada	2.....	7
Indiana	123.....	36
Iowa	92.....	17
Kansas	30.....	12
Nebraska	9.....	3
New England	75.....	13
New York	10.....	12
North Carolina	8.....	22
Ohio	10.....	3
Oregon	8.....	0
Philadelphia	8.....	28
Western	62.....	15
Wilmington	21.....	9
Foreign	13.....	9
Unclassified	5.....	7
Total.....	504.....	218

REACHING ONE IN FIVE

By a conservative estimate, the AMERICAN FRIEND is not reaching more than one in five of Friends families or parts of families. As a denominational publication this is a sorry showing, and Friends may well begin to inquire as to their responsibility in the matter. It is to enforce this responsibility that this article is written.

Steps are being taken at this office to acquire data as the basis of a careful and wide-spread canvass throughout the Church for new subscriptions, but comparatively little will be accomplished unless the burden of the undertaking rests heavily upon Friends generally.

These are some of the practical things which may be properly done to enlarge the subscription list speedily.

SOME PRACTICAL SUGGESTIONS

1. If everyone who is now a subscriber would take a few minutes of time within the next thirty days to secure an additional subscriber, our subscription list would be sufficiently enlarged to warrant the management in enlarging the paper, a change which is already so much needed. This is not an impossibility, and is one of the ways in which genuine appreciation of the periodical may be shown.

2. If in the next Quarterly Meeting, the next Monthly Meeting, and in a Sabbath morning service soon, a few minutes were devoted to presenting the claims of the AMERICAN FRIEND, and steps taken to

(Concluded on page 203.)

THE AMERICAN FRIEND

DEVOTED TO THE INTERESTS OF QUAKERISM IN AMERICA

S. EDGAR NICHOLSON, Editor and Manager

Old Series.
VOL. XX. No. 13.

RICHMOND, INDIANA, THIRD MONTH 27, 1913.

New Series.
VOL. I. No. 13.

Seeking Christ With Sincerity

"With my whole heart have I sought thee."

Expediency is too often the rule of human conduct. Too many try to serve self while at the same time professing to serve God. Their affection and interest are divided. They have not learned the law, "Ye cannot serve God and mammon."

The Psalmist has set the standard for whole-hearted endeavor. There was sincerity and conviction back of his appeal to God. Without reservation, as one seeks for the most desirable treasure, he was finding his way to the Father.

How little of reality there is in many a Christian experience! Religion is more honored in the profession than in the possession. God seems afar off. Christ is more a typical figure of history than a living Presence who enriches life by His nearness and His personality. It is all due to the fact that men have not sought Jehovah with their whole heart. There has been reservation where there should have been

dedication. Having professed religion they realize no change in their lives. Religion is experimental rather than realistic.

The need of the age is for sincerity in life, especially in religious life. We have too few of the best examples in Christian living. The line of demarkation between the Church and the world is too indistinct. Christ is "lifted up" in human life too little, with the result that all men are not drawn unto Him. Too few know the real joy of the unselfish, sacrificing, consecrated life of service for others.

"He that seeketh, findeth." There is no truer statement in all the Bible. But it must be a whole-hearted seeking. It means more than an aspiration, or a holy desire, or an impulse to be good. It involves persistency, sincerity, determination. It means an exercise of the will, a renouncement of sin and a full surrender to Christ. The sacrifice may seem great, but the compensation is adequate beyond all measure.

Beyond the Sky Line

The uncertainties in life are frequently our most beneficent providences, however much they may be disguised. For out of uncertainties springs hope, and hope is ever "an anchor to the soul, both sure and steadfast." By a wise economy the future is veiled from our vision, and the possibilities of our ambitious dreams, like a beckoning star, lead us on in anticipation of realities already idealized in the imagery of our thought.

Unheeding the possible failure which storms and drouth may threaten, the farmer toils laboriously through the seasons in expectancy of a bountiful harvest. Brushing aside the disappointments that are incident to the professions, the lawyer, the physician, the educator, the statesman halt not at any environment, but with hope press on to the achievement of their ambitions. Regardless of the mishaps which throng the pathway of life, tradesman and laborer, minister and reformer, missionary and philanthropist, youth and old age alike peer into the future with joyous anticipation and turn not back from difficulties which oppose themselves at every turn.

Beyond the sky line are possibilities that are worth the striving to attain. They are the goals of human endeavor; the embodiment of highest hopes; the culmination of ambitions; the realization of fondest expectancy. They are the vision which faith reveals and upon which hope and anticipation feed. What though they never be realized? No matter. For generally in a normal life, hope ends only when life ends, and life is prolonged in which faith and hope are the guiding stars of endeavor.

There is no sadder sight on earth than the abnormal life which is drifting without a rudder, drifting with no star of hope to guide. There are some such; ambition crushed; hope dead; expectations unrealized; simply existing, waiting for a hopeless end. They see not beyond the sky line. To them there is no region except that within the contracted horizon of their own vision, and that is cheerless and cold and well nigh lifeless.

Repulsive as is the picture, yet in the last analysis it will become the portion of all who try to live without the gospel, who come to the end of life and realize

how futile human endeavor is, that has no element of hope in God. Humanity at its best is finite, and in the final reckoning its efforts will be futile that have not been inspired by faith in the Infinite Jehovah.

There are no certainties beyond the sky line to those upon whom Christ's presence has not shone, who have failed to harmonize their ambitions and aspirations with His eternal purposes. True, men are architects of their own fortunes. If they choose to build without faith in the Divine, they are building upon the sands, against which the storms and the floods will inevitably prevail. No human standard of conduct that ignores or repudiates the Divine rule will stand the test in any practical sense, either of man's own conscience or God's infinite judgment. If on the other hand, men choose to pattern after God's workmanship, how different the building! It is like the house upon the rock against which the elements contend in vain.

To the Christian the future is always bright with promise. No matter how joyous and satisfying the present, there are better things ahead. In the midst of difficulties and trials, faith peers beyond the sky line and revels in the foretaste of a larger life and a more bounteous service. The Christian life is an evolution. In it "we are changed into the same image from glory to glory." The injunction is to "go on unto perfection." Like the discovery of treasures which awaited the coming of the pioneers of the 40's to the region of the golden gate of the west, so are the realities of experience, enriched by the favor of the Father, which await the toiling, faithful sons of men, who by faith and an abiding trust in God, press on to their inheritance.

Quakerism in this country, as we believe, has caught a vision of possibilities beyond the sky line, which as yet are not visible except by the eye of faith, but which as we are obedient to the call of Jehovah, will ere long reveal themselves as opportunities in a larger sphere of religious endeavor. As a church, we are hearing the call to "go forward," and we dare not disobey. Just what the future will disclose, and into what particular form of activities we may be led, may not be determined with exactness, but as God's promises are true, we know that as we are faithful now, we will ultimately become "ruler over more," and thereby enter into the fuller joy of our Lord.

Bickerings and strife among good people do not commend to others the religion we profess. Sparring for position has no place in the activities of the Christian Church.

It requires as much bravery and of a higher order to combat the evils of earth, as it does to stand against the foe in warfare with carnal weapons.

The Suffrage Parade

All will not agree that the great parade at Washington City on March 3rd was a wise procedure, but all who believe in Christian courtesy to women and the "square deal" for everyone, will deplore and condemn the carelessness, if not the opposition, of the Washington police in permitting the throngs to crowd the line of march in almost brutal interference with the procession.

The Senate wisely decided to investigate, and it is possible that some men high in police authority in that city will lose their positions. Meanwhile, despite the shameful interference with the demonstration, the cause of woman suffrage has undoubtedly gained adherents by the deplorable occurrences. Certain of the law makers remarked the next day that, while they had not favored universal suffrage, if women could not be protected upon the public streets, the time had come to give them more power, and many men will look at it in the same light.

The Revival Season

In common practice, the so-called revival season is nearing an end, but the circumstances which make the winter more convenient for special times of religious endeavor are merely incidental. We do not doubt that the Holy Spirit is often grieved, and his work often handicapped, merely because our meetings generally are prone to wait until a certain season of the year for the manifestations of spiritual refreshing.

We are not objecting to special efforts at special times, but Christian believers should live so close to the heart of God that their special seasons of activity will be God's appointed times. Our purpose now is to emphasize the fact of Christ's presence at all times, in winter or in summer, in seed time or in harvest. How much it would mean to our church, to any church, if the revival spirit were realized throughout the year!

Too many men are trying to find substitutes for the Christian religion. While there may be different conceptions of it, there is only one way, and he who seeks to climb up by some other method is declared to be a thief and a robber.

If only our meetings that have grown discouraged would set about doing the little things that make for community betterment, they would soon find the inspiration, as well as the opportunity, for larger tasks.

With too many persons, salvation primarily is a matter of selfishness. "Saved to serve" is a motto that should be stamped upon every heart.

Religion is to be taught both by precept and example, and no less by the latter than the former.

American Friends and Their Problems

BY ISAAC SHARP

My recent visit to America is so fresh in memory and so full of happy reminiscence, that when asked to contribute some "impressions" I find it difficult to condense them into a few paragraphs.

Every place visited has left the remembrance of warmth and hospitality contrasting with our cold insularity. The average Englishman loses much human intercourse by the fear of "giving himself away" in more senses than one: the American gains by openness and frank expression of opinion. This directness of speech combined with the wise exercise of the time limit in Indiana and Kansas Yearly Meetings, as also in the Five Years Meeting, gave a crispness to the consideration of the subjects before them that is sometimes lacking with us. In the two Yearly Meetings, however, the time honored "Consideration of the State of the Society" did not assume the importance that it does in London Yearly Meeting where two sittings at least are usually devoted to it. It forms the basis of our General Epistle, the evolution of which through all its stages until its presentation at the final Yearly Meeting sitting, and subsequent passage through the Press Revision Committee, may be worth the careful study of American Friends.

In general interests in the welfare of mankind we are essentially one on both sides of the Atlantic, nor is this unity confined to those who are connected by the ties of official recognition through "correspondence." All bodies bearing the name of Friends in America betray their common origin in their care for the oppressed and downtrodden of whatever race or color—for the outcast suffering from his own sin and folly, or the tyranny of man. And herein lies, in part at least, the hope of closer rapprochement. The barriers which divide are matters of faith and doctrine, and also the diverse character of Meetings for Worship, of which more anon. In faith and doctrine, concentration on realities rather than labels, accentuation of concurrent rather than divergent lines of thought, may draw all but extremists of the several bodies closer together. There were at the Five Years Meeting representatives of different theological schools working in the greatest harmony. May not the expansive tolerance that made this harmony possible find a still wider field of operation? The forces making for unity which have during the last thirty years prevented separation in London Yearly Meeting, should slowly but surely bring together separate bodies in America.

The establishment of a general office and permanent staff for the centralization of the work of the Five Years Meeting will, I hope, be followed by the setting up of similar offices by the several Yearly Meetings. From the days of Ellis Hookes, its first Recording Clerk, London Yearly Meeting has found this machinery necessary for the relief from routine work of its busy workers in various departments, and for

keeping its constituent parts in touch with each other.

In education American Friends have, in one respect, the same problems to face as Friends in England. For a time Friends were pioneers on both sides of the Atlantic, and their schools maintained a high educational standard. Now they are feeling the difficulty of keeping pace with State establishments, and have need to see to it that they do not lag behind. It is essential, amidst modern developments, not to lose that Friendly influence and training which are worth even more than intellectual equipment. In the denominational colleges such as Earlham, Friends in America have a valuable asset the like of which we do not possess. Friends who have the means of doing so can find no better field for their benevolence within the borders of Quakerism than in increasing by further endowments the usefulness of these colleges from the Atlantic to the Pacific.

In the Bible Schools American Friends have a uniting congregational agency, of which we have no equivalent. Our "week-end" and "summer schools" are doing, to some extent, spasmodically what Bible Schools are doing with continuity. These might with advantage supplement the work of Bible Schools without interfering with their usefulness, especially as they offer scope for the expansion of the "Young Friends' Movement" which, though still in its infancy, should have a great future before it.

The working of the pastoral system is a subject in which English Friends are keenly interested. With the kindred system of supported Home Missionaries in England, it has come to stay. That many, where it prevails, are conscious of the need of some modification of it is evident. There are Friends who habitually attend meetings where there are pastors who would be quite as much, if not more, at home in a conservative First-day morning meeting with its periods of silent waiting upon the Lord. The effect of valuable sermons is sometimes to a large extent destroyed by the absence of a succeeding period of silence. In some cases too, a quieter delivery would help to drive home a really good message. In one meeting in the week at least the self-effacement of the pastor would lead the congregation to rely less on the human instrument and more on the direct teaching of the Holy Spirit. It would give also opportunity for the exercise of a diversity of gifts amongst those whom the Lord may call to vocal service. The case is admirably put in the second recommendation of the report to the Five Years Meeting on "The Meeting and its Pastoral Care." Whatever may be said for or against the pastoral system, either in the main or in its extreme developments, one cannot but admire the devotion of the men and women who are giving themselves unsparingly to the work of the Church. I write with happy recollections of friendships formed with many of them during my brief stay in America. But the

work will become more effective still, as these pastors become shepherds amongst other shepherds in the several congregations. There is all the difference between *a* pastor and *the* pastor, wrote a beloved English Friend when commenting upon the pastorate some twenty years ago. Everything that tends to a one person system needs a careful watch, including such details as the use of the words "reverend" and "parsonage."

In conclusion I would press upon Friends on both

sides of the Atlantic, the advantage of personal visitation and interchange of thought. We have much to learn from America in warmth and enthusiasm: America may gain something from the caution that prevails with us. Our differences are rather of degree than kind. Friends of fifty years ago would have thought us all, from London to the extreme West, dangerously progressive in our "creaturely activity."

Leytonstone, England, Second Month, 1913.

Problems of the "Rural Church"*

BY CHARLES M. WOODMAN

The Five Years Meeting put itself on record as enthusiastically endorsing the report and suggestions of the Commission on Social Service. With its assent came the request for information as to ways and means. The publication of the Minutes of the Five Years Meeting places within easy reach of all meetings the suggestions offered by that Commission. We must not, however, ignore the fact that books pertinent not only to the social needs, but also to the spiritual needs of country meetings are coming from the press in great numbers. The rural awakening is a great and hopeful fact which is arousing intense interest in all circles of thoughtful life. The Friends have thrived in rural districts. The freedom and freshness of the fields, the lakes, and the forests strike notes in harmony with those moments in the experience of the soul of man, when in the quiet openness of the Friendly worship, its fellowships with the brooding Spirit whose only laws of revelation are those of the sound of gentle stillness, and the wind which bloweth where it listeth. The Friend has a message for the man and community whose great business is partnership with God in the tilling of the soil. The Friends meeting in the country must therefore keep itself in constant touch with all the best that is to be found on this question pertaining to our growth and mission.

The "Rural Church," one of the publications of the Men and Religion Forward Movement, deals with this question in a fresh, vital, suggestive and practical way. A copy of it should be on the desk of every Friend minister who lives in a small town or the open country, and Monthly Meetings thus located should make a careful study of the entire book. It is not theological; it is practical. It gives positive backing to the statement of the Commission on Social Service of the Five Years Meeting in which these words occur, "The time is forever gone by when a rural church can live and maintain its existence if it is content merely with holding preaching services, prayer meetings and occasions for worship. It must be a center of inspiration, of spiritual guidance and social leadership for the community life of its neighborhood—." On

the other hand, the book directly faces the spiritual needs of the open country, and suggests in a more than superficial way how to meet the problem. The type of resident Friend minister who works his farm during the week, and sows spiritual seed in the hearts of the worshipers on the Sabbath receives here his commendation. "The gospel for the country must be vital, modern attentive to life as it is. The man who preaches it ought to be able to live on the soil and know the people who till it so well as to teach them that 'the soil is holy'."

Its twenty writers, thoroughly alive to the needs, the opportunities, and the ideals of country life, have in as many chapters conspired to inspire, instruct, direct and, where necessary, rebuke the man or the meeting which is responsible for the spiritual welfare of any country community. Its chapters on "Description of an Ideal Rural Civilization," "The Means at Hand for the Development of an Ideal Rural Civilization," "The Rural Awakening," and "The Enlarging Ideal of the Country Church" fairly tingle with a healthy idealism drawn from nature's own sources, which is an elixir of life for discouragement, and a spiritual tonic for the man who feels himself "lost in the country." In some way one feels that the call "back to the country" is as pertinent to the church ministering to the sources of life and leadership as to the young man seeking to make a living. At the same time he realizes in reading it, that just as the young farmer of today will fail in agriculture unless he uses the latest and best scientific methods of farming, so the church will fail in the country unless she is willing, not to change her gospel which must ever be the same old story, but change her method of presenting her gospel, and grapple with the problems of the man of today in terminology familiar to him because allied to the things he is thinking about in his daily task. A knowledge of some historical geography of the Holy Land is a good asset for any preacher, but a working knowledge of some valuable modern treatise on agriculture will give him more points of contact with the man of today and his problems, than all the historical geographies ever written. If we have eyes to see, we shall discover that spiritual and moral issues are as evident and as nu-

* Rural Church Men and Religious Messages. Published by Association Press.

merous and far more complicated in this age and in this country than they were in the eighth century B. C. in the Holy Land.

A chapter on the "Literature of the Church and Country Life Movement" contains a valuable list of more than thirty books and articles bearing on the subject. Here is opened up a field of study for inspiration and practical suggestion of which this book is a fitting sample.

Inasmuch as the "church survey" is being undertaken in some counties where Friends meetings are located, and such meetings are co-operating in this work, the suggestions offered along this line are much to the point. Surveys are always in danger of becoming mere lists of statistics and card catalogues. We welcome a book which not only tells how to make the accurate study of the community, but how to use the facts when they are gathered. We are all aware that many meetings are losing ground, their membership is dwindling, interest in religious matters is a

thing of the past. We must not be satisfied simply to denounce sin and worldliness. The trouble is often obscure and deep; the carefully carried out survey will discover not simply the sinful human heart (that is evident without study of any kind), but the conditions in the community which have fostered and cultivated individual and social sin. We must get not simply at symptoms, but causes. It is better to attack the causes of a disease than to assail the symptoms. Smothering a cough will not cure a cold. Evangelistic zeal and spiritual fervor have everything to gain and nothing to lose from this study. The naval figure will readily be forgiven in such a cause as this when I conclude by stating that these things prepare the ship for battle, clear the decks for action, and give the guns of the old gospel the chance to be heard and felt in the overthrow of sin and the establishment of righteousness, until our country shall be God's country not only in name but in reality.

Portland, Maine.

Ellen Collins and Prison Reform Work

Reports of indignities to women prisoners in the city station houses excited the attention of philanthropic women in New York City during the eighties. Dr. Annie S. Daniel, of the Woman's Prison Association, made a personal investigation, that was presented to various groups of people interested in reform. Her report justified the complaints made as to conditions in the station houses. The Woman's Prison Association advocated the appointment of police matrons, and efforts were made to arouse the public to realize the need.

The Religious Society of Friends, meeting in Fifteenth street, New York City, had a Philanthropic Committee and a representative on the Board of the Prison Association, but the women were doing no prison reform work. Dr. Daniel spoke before a gathering of Friends, telling of the need for police matrons, and for better conditions in the station houses for women prisoners. From this meeting, at which Mrs. Josephine Shaw Lowell was present, grew the Woman's Prison Reform Committee of the Religious Society of Friends. Of this committee, Ellen Collins and Mrs. Lowell were active members. They had worked together in many causes, and were able to stimulate and direct the inexperienced members of the committee. The struggle was long and hard before matrons were appointed. Smaller cities had them and their work was approved. A bill was passed in 1888, but no matrons were appointed. The agitation was continued and finally a mandatory bill was passed in 1891 and matrons were appointed.

During this entire time, Miss Collins visited, investigated, and gave money for publicity of reports. Always quiet, she allowed others to do the public speaking; but her influence and her pocket-book were often what made the opportunity for them.

Ellen Collins and Josephine Shaw Lowell attended,

by request of officials, the first examination, under Civil Service rules, of the applicants for position of matron. These numbered 120 and the time occupied was three days. They questioned each applicant and paid particular attention to the personality of the women and endeavored to ascertain their motives in applying for the position. Miss Collins was always indignant, because a woman who had passed with a low mark in the examination, was given a position because she had political friends. Miss Collins watched her career later, with great interest. Although the woman had not as good an education as many other matrons, she seemed to have sympathy with her prisoners, and to be a fairly good matron. Miss Collins always insisted that capability was the only reason for appointment to any position. She would never consider a person solely because she needed it.

As soon as matrons were appointed, it became the duty of the Women's Prison Reform Committee to visit them. There were usually two women appointed for each station house, and they were expected to visit each alternate week. Miss Collins took two station houses as her share, Elizabeth and Oak Street Police Stations. She usually went twice a month to each, sometimes oftener. The committee met each month, and the visitors then made their reports. In addition, there were occasional night visits. Ellen Collins and J. S. Lowell would get one or more carriages and invite other members of the committee to accompany them. It seems almost incredible that as recently as twenty years ago, conditions should have been what they were. Almost all the station houses had rooms for lodgers. Men and women, who had no other place in which to sleep, came to the station house and were sent to a room, where on a wooden platform, on the floor, they could sleep. There was

no bathing and no undressing. The stench was fearful. The door of the women's lodging room would be opened just enough for the visitors to see within, and they would then make a hasty retreat.

The results of these original investigations were forwarded to the proper authorities. Miss Collins had a special gift for making reports. The reports were never lengthy, but were definite and clear. Her quiet sense of humor often served a good purpose in presenting a trying subject in a way that did not offend. She was saved many unpleasant experiences because she had no sense of smell. She was absolutely fearless in her investigations when necessary, but usually her quiet ways did not arouse antagonism. One evening she took with her another member of the committee and called on one of the four Police

Commissioners, to ask for some changes in the care of women prisoners. They talked for some time without seeming effect. Then Miss Collins asked, "Did you ever visit a station house, and see a woman brought in?" Her eyes were so bright, and her manner so impressive, it seemed as if the man must have felt that she was looking into his soul. He said he never had, and she carefully explained to him what he would have seen if he had gone.

Before her death, she was able to see great improvements in the station houses of New York City. There are more matrons, the prisons are in better condition and the Commissioners of later times know exactly how arrests are made. There is still room for much improvement, and younger women are taking up the work laid down by women like Ellen Collins.

The Peace Movement Among Friends

[This Department is designed to afford an opportunity for a presentation of important phases of the Peace question, and will welcome correspondence which gives information in regard to the progress of the Peace movement anywhere among Friends, or which reflects clearly the views of any of our readers, younger or older, on this important subject. Such correspondence should be addressed to *Allen D. Hole, 615 National Road, West, Richmond, Indiana.*

The Children's Right to a Peace Day Celebration

BY MARY DOAN HOLE

The Young Czar and the Young Queen and Their Part

As the 18th of May comes around year after year, it is the right of every schoolboy and schoolgirl to be reminded of the significance of Peace Day. They should be told how a little more than fourteen years ago the young Czar of Russia wrote a letter to the heads of the various nations proposing that they send delegates to a meeting to consider what should be done to prevent nations from going to war with one another. They should be told how the lovely young queen of Holland offered that this great meeting convene in her summer home, her invitation being in harmony with the thought that it would be best not to hold the conference in the capital of any one of the great powers, where so many political interests are centered.

The Villa in the Wood

Thus it was the child should be told, that the most beautiful and historic building in Holland became the meeting place of the First Hague Conference. It was one of the great world-events when the one hundred delegates representing twenty-six of the most important nations of the world, came together in this quiet and beautiful park away from the bustle of the little city. No description of the Orange Zaal gives one a real understanding of that interesting room which was set apart for the general meetings. Other apartments on the same floor, handsomely furnished with beautiful Chinese and Japanese hangings, with frescoed walls and ceilings, were given up to committees. The dining room upstairs added to its already long list of historic associations, for it was there that the Dutch Govern-

ment served luncheon to the delegates every working day of the conference.

Since the meeting in 1899 tourists who visit The Hague go to this villa as to a shrine, and linger particularly in the great room where the general sessions convened. Among the immense paintings which cover the wall and dome of this hall, the one over the front entrance receives the most attention because almost prophetically its author depicted the purpose of the great meeting, long before the idea of such a gathering there had even been conceived. This picture represents Peace descending from heaven and entering the hall, and a description or copy of it easily makes an appeal to children. The reference to this painting in his opening address by M. de Beaufort, the honorary president of this first conference, expressed the hope that Peace having entered the hall, would go forth to bless the whole world. Those of us who have had the privilege of visiting the public schools in the interests of Peace Day, and who have felt the sincere enthusiasm which its observance engenders there, are ready to prophesy that Peace having entered the public schools, will go forth to bless the world.

The Palace of Peace

The young people of our public schools have a right to know about the new home being prepared for future sessions of these International Peace Conferences. They are interested in material proofs that ideals are being realized.

For long years the wonderful avenue leading from The Hague to Scheveningen has been one of the attractions of the capital of Holland, and few visitors have failed to include a drive along it in their plans. In the future the avenue will still be appreciated, but no one can doubt that the celebrated Palace of Peace will draw a far larger number of visitors than even this justly celebrated highway along which it is being erected. The present "forest of scaffolding" to be seen a little distance to the left as one goes out from The Hague, is gradually giving place to an incomparably useful building, the Palace of Peace. As Ameri-

cans, we are glad that the gift to the Netherlands Government of \$1,500,000 by our generous fellow citizen, Andrew Carnegie, is making possible the erection of a building with so beneficent a purpose.

It is most fitting that all countries are contributing to the beautifying of this palace, and children will quickly see the appropriateness. It does us good to go over the list of offerings that the nations are bringing to this temple where it is hoped that the religion of the Prince of Peace will be practically applied to world problems. The following are the contributions from the nations as given in Bulletin No. 8, series of 1912, of the United States Bureau of Education:

Great Britain gives the four stained-glass windows of the Great Court; France, a picture by Besnard for this court, and Gobelin tapestries, designed by Luc O. Mercon, for the Small Court; the Dutch Government, a collection of paintings, by Ferdinand Bol, for a room over the Small Court, and seven stained-glass windows for the staircase; Germany, the monumental entrance gates to the grounds; Italy, part of the marble for the corridor; Austria, the bronze and crystal candelabra; Norway, the granite for the entrance slopes; Sweden, granite for the basement and certain columns; Denmark, the porcelain for the fountain in the courtyard; Switzerland, the works of the clocks; Russia, a jasper vase, over eleven feet high, for the central hall; the United States, a large marble group representing the purpose of the building, "Peace through Justice," for the first landing of the staircase; Mexico, onyx for the staircase; Belgium (probably), the bronze doors of the building; and Japan, some gold-embroidered tapestries for the room of the administrative council, which is paneled in wood from Brazil.

One's sense of the real significance of these contributions might easily lead to an unfruitful expression of emotion. We pity the man who is not tempted to indulge in tears of gratitude that at least the *ideals* of peace are accepted by the world. Let us rejoice that many a patriotic citizen in many a land, reading this list, will transform the emotion it awakens into renewed endeavor to promote Peace Day celebration in the schools of his community.

What Has Been Accomplished for World Peace.

The boys and girls of our country have a right to know about the most important action of the First Hague Conference, and it is one of their rights to be told about the most important of the decisions agreed upon by the Second Conference. If we expect the time to come when our young men shall dream dreams of a Supreme Court of the World, we certainly must know that they ought to be talked to at least once a year about the great event in the not far distant future—the Third Hague Conference.

In trying to tell children about the deliberations of the First Conference, a clever writer put it this way: "The key to the whole subject, and that which became the most important part of the program, is how to end a dispute before war begins. Many differences between nations have been settled without war by calling in a third party, just as an umpire on the ball field is called upon to decide which side is in the right.

Wouldn't it look ridiculous if the two teams in a ball game should, every time a disputed point arose, stop the game and go to fighting to settle the matter? And how would it look to the spectators to see the advantage given to a side merely because it was stronger in the fist scramble? And yet this is exactly what nations do which go to war to settle disputes." The great statesmen at this first peace conference saw the folly just illustrated and asked the nations to refer their misunderstandings to an umpire or arbiter. Then it was that the world took its first great step toward a permanent international court of arbitration.

At the second peace conference the American delegates urged the establishment of an international court, which should be to the nations of the world what our Supreme Court is to the states which make up our Union. It is to be recorded that the nations which at the previous peace conference had considered this world's court to be an impracticable vision voted unanimously for it at the second. The method of selection of judges was alone left unsettled, but some peace advocates believe that, in spite of troublesome difficulties in the way, this court may yet be organized before 1915. There is no reason why high school students may not understand something of this problem. (See "International Arbitration or International Justice?" page 21 of *THE AMERICAN FRIEND*). The decision to hold regular conferences made "the Parliament of man, the Federation of the World," seem well nigh a reality. May the pupils in the public schools be led to anticipate the approaching peace conference until the expression, "To The Hague," coined by Oscar S. Straus in quite another connection, will seem to them a not unfitting cry. Instead of the barbarous call, "To arms! To arms!" they will learn to use his enlightened cry, "To The Hague! To The Hague!"

*A Home Celebration on May 18.**

It is inspiring to read the topics in the course in Good Will, which Mrs. Fannie Fern Andrews has copied in her *Peace Day Suggestions*, a free publication of the United States Bureau of Education. Gradually through the first eight years of school life the child is brought from simple talks about his relation to his playmates and pets to the fundamental principles underlying the interdependence of nations. You are lamenting that the following out of such a course in your public schools is at present impossible, and some of you have the added regret that you are not able to secure soon the observance of Peace Day. Can you not have a home celebration in at least one of the following ways?

1. Why not on May 18 try to direct the conversation—the family table talk, for instance—along some line suggested by the above study course? Have a good story ready to help you start: then if the con-

*The school celebration of Peace Day was discussed at some length in the March issue of the *Messenger of Peace*, where definite suggestions in regard to a program may be found. Further information may also be secured by addressing Mrs. Fannie Fern Andrews, Secretary of the American School Peace League, 405 Marlboro Street, Boston, Mass.

versation does not spread enthusiastically, it can at least be dismissed by a live quotation or a pleasing anecdote for the emergency.

2. There is one thing which can be done in any home to celebrate Peace Day. "Hear, O ye Nations," our national peace hymn, can be taught to the children and recited by them on the appointed day; or, one of the parents can read or repeat it. What more important duty or happy privilege can that day bring to you than an endeavor thus to prepare the children in small measure for the World Federation of which they will some time be citizens?

HEAR, O YE NATIONS

Hear, hear, O ye Nations, and hearing obey
The cry from the past and the call of today!
Earth wearies and wastes with her fresh life outpoured,
With glut of the cannon, and spoil of the sword.

A new era opens, transcending the old,
It calls for new leaders, for new ranks unrolled;
For war's grim tradition it maketh appeal,
To service of man in the world's commonweal.

The workers afield, in the mill and the mart,
In commerce, in council, in science and art,
Shall bring of their gifts and together create,
The manifold life of the firm-built State.

And more shall the triumph of right over wrong,
Be shield to the weak and a curb to the strong.
When counsel prevails and, the battle flags furled,
The High Court of Nations gives law to the world.

And Thou, O my Country, from many made one,
Last born of the nations, at morning Thy sun,
Arise to the place Thou art given to fill,
And lead the world-triumph of peace and good-will.

—Frederick L. Hosmer.

PEACE ASSOCIATION OF FRIENDS

It seems particularly desirable to call the attention of Friends at this time to the following topics:

1. *Hague Peace Day*

In attempting to do effective work in any great reform it is necessary to remember that an appeal must constantly be made not only to adults but to children. It is with this important consideration in mind with respect to the Peace work, that the entire space allotted to us in the Department of Peace in this issue of the AMERICAN FRIEND is devoted to the subject of Peace Day exercises for the children. The injunction concerning the words of the law repeated again and again to the Hebrews of old: "Ye shall teach them to your children, speaking of them when thou sittest in thine house, and when thou walkest by the way," must be put into practice literally today in regard to the facts about peace and war if we are to hasten the day when "nation shall not lift up sword against nation."

2. *Work Being Done by Friends.*

Elias Rogers, of Toronto, Canada, is a member of the Canadian General Committee which is helping to

arrange for the celebration of the Centenary of Peace between the United States and Great Britain.

Robert C. Root, of Los Angeles, California, as a representative of the American Peace Society on the Pacific Coast, has been active in the work of preparing for important national and international Peace Congresses to be held in San Francisco in 1915. On February 6th the Federated Peace Committee for 1915 elected Dr. David Starr Jordan as its president, and Robert C. Root as secretary.

Franklin S. Blair, of Guilford College, North Carolina, has recently done excellent service as secretary of the committee in arranging for the North Carolina Peace Conference which was held in Raleigh, March 1st and 2d. At this conference on March 2d, William Jennings Bryan, now Secretary of State, spoke to an audience of eight thousand people on the subject of "Peace."

Spiceland Quarterly Meeting of Friends, held at Spiceland, Indiana, on March 8th, authorized its clerk to forward to the senators from Indiana and to the representative from the Sixth Congressional District, a letter setting forth Friends' position in regard to war, and protesting against further increase in expenditures for military and naval purposes.

3. *A Word as to the Future.*

The Fourth American Peace Congress is to be held in St. Louis on May 1st, 2d and 3d. As in the case of the Peace Congresses held in New York in 1907, in Chicago in 1909, and in Baltimore in 1911, the St. Louis meeting is to be national in character, representatives from a number of states having already been appointed. Visitors as well as official delegates will be welcome, and those who wish to help to advance the cause of peace, or those who wish to learn more fully about what the peace reform really is, are urged to attend this Congress. Full information in regard to plans for the meeting may be obtained by addressing Mr. Walter B. Stevens, Secretary of the Fourth American Peace Congress, St. Louis, Missouri.

For the Peace Association of Friends in America,

ALLEN D. HOLE, *President.*

Richmond, Indiana, March 20, 1913.

As Ye Would

BY HENRY COFFIN FELLOW

From the darkness of the night,
So grim,
Came a stranger to our door,
Sick and sore, in the rags of sin,
Reaching feebly for the light,
Pleading for an entrance in:
He asked but a crust,
Yet we gave him more;
For the Master had come,
Had garnished a room
And cleansed it of dust
For Him.

Gate, Oklahoma.

Court honest criticism, provided your life and acts are transparent.

Concerning The American Friend

(Concluded from page 194.)

secure an active canvass for subscribers in each local meeting, our hopes of doubling the circulation would be in a fair way to be realized speedily. In such cases, the names and addresses of canvassers should be reported at once to the AMERICAN FRIEND office.

A WORD TO PASTORS

3. Pastors can do more than anyone else in pushing the claims of the AMERICAN FRIEND effectively. In other denominations, the pastors feel the responsibility of looking after the interests of their denominational papers. Evidently this is an art yet to be acquired in our own denomination. From about four hundred letters addressed to pastors and other leading Friends, the first of the year, we have had fewer than fifty responses, and so far as we have information in this office, not more than that many pastors feel any special interest in presenting the claims of the paper. Is it any wonder that our denominational work progresses haltingly often, when so many servants of the Church evince such a strange lack of interest in certain of our important denominational activities? Many ministers are not even taking the paper, and have no touch with the broadened field of endeavor upon which the Church has entered. Judging from reports, many members have never seen a copy of the AMERICAN FRIEND, while others have taken no trouble to examine it. Upon pastors, ministers and others interested must lie the responsibility of seeing that no member continues longer without a somewhat intimate knowledge of this product of the Church.

OUR YOUNG PEOPLE

4. Our young people and Young People's Societies can do much in the way of increasing the circulation of the paper, following the definite suggestions of Charles M. Woodman in a recent issue. The young people took the lead at the Five Years Meeting in advocating a Publication Board, and by planning to canvass every community now, they can insure the success of the project.

5. Friends can help materially by paying their subscriptions promptly and by making remittance on delinquencies, of which there is far too large a number.

PRICE OF THE PAPER

The price of the AMERICAN FRIEND, as formerly, is \$1.50 per year. In answer to suggestions concerning club rates, it needs to be said that the cost of the mechanical work upon the paper alone, typesetting, press work, cost of paper, and mailing, is a little in excess of \$1.00 per year, or to be exact, about \$1.05 at the present rate. We are ready to allow a small commission for new subscriptions concerning which plans may be ascertained by application to the office, but to allow a reduction in price, together with a commission, will reduce our income below the limit where there will be a surplus for office, clerical, editorial and management expenses. Ministers may for the present still get the paper at \$1.00, but the Board asks that in such cases the one receiving the reduction be pre-

pared to help the paper by sending items of news and forwarding any subscriptions that may be received.

TIME FOR ACTION

We feel that the time has come when the entire Church should supplement the efforts of the AMERICAN FRIEND office by entering upon a nation-wide campaign to build up the circulation list.

We need a larger paper badly, but to secure it we must have 4,000 more subscribers. These we should have during this second quarter of the year—4,000 new subscribers by July 1st next. That means an average of thirty to each Quarterly Meeting and of seven to each Monthly Meeting in America, including Ohio and Philadelphia Yearly Meetings. To reach the goal, many monthly meetings will have to exceed this number several times.

Will not Friends generally help us to realize this achievement? There will be tremendous potentiality in such a subscription list, because such patronage means more advertising, and hence a larger paper, with which to minister effectively to our denominational necessities.

THE AMERICAN FRIEND,
Richmond, Indiana.

Religious Education Association

The tenth annual meeting of the Religious Education Association occurred at Cleveland from the 10th to the 13th instant. It brought together leaders in practically all phases of educational effort in which there is or may be a religious element. The general theme this year of all the sessions was "Religious Education and Civic Progress." Three general sessions were held on three successive nights. Sectional meetings were held during the day by the fifteen sub-organizations, i. e., The Council, Universities and Colleges, Teachers of Bible in Colleges, Theological Seminaries, Churches and Pastors, Sunday-schools and Teacher Training, Public Schools, Christian Associations, The Home, Penal Institutions, Social Service, Lay Training Schools, Eugenics and Sex Hygiene, Church Director of Religious Training, and Joint Conference of Denominational Commission. Altogether as many as fifty sessions were held. There is no means of estimating the number of persons who attended or were influenced by these meetings, or the amount of good that was done. It was a wonderfully inspiring and significant thing, however, that the leaders in promoting American life and civilization, not only of our country but of Canada, not only Protestants but Jews and Catholics, in such large numbers spent their time and means in coming together for the exchange of ideas and the renewing of faith and strength. Incidentally the meeting was a tribute to the genius of that educational Napoleon, President Harper, who conceived the idea and was the inspiring figure in the first meeting ten years ago. The proceedings will be published in full as usual. At the same time there was an independent meeting of the Denominational Boards of Education, accounts of which will be given upon subsequent occasions.

ROBERT L. KELLY.

Current Items of Interest to Friends

California Yearly Meeting

The Douglas C. E. Society of Pasadena, California, has undertaken to canvass the community for subscriptions to the AMERICAN FRIEND.

Richard R. Newby, of New York, opened a ten day's series of meetings at Pasadena, March 19, preceded by cottage prayer meetings among Friends in various parts of the city, and a day of prayer at the church. The meeting has just been supplied with 200 copies of Friends Hymnal.

The W. F. M. S. of Pasadena had a most interesting meeting on March 14, at the home of Martha E. Newlin, wife of the pastor. The principal speaker was Mary E. White, of Friends Jamaica Mission, now spending her furlough at the home of her mother in Whittier. Charles E. Tebbetts and wife, of Richmond, Indiana, were also present and gave important addresses.

Indiana Yearly Meeting

Friends at Mooreland, Indiana, closed a very successful series of meetings recently, Milo S. Hinckle, of Farmland, Indiana, being the evangelist. The gospel was preached with much power, and much good was accomplished in the whole community. Nineteen conversions, five renewals, and eleven accessions to Friends were the visible results. For the past four years Mooreland Meeting has been battling against great difficulties, but we feel that by the help of the Master and the loyalty of our own forces, the meeting has a bright future. A Christian Endeavor Society will be organized in the near future.

The pastor, together with the superintendent of the Bible School at Van Wert, Ohio, is making a special effort and has issued a call for an increase in enrollment, and an attendance of 100 by May 4. Every department of the school is thoroughly awake and at work among acquaintances and friends to secure this increase. This school generally accomplishes what it undertakes. Not long since, the pastor issued a call for a self-denial period of two weeks and asked that \$100.00 be raised to make the last payment on the piano. When the offerings were turned in they amounted to \$117.00. One class of young men gave \$32.50. We are still praising the Lord for His wonderful work among the people.

North Carolina Yearly Meeting

Clarence Pickett, a Senior of the

Hartford Theological Seminary, preached at the Asheboro Street Meeting, Greensboro, North Carolina, both morning and evening of March 9.

New Garden Monthly Meeting was held at Guilford College on February 22. A few persons were received into membership. Julia S. White, a minister of the gospel and librarian of the college, who has a prospect of attending Woodbrooke School, England, during the coming spring and summer, was granted a minute to attend Dublin and London Yearly Meeting and perform other religious service if such should open to her.

New Garden Quarterly Meeting was held at Greensboro, North Carolina, March 8. Prayer was offered by David E. Sampson. The work and spiritual condition of the five Monthly Meetings composing the Quarterly Meeting were reviewed and approved. At the eleven o'clock service, Delphina Jenkins, a minister from Oklahoma, preached earnestly and scripturally on the baptism and leading of the Holy Spirit. After a substantial luncheon the afternoon session was called to order. Varied and extensive work by younger and older members on evangelism, Bible school, prohibition, peace, Bible study classes, Quaker study classes, education, rural church problems and civic righteousness was reported. The good service of Arthur and Eliza Dann of England, in Greensboro and New Garden Meetings, together with those of Tilman Hobson of Pasadena, California, in the Greensboro Meeting, were reported approvingly. A like report of the services of Delphina Jenkins came from Pomona Meeting. Franklin S. Blair, chairman of the peace work of the Yearly Meeting, gave an account in brief of peace work being done in North Carolina. He is also organizer and leader of the intercollegiate oratorical peace work of the State and said that seven colleges had held local contests, and each had sent a representative to the State oratorical contest at Raleigh. He reported that on the day following this contest the first State convention to organize a North Carolina Peace Society as a branch of the American Peace Society was held. Three Friends, Dr. L. L. Hobbs, Professor J. F. Davis and F. S. Blair, attended the contest and convention, Dr. Hobbs reading an excellent paper.

Oregon Yearly Meeting

Portland Quarterly Meeting was held at Lents, Oregon, March 7-9, and was an occasion of great profit. The presence of Arthur and Eliza Dann, of England, added much to the interest of the sessions. The exposition of some of our principal doctrines was able and well adapted to our needs. This opportunity of learning something of the fundamentals of Quakerism was much appreciated by some of the younger part of the membership as well as the older. The general status of the work in Portland Quarter is encouraging. The young people are seeking places of helpful service. One new Monthly Meeting has been recently organized in a section of Portland, which is not well provided with churches. The coming of Homer L. and Blanche Cox to labor with us is a means of added strength to the church in Oregon.

Benjamin F. and Eliza Hinshaw celebrated their fiftieth anniversary of their wedding at the home of their son in Portland, Oregon, on March 5. Their five children were present and letters were read from relatives and friends in various places and numerous tokens were received. In the evening an appropriate program was rendered. B. F. Hinshaw is a minister and has done much in pioneer work for the Friends Church, first in central Kansas and later in Oregon, where he has resided for more than twenty years. By her encouragement and interest, his wife has had no small part in his labors.

Western Yearly Meeting

A series of meetings was held in the First Friends Church at Noblesville, Indiana, from December 29 to January 19. During the entire series the ministry was in charge of the pastor, Gertrude Moon Reinier, who was assisted in the music by Miss Leora Bogue of Fairmount, Indiana. There was a real revival of spiritual interest among church members and there were thirty-five conversions and renewals. Eighteen have been added to the church and several others have signified their intention to unite with Friends, at our next Monthly Meeting. Great power attended all the services and such Christian harmony prevailed as to make the special effort the most successful in the history of the church. The young people were reached and are loyal to all the services. Since the meetings closed,

great interest has been manifested in the prayer meeting. We feel encouraged and the outlook for the future is hopeful.

Solomon B. Woodard, of Bloomingdale, Indiana, is at Martinsville, trying to regain his health.

NEWS FROM OUR COLLEGES

Earlham College

It has been announced by Prof. E. P. Trueblood that the Interstate Oratorical Contest will be held at Earlham in May, 1914.

In order to meet the increasing demand for vocational work, two full years in Domestic Science will be given at Earlham after this year, with Miss Marshall in charge.

Professor Edwin S. Morrison was recently elected to membership in the American Physical Society. This is in recognition of his important investigations upon the molecular properties of liquids.

Professor David W. Dennis, who has spent the past three months in Arizona for his health, has announced his intention of returning to the college and resuming his work for the spring term. He will not have any laboratory work, but will confine himself to giving lecture courses.

On the evening of February 28, at the annual Indiana State Oratorical Association contest, held in Indianapolis, Fred Hollowell won third place for Earlham College, first honors going to DePauw University. Mr. Hollowell spoke on "Co-operation and International Justice," and made a plea for the time when all nations will settle their disputes by arbitration and not by the sword. His oratory was considered to be of a splendid type.

Announcement has been made that Prof. Elwood C. Perisho, Earlham class of '87, state geologist of South Dakota, will give the Earlham Class address next June. It is also announced that Prof. Rayner W. Kelsey, Earlham class of 1900, professor of history at Haverford, will give the address at the time of Earlham commencement, to the Y. W. and Y. M. C. A.'s. It is the intention of the college to have Earlham graduates as prominent speakers during commencement week, which is in harmony with the "home coming" of all Earlham students, now being arranged for.

Friends University

Mrs. L. S. Carter, of Wichita, has contributed to the University library a set of twenty volumes containing the choicest literary productions of all ages.

The Biblical School has shown the strongest evidences of real growth in

all its history. Classes are larger than usual. More solid and consecutive work is being done, and there is a marked increase in the classes for the more advanced courses.

The second semester opened with the month of February and continues until June 6. A system of weekly reports was instituted at the beginning of the present college year with a view to finding out and helping students who might show signs of weakness in any part of their work. The results of the new system have been very satisfactory.

Penn College

Those interested in missions as a life work are formed into a group known as "The Volunteer Mission Band." Its object is to study the world as a field for Christian service. In the past many members of this band have gone to foreign fields and have become excellent and proficient workers.

For the third successive year Penn College won both contests in the triangular debate with Parsons and Leander Clark Colleges. In the six contests in which Penn has engaged, three have been won unanimously. Mr. Homer L. Morris has trained the debating team during the last two years.

Courses in social service are being given in the department of sociology. These are intended to give the students

an accurate knowledge of the actual conditions of community life, both rural and urban, and to teach methods of supplying these needs. Christian Social service is held up as the type, which is to help bring in the kingdom of God.

Penn College has suffered severe loss recently in the death of several of its close friends and staunch supporters. These are: Mary Pearson, of Springdale, Iowa; I. C. Green, Ft. Dodge, Iowa; Eliza J. Lindley, Minneapolis, Minnesota; and William H. McCracken, of Richland, Iowa. The first of these three aged Friends had passed the eightieth year. All of these had been associated with Penn College from its very beginning. They had contributed to it largely of their means, and had rendered assistance in many ways.

Whittier College

During the series of meetings held in Whittier by Richard R. Newby, he spoke three times to the students of Whittier College very helpfully. Many students received great help from the meetings.

More than half the whole number of students of Whittier College are taking work in Bible study in the regular curriculum. Both the Y. M. C. A. and Y. W. C. A. are organizing Bible study and mission study classes in addition to the above.

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Departmental Conference

A remarkably successful Departmental Conference of Plainfield Quarterly Meeting was held March 11th, at First Friends Church, Indianapolis, Indiana.

An active interest had been manifest in this enterprise previous to date, as was evinced by a willing response from those selected for service. The topics discussed covered practical problems before the church at the present time, Bible Schools, Education, Evangelism, etc., and the committee having the matter in charge feels grateful to all who contributed to the success of the program. The attendance of friends outside of the city was all that could be expected, and the prevailing feeling seemed to be that these conferences are well worth while.

The morning session opened at 10 A. M. with devotional services led by E. James Carter, of Plainfield, followed by a solo by Leona Wright, of Indianapolis, "Jesus the Bread of Life."

Exceedingly valuable addresses were given, as noted in the program which follows:

10:15 A. M.—The Tragedy of Adolescence
Simon Hester, West Newton.

10:45 A. M.—Standard of the Ministry
Willard O. Trueblood, Indianapolis.
General Discussion, led by Morton C. Pearson.

2:00 P. M.—Devotional, led by John B. Stipp, Indianapolis.

Solo, Mildred Barrett, Indianapolis.

2:15 P. M.—Character Construction, Albert Brown, Wilmington, Ohio.
Ladies' Quartette.

2:45 P. M.—The Distinctive Problem of the Country Meeting, Peter Raida-baugh, Plainfield.

Open discussion, led by Dr. W. D. Hoskins, of Indianapolis.

The addresses were made the basis of interesting and instructive discussions in which many helpful ideas were made prominent. Round tables were conducted by Morton C. Pearson and Eliza Armstrong Cox, of Columbus, in which were discussed "The Twentieth Century Elder," "Teachers' Training Class," "Athletics and Boys' Clubs for the Sunday-school," "Grading in the Sunday-school," "Teaching of Quaker Theology," and many other points.

The evening program began at seven o'clock with devotional, led by John B. Stipp, of Indianapolis. An address by Elbert Russell, of Earlham College, on "A Revival of Quakerism by Convincement," was discussed by Albert Brown, of Wilmington, Ohio, in a very helpful way.

Not the least important part of the conference was the social feature. Lunch

was served at noon by the ladies of the Indianapolis church, and again in the evening a delightful hour was spent eating and in social intercourse. Taken as a whole, the day was one of pleasure and profit.

At Washington, D. C.

Hon. O. P. Austin, who during his incumbency of ten years as secretary of the great National Geographic Society, has seen the society grow from a membership of 2,300 to the enormous number of 180,000, delivered his famous lecture, "Around the World in Eighty Minutes" in Friends Meeting House, Washington, D. C., the night of March 11th, to an audience that packed the meeting house and overflowed into the corridors.

For fifteen years Mr. Austin has been chief of the Bureau of Statistics of the United States Government, and as such was sent around the world for the purpose of visiting all countries with which the United States has commercial relations. He gathered on his journey a great store of novel and wonderfully interesting and instructive information, his lecture being illustrated by one mile of beautiful motion pictures. It was felt that great benefit had been derived from the lecture, which was given free of charge on account of the friendship between Mr. Austin and one of our Friends, Henry W. Coffin.

This is our second lecture this season. The first having been that by William Charles Braithwaite, on the "Adult Schools in England." On Wednesday evening, March 27th, Henry W. Coffin will lecture on the "History of the Under-ground Railroad." His father, Levi Coffin, was called the president of the under-ground railroad, as many of the older Friends will recall.

At Greensboro, North Carolina

The Asheboro Street Friends Church of Greensboro, North Carolina, has recently held a most successful revival meeting, with Tilman Hobson, of Pasadena, California, as evangelist. Mr. Hobson was raised a Friend, but is now engaged in inter-denominational evangelistic work. He is a strong preacher and a man of deep spiritual conviction and pleasing personality.

There were between sixty and seventy conversions, and the meeting and the entire community were much strengthened. Under the direction of the Y. M. C. A., Mr. Hobson preached to large congregations of men in the Grand Opera House the three Sunday afternoons during his revival.

Earl J. Harold, whose successor as

pastor has not yet been secured, co-operated in every way as a pastor would, and also had charge of the singing. Five united with the church upon request and others will follow.

One notable feature in connection with the progress of the meetings were the paid advertisements run in the daily newspapers. This was a new departure in religious work in that section of the country, but the meeting felt it was well repaid in so doing.

Mr. Hobson will preach occasionally at the regular Sunday meetings, as he will be spending some time in North Carolina, with Greensboro his headquarters.

The Portuguese government has decided to refer all questions regarding the property of religious congregations, seized under the law separating church and state, to The Hague tribunal.

Roman Catholic Bishops in Ireland are engaged in a crusade against the circulation of low-class Sunday papers and other indecent literature among their people.

The proposed extra session of Congress, called to meet April 1, may be delayed a week, pending additional preparation of tariff policies and measures.

THE KNOW HOW To Feed Children and Get Good Results

There are more nervous persons made so by undigested food lying in the stomach than the average individual would suppose.

If food remains undigested in the stomach, it begins to ferment, set up gas and a large portion is thus converted into poison.

That's why imperfectly digested food may, and often does, cause irritation of the nerves and stupor of the mind—brain and nerves are really poisoned.

"My daughter had complained for some time of a distressed feeling in the stomach, after eating, which set me thinking that her diet was not right," writes an anxious and intelligent mother.

"She had been fond of cereals, but had never tried Grape-Nuts. From reading the account of this predigested food, it seemed reasonable to try Grape-Nuts for her case.

"The results were really wonderful. The little brain that seemed at times unable to do its work, took on new life and vigor. Every morning, now, before going to school, she eats the crisp little morsels and is now completely and entirely well; she seems to have a new lease on life—no more distress in the stomach, nor headache, but sound and well every way." Name given by Postum Co., Battle Creek, Mich. Read the book, "The Road to Wellville," in pkgs.

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BIBLE SCHOOL LESSON

APRIL 6.

SUBJECT—JACOB AND ESAU.

LESSON—Genesis XXVII: 22-34. Read Genesis XXV-XXVII. Commit Genesis XXVII: 33, 34.

GOLDEN TEXT—"Jehovah is the God of justice; blessed are all they that wait for him."—Isaiah XXX: 18.

CHRISTIAN ENDEAVOR

APRIL 6.

TOPIC—The Ideal Christian. IV. His Humility. Matt. XX: 20-28. (Consecration meeting.)

Worldly ambition, properly guarded, is laudable, yet has been the bane of many a life. A consuming desire to excel has led many a young man to excesses which have blighted his life. The trouble is not so much with the desire as with the lack of self control.

"Whosoever will be chief among you, let him be your servant." This is a law which many are loth to learn. Service in humility is the cap sheaf of the Christian life. "Blessed are the meek, for they shall inherit the earth." He who takes the sword invites opposition, but he who wears the emblems of peace will win a multitude to his standard.

Man must ever be humble when comparing his own finiteness with God's infinite power and love and goodness. It is the essential attribute of the ideal Christian. We cannot imagine a genuine disciple of Christ as being haughty, arrogant, proud, abusive, tyrannical. These are the characteristics of the worldly ambitious.

There may be such a thing as false humility, assumed for effect. That is mockery, and not genuine meekness. To assume such a part is to play the hypocrite, and has no place in the conduct of Christ's followers.

John Ruskin said, "I believe the first test of a truly great man is his humility." It is a precept to be taught to every youth, to be emblazoned in every dwelling, to be proclaimed from every

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pulpit. By its pattern, every ideal life ought to be measured. The truly great scorn not the humblest service, wherein lies the call of duty.

In all our acquaintanceship, the man or woman who seemed most Christ-like, whose daily life made us feel that we wanted to be good and lovely, too, was one who was always humble, one who was characterized by meekness and simplicity, whose daily acts were like a holy benediction.

"From all that fate has brought to me I strive to learn humility,
And trust in Him who rules above,
Whose universal law is love.
Thus only can I kindly view
The world that I am passing through."
—Lydia Maria Child.

Born.

WINDER—To Seneca and Alberta Winder, at Marion, Indiana, March 11, 1913, a son, Lowell Albert.

Died.

FISHER—Ruth Fisher, daughter of James and Judith Johnson Votaw, was born at Guilford, Columbiana County, Ohio, August 19, 1824, and died at the home of her daughter in Corning, California, January 28, 1913, aged 88 years, 5 months and 9 days. She moved with her parents to Portland, Indiana, in 1844. She was a life long member of the Society of Friends.

LITTLE—Millie Little died at the residence of her only daughter, near Muncie, Indiana, March 13th, aged 73 years. She was taken to Jonesboro which had been her home, for burial, funeral services being conducted by Milo Hinckle, of Farmland. She was a birthright member of Friends, and for many years had lived a devoted Christian life. Just before passing away, she exclaimed, "Come Lord, come quickly."

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In Friends family, in small country house, Bucks County, Pa., a young or middle-aged woman for general house work. Address MARK E. BACON, Emilie, Pa.

WANTED—A working housekeeper, middle-aged Friend preferred. Two in family; work light. Apply to FRANCIS A. WRIGHT, SR., 3462 East Sixty-second St., Kansas City, Mo.

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(The Heart of Trade)

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Friends Sunday School Publications

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FRIENDS ADVANCED QUARTERLY

Thirty-two pages. Valuable notes on the lesson. Price, 3¾ cents each in clubs to one address; single copies, 5 cents, or 20 cents a year. This Quarterly is especially arranged for adults and older scholars and teachers.

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For boys and girls from 8 to 14. Price, in clubs, 3 cents per quarter, 15 cents per year.

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Same matter as Bible School Quarterly. Designed for visitors. Every school should have at least ten copies to hand out to visitors or those who attend the school only occasionally. Price, 2½ cents each per quarter.

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Eight-page weekly, illustrated paper for young people. Just the paper to put in the hands of young people. Price, 50 cents per year. To Sunday schools, 10 cents a copy per quarter.

GRADED HELPS

In regard to the graded helps, I would say that four of the large denominational publishing houses have formed a syndicate in which the smaller bodies have also entered, for the purpose of publishing graded lessons. The Methodist Book Concern was chosen as the house for getting out these supplies. This was done because of the limited demand and large expense necessary to publish these helps. The publishers demand an edition of five thousand copies of each publication to secure the privilege of an imprint edition. The Friends, being one of the smaller bodies, cannot use enough copies to get an imprint edition, but must send them out with the imprint of the M. E. Book Concern. All helps for the graded system, no matter where secured, except from the Baptist and Christian Publishing Houses, will be the same. I ask Friends to order through me as it will cost no more than through any other house.

The Commission on a Central Publishing House, and Friends Literature, recommended that the Friends Sabbath Schools should use the new graded system of Lesson Helps, and the Lesson Helps published by us at Plainfield, Ind. This was done after a very exhaustive study of the condition and needs of the Friends Church, and was very gratifying to me.

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The American Friend

Old Series.
Vol. XX. No. 14.

FOURTH MONTH 3, 1913.

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Hymn of the Workers

[For The American Friend.]

Through the toil and the weariness, sadness and strife,
Mid the curse and the crush of the throng;
From the depths and the dark and the dolour of life,
Love's labor lifts up into Song!

Into gladness beyond understanding,
With a joy above earth's expletive,
Never gained by a selfish demanding,
But in seeing how much we can give;
Not by cowardly, skeptically scanning,
But in fighting Faith's battle to live.

For I know there's a Glory emerging
Out of sorrow and travail and grime;
From the Cross and the Thorn and the Scourging
God's building a spirit divine;
Some day with its diadem burning
The Crown of that Glory will shine—
Some day past the heartache and yearning
Love's Light of the world shall be thine!

So let me rejoice with exceeding great joy,
As I jog on my jubilant way;
Making nobler each deed of the day's dull employ
By the lilt of a Laborer's lay!

HENRY YOUNG OSTRANDER.
Brooklyn, New York.

Our Gains in Circulation

Last week we published a table, showing the new subscriptions received by THE AMERICAN FRIEND under the new management, since January 1, together with a list of discontinuances. This week we present the same classification by Yearly Meetings, brought down to date. By comparing the tables last week and this, it will be seen that during the week we have added 28 new subscriptions and within the same period have had 10 discontinuances.

These tables presented from week to week, will make an entertaining study to all who are interested in increasing the patronage of THE AMERICAN FRIEND. If we reach the 4,000 new subscribers by July 1, we will need 300 per week, as against the net gain of 18 the past week. In the vast majority of meetings there are more families that are not taking the paper than are. There is an abundance of material upon which to work to insure the 4,000.

Yearly Meeting	New Subscriptions	Discontinuances
Baltimore	8.....	7
California	23.....	19
Canada	2.....	8
Indiana	124.....	38
Iowa	93.....	19
Kansas	32.....	13
Nebraska	9.....	3
New England	82.....	13
New York	15.....	12
North Carolina	8.....	22
Ohio	15.....	3
Oregon	8.....	0
Philadelphia	8.....	29
Western	65.....	17
Wilmington	22.....	9
Foreign	13.....	9
Unclassified	5.....	7
Total.....	532.....	228

A Prayer 274 Years Old

Oh! that mine eyes might closed be
To what concerns me not to see;
That deafness might possess mine ear
To what concerns me not to hear;
That truth my tongue might always tie
From ever speaking foolishly;
That no vain thought might ever rest,
Or be conceived in my breast;
That by each deed and word and thought
Glory may to my God be brought!
But what are wishes? Lord, mine eye
On Thee is fixed, to Thee I cry;
Wash, Lord, and purify my heart,
And make it clean in every part,
And when 'tis clean, Lord, keep it, too,
For that is more than I can do.

THOMAS ELWOOD, A. D. 1639.

O, what a glory doth this world put on,
For him who with a fervent heart goes forth
Under the bright and glorious sky, and looks
On duties well performed and days well spent.

—Henry Wadsworth Longfellow.

THE AMERICAN FRIEND

DEVOTED TO THE INTERESTS OF QUAKERISM IN AMERICA

S. EDGAR NICHOLSON, Editor and Manager

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Striving to Attain the Best Things

"But, beloved, we are persuaded better things of you."

The average man is inclined to dwell upon the lower planes of life. Few attain the best, or even strive after it in any real sense. The tendency is to be satisfied with the average standard of merit and achievement. There is always abundant room at the top.

Too many Christians are content to live in the lowlands. They see no vision of the sun-crowned hill tops where the breezes of heaven refresh the soul with never ending gladness. They are subject to moods, and religion to them is mostly a matter of feeling. They stumble on in the twilight of Christian experience, enduring rather than enjoying the obligations of the Christian life.

Christian example ought to be the most effective ministry in the Church today. We have no purpose to lessen the power of the spoken word, or minimize its necessity, yet an ideal Christian life in a community will win men to the Master when all else fails.

"I can answer all the ministers I have ever heard, and I can account for the Bible," said a professed infidel, "but I cannot account for the changed life of ———," mentioning the name of a man well known

in the community, in whose life the work of grace had been wrought out with completeness. How few of us appreciate the magnetic power of a life that is hid with Christ in God! Not more surely is the needle drawn to the magnetic pole than is needy humanity, conscious of its sin, drawn to the Savior by the power of an ideal life.

The instability of Christian experience manifested in so many lives is the greatest hinderance to the Church in the world today. Men are not easily attracted to the grosser sins. They turn to the Church instinctively for the pattern of better things. But their search is not always reassuring. "Beloved, we are persuaded better things of you." The Apostolic admonition is pertinent to present day experiences. In the Church ought to be found not only the best types of human life, judged by the highest standards of conduct known to earth, but these types should predominate so exclusively that humanity will not only be attracted but irresistibly drawn to embrace the truly religious life, as being the highest embodiment of human attainment.

Lessons from the Flood Disasters

At the time of this writing it is too early to calculate the results of the devastating floods, which have swept so much of Indiana, Ohio and Western Pennsylvania during the past few days. That the loss, both in life and property is tremendous, is certain. Within less than four days, fully eleven inches of rain fell at Richmond, and this typifies conditions throughout a vast section. Readers will understand therefore, the delay in receiving last week's issue of the AMERICAN FRIEND, when it is known that for four or five days the mails could not get out of Richmond except for brief distances and only in one or two directions.

Every calamity has its lessons, some of them pointing to delinquencies, moral and otherwise, as the source of the disaster, some merely suggesting moral reflections for the public benefit.

First and foremost, men will read in the tragedies

of these floods, the story of the frailty and uncertainty of human life. Multitudes of men and women live on, year after year, with scarcely a thought of eternity, happy with present enjoyments or busied with worldly cares, expecting some day to attend to the demands of the religious life, before it is too late. But these floods, which have not yet fully abated, as in the case of all calamities which levy a heavy toll upon human life, are warnings that it is not wise for man to choose his own times and seasons, in which to surrender to God. One does not have to read into these disasters by flood or fire or earthquake, the visitation of the judgments of Jehovah, to learn the lesson in all its fullness, that the probations of life are uncertain, and that it is not safe to postpone the day of salvation.

Just as a dutiful child is obedient to parental guidance, not because of the fear of punishment, but

through filial love, so ought men to serve God, not so much to avert judgment, as to typify the highest embodiment of love and service, which the creature can show to the Creator. This is the highest type of Christian service. But when men are prone to delay, and delay becomes a habit, which all too many never overcome, it is well to impress the tragedies of life as warnings that no one has a mortgage upon any time except the present. "Behold, now is the accepted time; behold, now is the day of salvation." Human life in relation to its future, no less than to the present, is far too important to risk, without harmonizing its conduct with the purposes of the Infinite Father.

Another valuable lesson that has been taught with impelling force is the fact that in a primary sense, all men are their brother's keepers. At no other time is the common bond of human sympathy stronger or more manifest than in the face of wide-spread human suffering. At such times the selfish in the average man or woman is lost to sight, and risks both to life and property will be taken as under no other circumstances, in behalf of those who are victims of tragic misfortunes. At his best, man is a dependent creature. By faith in God and by determination of will, he may triumph over the ordinary environments, but when facing death, which is the heritage of all, or when caught in a maze of disasters beyond his control, how instinctively the longing for friendly sympathy, and how naturally the cry goes out for succor! It is such a cry that warms the hearts of all normal men and women and impels them to action. It is under such circumstances that the multitude becomes the good Samaritan.

The cry of distress, which came out of the dark from Dayton, Hamilton, Indianapolis, Peru, Logansport, Brookville, Piqua, Columbus, and many other points, where human life was apparently being endangered upon a large scale, touched not only the sympathetic heart of every city, village and country district for many miles around, but the heart of the Nation as well, and the impulse was universal to lend a helping hand, no matter how great the sacrifice. It is at such times and under such circumstances, that the spiritual nature of man is emphasized. It is from such tragedies the Church may learn the lessons of the adaptation of the gospel of Jesus Christ to human necessities. Man will not be won back to God by the formulas of the theologians or through the disputes of the doctrinaires half so readily as through the friendly touch of Christian sympathy, which ministers to sinful humanity at the points of its direst needs.

Other lessons less vital perhaps, will impress themselves, touching the material protection which ought to be guaranteed to great communities. It is reported that a bursting reservoir a few miles above the city of Dayton, and the breaking of the levee

along the river which divided the city, were responsible in the main for the flood which devastated that vast community. It was the same flood which swept through smaller towns and overwhelmed the city of Hamilton. The time will come perhaps, when reservoirs will have to be located by the authority of law, where the risk to human life will be reduced to the minimum.

In other cities like Peru and Indianapolis, it appears that bridges which were finally swept away or had to be dynamited, clogged the swollen streams, and added greatly to the horrors of the flood at least temporarily. Cities will probably have to learn the lesson of building their bridges higher and beyond all reasonable danger of menace to the adjacent territory, while at the same time the channels of streams through great communities will have to be widened.

The deluge of waters has been abnormal. Throughout the stricken district all streams rose far above the highest previous records. Many Friends' communities have suffered in the general devastation. We join in the universal sympathy which is being manifested toward all who have suffered through loss or distress. May the God of all grace comfort and cheer the broken hearted, where man's help must fail.

The principal trouble with the church, where trouble exists at all, is that there are too many drones upon the membership roll. God's kingdom will grow through the instrumentality of human endeavors, and a live, active membership will mean a fruitful church.

While planning for larger things in our American Quaker life, the obligations of planning for our children should not be overlooked. They are the future church in embryo.

Many a church, like many an individual life, is in a rut and making little effort to get out. Oh, the sadness of it, when there is the King's highway, which is solid ground!

Christianity is a life to be lived seven days in the week, and not a cloak to be doffed at the outer door of the meeting house.

The peace of God which passeth all understanding is not a thing to be philosophized upon, but an experience to be realized.

Church politics is the abomination of denominational procedure. A church ring is just as deplorable as a political ring.

Some men are loud in their profession at prayer meeting, but are not on speaking terms with their neighbors.

The King's Work and the World's Work

BY RODERICK SCOTT

"Unto Him shall the gathering of the nations be."—Genesis 49: 10. "I must work the works of Him that sent me."—John 9: 4.

It is a commonplace of our teaching that all men crave life; but a closer view of the matter will suggest that it is not abstract life they crave, but the filled life; they desire not the form but the content, the substance. The ancient philosophy divided men into two classes according as they desired that the substance should be pleasure or toil; but our modern standards of values agree that the better life is the work-filled life, that work alone gives significance to life. Even in the commercial world, success is reckoned by what a man *has done*; and money itself is of value by virtue of what it *can do*. Those of us who most desire a month's vacation would fret exceedingly if the rest were to last a year; the college student who seems to be looking most ingeniously for a place to sit down, does get up in a day or two. "Two pieces of advice I have to give you," said President Hastings, of Union Seminary, to a graduating class, years ago: "Find the place where God wants you; and when you have found it, burn to the socket."

It is fair therefore, to pursue a re-examination of our missionary responsibility along the courses of the following questions: What is the best and biggest work that we can do? Where is the best and biggest work that we can do? When is the best and biggest work that we can do?

I. WHAT IS THE BEST AND BIGGEST WORK?

"The best and biggest work in the world is making the world over in the likeness of Jesus Christ."

These words of J. Campbell White, General Secretary of the Laymen's Missionary Movement, deserve profound consideration. What do they mean? Of what sort is this transformation? Can a responsibility for it be laid upon us? How is it to be accomplished?

a. Of what sort is this transformation?

"The kingdom of God is not eating and drinking, but righteousness, and peace and joy in the Holy Spirit."

The transformation that Jesus works in men is one from sadness to joy; from hopelessness to peace; from the slavery of sin to the freedom of righteousness. You can take all the categories that men use to classify men: Engineer, lawyer, teacher, artist, doctor, business man, merchant, politician, clerk, captain of industry, social worker, laborer, Republican, hod-carrier, man, woman, child, father, mother, son, daughter, soldier, sailor, agnostic, hedonist, cosmopolitan, Hoosier, New Yorker, European, Hindu. You can take any or all of these and think of them as sad, hopeless, sinful, without doing violence to their classification. But you cannot be at the same time a Christian and sad, or hopeless, or sinbound. To be a defeated Christian is to deny Christ.

Again, the transformation that Jesus works in men is that of the giving of life. This it is that makes his message a universal one: all men crave life; he brings the one eternal, victorious, abundant, perfect life.

What is life?

Life is right relation to environment.

What is the environment?

The environment is God and man.

The right relation is: To know God as Father, wise, just, loving, strong, to be loved with strength, mind, heart, soul; to know oneself as God's child, docile, trustful, obedient, to be loved as such; to know one's fellowman as one's brother, to be loved as oneself. This love is to be the kind of force Christ used when he loved his disciples, and that he now uses in loving us; the love that expresses itself in service. "And this is life eternal, that they should know Thee, the only true God, and him whom Thou didst send, even Jesus Christ." "He that hath the Son hath the life, and he that hath not the Son of God hath not the life."

This love is a motive power; it transforms men; it redeems men from sin; it energizes men to high action; it gives the power that the Moral Law does not possess to enable men to obey the Moral Law. The Gospel of Jesus Christ is the power of God unto salvation of everyone that believeth. This is the transformation that Jesus works in men. To bring this power to bear upon men is to transform them to the likeness of Jesus Christ.

b. Can a responsibility for this transformation be laid upon us?

Take the categories again. Can you be at the same time an engineer, lawyer, teacher, doctor, hod-carrier, politician, soldier, father, mother, child, Hoosier, New Yorker, and Christian? Are these classifications incompatible with the lives of righteousness, joy, peace?

No. "Christ has not come to add one more heavy burden to lives already weighed down, but rather to *capitalize* character to meet fully all the claims of life." "The Christian religion is a means of enduring hardness, a gift of strength."

Can you carry the message of the abundant life; can you be a factor in the transformation; can you engage in making the world over in the likeness of Jesus Christ, and be at the same time engineer, lawyer, teacher, hod-carrier, politician, captain of industry, parent, American, African?

Yes; for so only can the message *be* carried, the transformation effected, the making over accomplished. "Even as the Father sent me, send I also you." Every Christian is a messenger; love, if it be love, must express itself. "Go, thou, and publish abroad the kingdom of God," said Jesus to the men he healed. "To refuse to deliver the message means to confess that we have never received it." The world is to be evangelized by laymen; the very universality of the message requires that it be delivered by all men. Jesus and the

Apostles were laymen. There are a few men whom we call the clergy, intending thus to distinguish them from the laymen. But it is not their business to evangelize the world. "The clergyman gathers the laymen about him, instructs them in methods and inspires them with motive: the laymen go forth into the world, having caught the meaning of the great truth of Jesus—'the kingdom of God is in the midst of you'—i. e., not in the church edifice nor in a Zion city (John 4: 21), but right in one's own profession, wherever one has intercourse with men, there is the place where he, not the clergyman, can best accomplish the coming of the kingdom of God." And there are people whom men call missionaries, as though that title distinguished them from doctors, or engineers, or politicians. But missionary is not a profession, it is not even a location; it is a spirit, a motive, a purpose: a missionary is simply one sent, a messenger.

c. How is this transformation to be effected?

Christ's own directions are succinct. "Lift up your eyes and look upon the fields, that they are white already unto harvest."

That is, study the field, know the need, recognize the opportunity, realize such crises as those, for example, that have laid the Chinese nation today so peculiarly open to the influences of Christianity. To apprehend the present advance of the kingdom of God is a liberal education in itself. The Spirit of the living God is

moving in the non-Christian countries in this year of 1913, with as great power as He ever moved in Palestine or the Roman Empire in the days of Paul. The days of the crises of humanity are the days of the Son of Man.

"Pray ye the Lord of the harvest, that he thrust forth laborers into his harvest."

That is, learn the laws of prayer and engage widely in the most strenuous intercessory prayers for the speedy coming of the kingdom, by the only means that God has appointed for that coming, human messengers to carry the message. We shall accomplish none of our ends in the mission field or in the efforts at social transformation in our own country, till we begin in great measure to release the power that can be released only through intercessory prayer.

"Go ye into all the world, and make disciples of the nations."

Become forthwith one of these messengers, with a sympathy which shall be wider than the horizons, which shall know and admit no limit of race, or language, or color, or ocean. Grasp the cosmopolitanism of the mind of Christ and *act*; if disciples have been made in the land where you find yourself, go to the lands where they have not been made. All the world is both a point of view and a postoffice.

Earlham College, Indiana.

(TO BE CONTINUED)

Five Days in a Country in the Throes of War

BY A. EDWARD KELSEY

As I write, our ship, the "Odessa," is skirting the northern shore of Crete. I raise my eyes frequently to rest them upon one of the most beautiful snow-capped mountains I have ever seen, near the eastern end of the island.

Within an hour, we will turn due south and then cross the path of the great apostle who, in a storm-tossed vessel, was carrying the gospel of Peace to the capital city of the greatest war power the world has ever seen. This morning the sea is calm, the sun shines bright and warm, even in the heart of winter, and the sky is almost cloudless.

But for the past five days we have been in Greece, a country over which the cloud of war hangs heavily. From the time we entered the torpedoed harbor of Patras until last evening at sunset, we followed in the wake of five other vessels out of the harbor of Piræus similarly guarded. We were almost continually reminded of the awful scourge that is again devastating the birthplace of philosophy and art.

On our ship from New York to Patras there were over three hundred young Greeks returning to enter the army. They were a very small contingent of a company variously estimated from thirty to fifty thousand, who have returned for the same purpose from many parts of the United States. They have also returned from many countries in Europe. Greece now has an army of two hundred thousand in the field and with

a total population of only three million, this means that one out of every fifteen of her people is now enrolled as a soldier.

Soldiers were in evidence everywhere. From the window of our compartment as we rolled into modern Corinth, we could see the ruins of the ancient city a few miles away, to the church of which Paul wrote the thirteenth chapter of First Corinthians. At the same time we saw barracks and hundreds of soldiers of a so-called Christian nation preparing to engage in carnal warfare.

Wherever we went in Athens, we were reminded of war. The University, the Academy of Sciences, the Polytechnic Institute and many other public institutions have been turned into barracks and hospitals. From the Acropolis we could see companies of soldiers drilling in almost every open space about the city.

At our pension, English and German nurses were stopping, who had returned for a few days' rest from the seat of war. We took tea one afternoon at the American School of Archæology, and there met the German chaplain to his Majesty King George. He told of his arduous labors among the wounded in the hospitals.

Business is paralyzed, men have left their rightful occupations, and women and children are bearing burdens too heavy for them. At the above mentioned tea, I talked with a Greek lady of Athens. Educated in

England, she told me in faultless English of her great sorrow at the resumption of the war. The look of pain in her dark face showed how deeply she felt the scourge that was afflicting her fatherland.

As we stood on the pier, waiting for the boat to take us to our steamer, a hospital ship passed us, and the poor maimed fellows with limbs and heads bandaged, stood at the rail.

And yet as I reflect, it seems that the physical damage is not to be compared with the moral. Returning to his home in Cairo for a brief furlough, is a young surgeon of the Greek army, a graduate of Rush Medical at Chicago. He has just come from the front,

where he has been contending with pneumonia and typhoid, as well as the ghastly wounds of the battlefield. As I talked with him, I realized as never before, the damaging moral effect of the passions of war. The hatred of the enemy, engendered at such times must be utterly demoralizing to all the finer instincts of manhood.

As we sail away from this poor distracted country, I feel that I am a peace man as never before. One cannot see a country in the throes of war, without dedicating himself afresh to the Prince of Peace, in the power of whose gospel there is no occasion for war.

On the Mediterranean.

A Letter from Japan

Editor The American Friend:

Dear Friend—On the last Sabbath evening of the old year, the members of the Friends Mission, Mita, Tokyo, were surprised and gladdened by a telephone message from George H. Braithwaite, of Bradford, Yorkshire, of the Friends Provident Institution, who had just arrived from Australia. This was the beginning of a very precious fellowship, lasting until George H. Braithwaite's departure from Yokohama. During this period of ten days he attended three meetings in our meeting house.

On Sabbath morning he gave a very helpful message to the Christians. The evening meeting was attended by a number of non-Christians. At this meeting the message was based upon the words "Christ Jesus—wisdom, righteousness, sanctification and redemption," emphasizing first enlightenment, then righteousness. It is impressive to note how this fitted in with the modern trend of Japanese history. The reign of the late Emperor was designated "Meiji," "Era of Enlightenment," while the new era is called "Great Righteousness." There are indications that the name of the new era has been deliberately and carefully chosen as expressing the feelings and aspirations of the nation.

The following translation of extracts from *The Japanese Friend (Ai no Tomo)* will show how the visit of George H. Braithwaite impressed the Japanese Christians who have editorial charge of the paper:

"A welcome social meeting was held (at the home of Gilbert and Minnie P. Bowles) at 4 p. m. First month 7, for George H. Braithwaite, an English Friend. His zeal overflowed in his message, making our hearts burn within us. The Holy Spirit was poured out upon our hearts like oil. Crying and praying or crying and witnessing, we forgot the passing of time. Having continued for four hours, it closed at seven." Another item reads:

"George H. Braithwaite, a business man who has his membership with English Friends, is now on a trip around the world for rest and the regaining of his health. He came to Japan from Australia, via the Philippine Islands and China. He left on the 9th, sailing from Yokohama for China, thence to India

and Palestine. Although he was with us for only a few days, he left on our hearts an impression which will not soon be forgotten."

To have a Friend who has been active in business and religious work at home take time and trouble to hunt up our Friends Mission, and then during his stay give most emphasis to getting in touch with our mission work, mingling in a most helpful way with the missionaries and Japanese Christians, was a cause for great encouragement. We all bear witness, with our Japanese friends, that we shall not soon forget this visit. We are always glad to welcome Friends from England or America who are enough interested in Christian work in Japan to hunt us up. Even a passing visit and a message through an interpreter may leave a lasting impression on some hearts.

Very sincerely, GILBERT BOWLES.

Resolve

BY ELLA WHEELER WILCOX

Build on resolve, and not upon regret,
The structure of the future. Do not grope
Among the shadows of old sins, but let
Thine own soul's light shine on the path of hope
And dissipate the darkness. Waste no tears
Upon the blotted record of lost years,
But turn the leaf and smile, oh, smile to see
The fair white pages that remain for thee.

Prate not of thy repentance. But believe
That spark divine dwells in thee. Let it grow.
That which the unpreaching spirit can achieve
The grand and all-creative forces know.
They will assist and strengthen as the light
Lifts up the acorn to the oak tree's height.
Thou hast but to resolve, and, lo! God's whole
Great universe shall fortify thy soul.

We search the world for truth; we cull
The good, the pure, the beautiful,
From graven stone and written scroll,
From all old flower-fields of the soul;
And, weary seekers of the best,
We come back laden from our quest,
To find that all the sages said
Is in the Book our mothers read.

—Sel. by Rev. D. Rogers.

A Letter from Hawaiï

HONOLULU, HAWAII,
17, February, 1913.

We are delighted with the new AMERICAN FRIEND. We congratulate thee, as also the Five Years Meeting.

Enclosed please find two photos; one of Mills School (found on the front page of this issue—EDITOR), the other of our three "peace scholarship" holders (presented herewith). There are annually offered at Mills School, through the kindness of Theodore Richards, of Honolulu, five "peace scholarships" of one hundred dollars each, available to young men students of certain high schools in Japan.

Two of this year's appointees were detained, one by sickness, the other by government service. Thus there are but three now with us. I am forwarding these snap shots and this



HOLDERS OF "PEACE SCHOLARSHIPS"

outline to the AMERICAN FRIEND to show how the influence of Quakerism is radiating. Each of these three men came from a different city of Japan. The two on the ends have studied under Horace Coleman in one of his Bible classes. The one in the middle is acquainted with Gilbert Bowles, and was so much attracted by his peace principles that he became a candidate for the peace scholarship which he now holds with much credit. The one, the part in whose hair shows in the picture, is K. Hayashi, so far as I know, the only Japanese member of the Society of Friends, in the Hawaiian Islands. All the peace scholarship boys are "making good." Such links form the surest chain of peace in time of international storm!

Heartily,
STEPHEN S. MYRICK.

With the Boards of the Church

YOUNG PEOPLE'S BOARD

The year, nineteen thirteen, is one of the most interesting years upon which the Society of Friends has ever entered. There is an atmosphere of expectancy. The eyes of the membership in all the Yearly Meetings are turning to the things and the people which give promise for the future.

Groups are gathering north, south, east and west among progressive, conservative and liberal Friends to study the glorious past, where are found the roots of our present and whence we can gain hope and confidence and enthusiasm for the future. We must believe in a great future.

Between the lines in the writings of early Friends we read of a spirit of devotion to truth which speaks to a like spirit of today. With a vision of the supreme

nobleness and worth of our aim—which is to express God to human kind—comes the response of the bright spirit of youth to this challenging vision of greatness. If we believe we have a great future before us, it is our immediate duty to prepare for it.

How shall we do the work unless we know each other? The young Friends all over the world must get to know their comrades, must learn to hear the self-same voice of the Spirit as it speaks in differing lives in different places. They must learn to speak in the language and with the accent of the hearers they would ask to listen. No body of workers can succeed in their task if they have not confidence in each other and in the sincerity of purpose of each and all.

George Fox and Allen Jay spoke to young people in the language of the days in which each lived, and in the power of the spirit they revealed a God of life and magnetism, of wonderful purpose and surpassing loveableness.

Is it not possible for groups of our young Friends to get acquainted—to meet in that open-hearted freedom which seeks the realities of intimate companionship in service? If we cannot travel from one part of the country to another, our letters can. Let us start a series of group letters, which will carry real interests and feeling, not formal phrases and quotations.

Into the Society of Friends can be infused an intimate family feeling, which in the old days used to suggest the remark: "See how Friends love each other."

In the next six months there are many friends for each one of us to find among Friends.

L. HOLLINGSWORTH WOOD.

2 Wall Street, New York City,
March 14, 1913.

BIBLE SCHOOL BOARD

The Bible School Board of the Five Years Meeting is anxious to be all it should be to that line of work throughout the meetings of Friends in America. The Board was appointed to promote Bible School work. One special line, that of the Graded Lessons, was to be introduced and pushed as rapidly as possible. This the Committee is attempting to do. The Graded Lessons, especially for the Primary and Junior Grades, are much more easily and satisfactorily taught. The material thus provided by the lesson committee is adapted to the age and condition of the child.

The Board is anxious to have news, notes and suggestions from schools all over the country. Any new and successful methods of work, such as building up classes, schools or departments, better methods of teaching, time of holding school, local council meetings or anything of special interest to the Bible School work, should be reported, and will be greatly appreciated.

The Board has recently joined the Federated Sunday-school Council of Evangelical Denominations of America, consisting of twenty-eight denominations with 18,490,873 members and 15,188,444 Sunday-school pupils. This puts Friends in direct touch with the latest and best Bible-school work and workers in America.

In entering this Council, Friends agree to try to bring our standard of efficiency up to the general standard for America, which is as follows: 1. Cradle Roll. 2. Home Department. 3. Organized Bible Classes in Secondary and Adult Divisions. 4. Teacher Training. 5. Graded Organization and Instruction. 6. Missionary Instruction and Offering. 7. Temperance Instruction. 8. Definite Decision for Christ Urged. 9. Offering for Denominational Sunday-school Work. 10. Workers' Conferences Regularly Held.

This means that the Board wants each Bible School amongst Friends in America to pursue work along these lines regularly, if there is any need of it in the community where the School is held. It looks like each school ought to be doing the above lines of work already and probably many have advanced beyond it.

So much the better if they have. Many have entered the fields of Personal Evangelism and Social Service, and are devising means for securing attendance upon the Sabbath morning service, all of which are very commendable.

Once a month, at least, articles and items of interest will be published, giving lines of progress and reports of individual schools.

The President of the Board is anxious to have such items, and will find a place for them in the columns of the AMERICAN FRIEND from time to time. Please send to

RICHARD HAWORTH,

Fairmount, Indiana.

President of the Bible School
Board of the Five Years Meeting.

Correspondence

Editor American Friend:

Dear Friend—At the recent Quarterly Meeting of West Branch Quarter the subject of Friends literature was considered, and the hope expressed that all of our Bible School literature will soon be published by our own Society.

The quarterlies and other literature, published or jobbed, in the interest of Friends is so inadequate that teachers and even the pupils of our Bible Schools have to go outside of our Society publications for our literature to use in the study of our lessons.

And yet we have as deep thinkers, as consecrated teachers, as lucid writers as any denomination. We have men who believe that "Quakerism" is a real, true, live, spiritual message to humanity. It seems to me that a few of these men would contribute thoughts, truths and discussions on the Bible School lessons, and thus build up a good live Bible School department in the AMERICAN FRIEND.

Then young Friends could find ample literature for Bible study in line with "Quaker" ideals. It would be a means of more closely uniting us, for the Bible School is the teaching and training department of the church and if Friends have to go outside of our Society for their Bible School literature, is it any wonder that our members are continually going into other denominations, getting away from the high ideals of the early Friends?

We greatly need a good live Bible School department in the AMERICAN FRIEND. One that will be an inspiration to our Bible Schools, pregnant with high ideals of "Quakerism" and the Spirit of the Master.

Very sincerely,

Ludlow Falls, Ohio,

March 11, 1913.

O. L. MILES.

[NOTE—The question of a Bible School department in the AMERICAN FRIEND is still under consideration, and is being given the most earnest attention. We are trying to plan for the future as well as the present, and there are difficulties that must yet be overcome.—THE EDITOR.]

People are always happier for having been happy; if you make them happy now, you make them happy twenty years hence by the memory of it.—*Sydney Smith.*

The Conference of 1887 and the Five Years Meeting, 1912

AN OUTSIDE VIEW

BY JOHN KENDALL

The Friends originally were a force of protest against the formalities and the ceremonies of the Church of England, as well as against the non-recognition of the liberty of conscience in citizenship and in the worship of God.

Planted in America, the Friends were an exclusive democracy, resting on the accomplishments and victories of their fathers and mothers,—martyrs for the Truth under English intoleration, and holding and revering individual effort and sacrifice in promoting "Ancient Christianity Revived."

They took delight in the "Holy Experiment" under William Penn and magnified it as an attraction to Dissenters with conditions from which to likewise flee. They never flinched in their "Testimony" to the "Truth" and the "Light within," but with a foundation achieved in blood and human suffering the Society declined in numbers with a position secure in history.

The Conference of 1887 seems to have been the first general and substantial co-operative effort to re-declare the Society's long standing testimonies and declarations of Faith and practice, as a protection to the many against the onslaughts and liberal interpretations and practices of a few. That conference was a setting of the first "stake" and the meetings held since, including the Five Years Meeting of 1912, have had the purpose to "strengthen the stakes," "lengthen the cords," and "enlarge the place of the tent."

It takes time for a church with the individual unit so conspicuous as it has been with the Friends, to become a full-fledged individual-blending, co-operative and constructive force.

The popularity of the meeting last year, had preceded its assembling. This fact was an element of concord amongst its delegates. It offered an incentive and an opportunity for many delegates and onlookers to visit their former home and haunts, in Indiana, all of which contributed to the prominent and social feature of the event, as well as the elimination of differences, imaginary, slight or non-existent.

Best results are obtained and attained in all deliberative bodies through the mingling and mixing of those holding adverse ideals, opinions and temperaments. Hospitality curbs a tendency to "cross paths" and "set opinions." "If thine enemy hunger, feed him,"—eat with him.

The "typical Friends' Meeting" as held during the time of the Five Years Meeting, as in all such attempts, is likely to be overdone, under-done or not done at all, and persons expecting to see such reproductions are apt to ask if such meetings have not become extinct? Or are they the result only of voluntary acts of silence, preaching, prayer and song, by individuals or congregation, without books or instrument and quotation from the Poets? If silence is the basis of a Friends' Meeting, then the basis has been pretty well shattered in actual practice.

The late Five Years Meeting was to all outward appearance distinctively a representative one. College men and presidents of colleges were conspicuous as delegates, while the men and women of experience and fewer words or less verbiage, could muse, think and listen, as good ballast or sail, in reaching the conclusion or bottom of things with or against the current. At this stage of the Five Years Meeting, it is important to note that there is developing the college and the Yearly Meeting "sphere" and "atmosphere." Which shall be the strongest force in the present or future Friends Church? The former will expect to rule by its wisdom or knowledge, and the latter by its numbers.

Another question for the future is, what shall be done with the "Fraternal Delegate"; which now seems to be an illogical adjunct,—a kind of semi-official irresponsibility, and which should have no place in a religious legislative assembly. Fraternal privilege should co-operate in and with its own wisdom and advice, practically applied. A people not lacking in religion, and having ideals alike on the same and sane essentials, ought not to be slow to find a basis of co-operation for disposing of the "goods" they hold in common. "Getting new visions" along with the "light within" of other days, "testimonies," "faith and doctrine," are valueless unless worked out by the practical machinery of "commissions" and good business form in all working units.

Has the Five Years Meeting set a new pace, "position," "constructive" and progressive, in literature and "new visions"? We shall see. There is room.

Weakness and Strength

When you and I are weak, Christ in a true sense owns the claim of our weakness, and comes to serve us with his love. Behold, how this transfigures life! The times that make us weakest, and that force our weakness most upon us, and make us most know how weak we are, those are our coronation times. The days of sickness, days of temptation, days of doubt, days of discouragement, days of bereavement and of the aching loneliness which comes when the strong voice is silent and the dear face is gone, these are the days when Christ sees most clearly the crown of our need upon our foreheads, and comes to serve us with his love.—*Phillips Brooks*.

Emerson's definition of a great man is one "who, in the midst of the crowd, can maintain, with perfect sweetness, the independence of solitude." It is easy to think our own thoughts and preserve our integrity in solitude. It is comparatively easy anywhere to do right in a harsh, domineering spirit which will make righteousness hateful to all who come in close contact with us. But to do always the right thing "with perfect sweetness"—that is, indeed, greatness more than royal.—*Great Thoughts*.

At Earlham College

Announcement has been made of the resignation of Professor Roderick Scott from the Earlham faculty to take effect at the end of the present year. For several years Professor Scott has been actively interested in the Student Volunteer work of the Y. M. C. A., and he has now accepted a position in the foreign department of the International Committee and will work in China. During Professor Scott's stay at Earlham, he has been active in the Y. M. C. A. work. He was the founder of the Mission Study Classes here, which now have an attendance almost equal to that of the Bible Study classes.

The fact that a large per cent. of the Earlham Alumni are engaged in Christian work was again emphasized last week when two of the alumni visited the college with a definite purpose of getting the students interested in various lines of church work. Thomas Elsa Jones, of last year's graduating class, came as a representative of Hartford Theological Seminary. Mr. Jones is making a tour through the western states attempting to get college men to go into the Christian ministry for a life work. He was very enthusiastic, and was instrumental in getting at least two men to decide to go into that work.

Another of the visitors was Edmund Albertson, who is traveling superintendent of the Indiana State Sunday-school Association. He met with the leaders of the Christian Associations and put before them a plan to form a Teachers' Normal Training class in the Bible Study work, and thus enable the students to be of greater benefit to their Sunday Schools, when they return to their homes. His plan was approved by the cabinet, and it is likely that such a class will be organized early next term.

During the past term there has arisen a new interest in the Friends Church among the young Friends who are attending Earlham, and each Monday morning a group of more than twenty men have met before breakfast for an hour to discuss some of the present-day problems which confront the church. Several of the faculty have been called in to bring their various problems before the Quaker Study Class. The interest in the class is increasing, and before the end of the year it is likely that almost all of the men in college who are Friends will be attending the class.

One of our contemporaries has characterized the recent evangelistic meetings of Evangelist "Billy" Sunday at Columbus, Ohio, as "the greatest evangelistic demonstration of modern times."

At Banes, Cuba

In last November, Bible Day was observed at Banes, in both the Spanish and the English services. The pastor preached on the Bible, its history, influence, etc., and an offering was taken up for the American Bible Society, which amounted to \$7.00 in the English services, and \$1.88 in the Spanish services.

Special Christmas services were also held and an offering of \$15.55 in the English service and \$4.70 in the Spanish service was received, which amounts were distributed among the needy.

Charles C. Haworth, and his native helper, Arthur Collado, attended a Sunday-school Institute in Antilla, near Banes, March 11 and 12. The institute was directed by the General Secretary of the Cuban National Sunday-school Association. The pastors and a few native workers from five nearby stations were present. The institute was held in a new brick and concrete Methodist Church which had just been opened. While the attendance was not what had been desired, the institute was very helpful to all who attended. The Methodist, Baptist and Friends Churches were represented. Antilla, though a new town, is the port of the Cuba Railroad, on the north coast, and is one of the most important ports in Cuba.

It was thought advisable to separate the boys and girls in the Banes school, so another native teacher was secured to take charge of the girls' room after the new year. She is a graduate of the Baptist school at El Cristo and a member of the Baptist Church. Bertha Lawrence's health being such that she was obliged to give up the school work entirely two weeks before Christmas, Charles Haworth has taken charge of her room since that time. In this room are the boys of the third, fourth and fifth grades. Dolores Santos, a member of Banes Monthly Meeting, has been employed since the beginning of the school year for the primary grades, and since the boys and girls were separated she has continued with the boys of the first and second grades, in which she has rendered very good service. Thus while the school work has met with several difficulties, it has continued without interruption.

A new cistern at Banes is just being completed which will insure an abundant supply of good drinking water for the pastor's and teachers' homes and for the school.

C. C. HAWORTH.

The arbitration treaty between the United States and France, concluded in 1908, and which expired on March 12, has been extended for another five years.

An Appeal for Aid

Editor American Friend:

Will thee please publish this little article. There is an old Indian woman who belongs to the Quapaw Indians, who reside right in the northeast corner of the State of Oklahoma. Her name is Elizabeth H. Tousey, and I officiated at her marriage with Benjamin Tousey twenty-five years ago. She joined Friends twenty-three years ago, and now lives in Baxter Springs, Kansas, her husband having died several years ago. She believes there should be a Friends' meeting house at Baxter Springs, where a few Friends reside. She sent for me to come there, which I did, and held a few meetings.

They have now bought a lot of ground and paid for it. It is a very nice location, and some money has been raised toward building the house. The deed was made to Kansas Yearly Meeting, and there are quite a few who are thinking strongly of joining Friends. Eli Kain, Baxter Springs, is the treasurer, and all money sent to him will be applied as desired. It is felt that local Friends will require some outside help to insure the success of the project. All money sent will be thankfully received, and will be an encouragement to the old Indian woman, who is now seventy-five years of age.

Very truly,

JEREMIAH HUBBARD,
Miami, Oklahoma.

At Dayton, Ohio

Dayton Friends are planning for a "Quaker Day," to be held on Sabbath, April 6. The regular Sabbath School services will be held at 9:30. President Robert L. Kelly, of Earlham College, will be present at 10:30 A. M., and remarks will be made by the pastor, James B. Unthank. Ira C. Johnson, evangelistic superintendent of Indiana Yearly Meeting, will have charge of the services at 7:00 P. M.

By this special effort we hope that all Dayton Friends will get together on that day. We extend a hearty welcome to all who are now Friends, as well as those who have been, whose families have been or who in any way are connected with Friends, or who are interested in them.

More than 100,000 Turkish peasant farmers have left Europe for Asia Minor, where they will take up agriculture.

The growth in population in New York City now averages 140,000 annually.

Current Items of Interest to Friends

Indiana Yearly Meeting.

Appropriate and interesting services were held at the Friends meeting at Economy, Indiana, on Sabbath morning, March 23, in commemoration of the life and work of David Livingstone. Besides sketches of his life, which were read, songs of a missionary kind were sung.

For the tenth consecutive year, the Friends Meeting at Muncie invited the railroad employees of the city to attend the services on Easter day. The invitation was accepted, and a committee of the men representing all the railroads entering the city urged the workmen to show their appreciation of the invitation by attending. An appropriate sermon was preached by the pastor, Daisy Douglas Barr.

According to a recent letter written by Emma Phillips De Martinez, of Ladero, Texas, to friends in Fairmount, Indiana, where she formerly resided before going to Mexico as a missionary, her husband, who is employed as a baggage man on a Mexican railroad, has been seized by the Mexican revolutionists and forced to work on their trains. The road upon which he worked extends into Texas. Indirectly his wife learned what had befallen him. He is a Mexican of Spanish descent, which will account for his seizure.

White's Indiana Manual Labor Institute, which is located five and one-half miles from Wabash, Indiana, is in a flourishing condition, according to reports made by the superintendent, Llewellyn Harkness, at a recent meeting of the board of trustees. Two hundred and ten children are being cared for and most of them attend school, for which efficient teachers are provided. Both girls and boys are given various duties to perform about the buildings and grounds so that they may learn habits of industry. The horse barns are to be rebuilt this summer, and possibly other improvements will be made which will add to the efficiency of the institution.

Fairmount Quarterly Meeting was held at Fairmount, Indiana, March 14-16. Visiting ministers present were: President Robert L. Kelly, of Earlham College; Aaron Napier, pastor of the meeting at Amboy; and Daisy D. Barr, pastor at Muncie. President Kelly preached on Saturday and again on the Sabbath. This was his first visit to Fairmount Quarterly Meeting and his messages were very much appreciated.

He made a strong plea for the safeguarding of the young people of the church. The attendance throughout the Quarterly Meeting was excellent, the auditorium being completely filled on Sabbath morning. On Sabbath afternoon J. J. Fred, pastor of the M. E. Church at Swayzee, gave a temperance address, the subject being "Weeds and Flowers of our Civilization." An important item of business on Saturday was the passing of a resolution condemning rifle practice and military drill in our public schools and asking our senators and representatives in Congress to veto the measure.

Fairmount Monthly Meeting at Fairmount, Indiana, is working out some of the suggestions of the Five Years Meeting in connection with the activities of the young people. The meeting is held on Wednesday morning at 10:30 o'clock. In order to give better opportunity for the young people to attend, adjourned sessions have been held that same evening, at which special business and new lines of work have been taken up. At the last meeting held March 12, the members took their suppers and ate together in the basement of the church building, after which Joseph Ratliff gave a very interesting talk on the "Work of Young Friends in the Church, Fifty Years Ago," while Frank Cornell, the pastor of the Friends Church at Winchester, Indiana, gave an excellent address on "The Early Quakers and Quakerism." At the next Monthly Meeting six young Friends will give ten-minute papers on "The Message and Mission of Quakerism." The increase in attendance has been greater than was anticipated and the interest all that could be expected. Fairmount Friends find that the young people readily respond to appeals for service. A standing committee on young people's activities has been appointed. At the meeting on the twelfth, Elizabeth Peacock presented her resignation as clerk, after having served the meeting faithfully for over forty years. Few sessions have been held at which she was not present at the desk. She came to America from England in 1849 in company with her parents.

Iowa Yearly Meeting

The Friends congregation at Minneapolis, Minnesota, has a Quakerism study class, which is proving to be most attractive to the membership. The ef-

ficient work of the chairman of the committee having the subject in hand is greatly appreciated.

Susan Berry Sisson, who spent the winter in New England holding successful revival meetings in Lewiston and Portland, Maine, preached at Penn College, Iowa, on her way back to South Dakota. She is now engaged in revival meetings in the Black Hills' towns, beginning at Whitewood, South Dakota. Nathaniel Hawks and wife, Portland, Maine, have located near Vale, South Dakota.

Kansas Yearly Meeting

A special devotional meeting, having for its theme the crucifixion of Christ, was held at the Friends Church in Kansas City on Friday evening preceding Easter. There was no sermon or address. All the exercises were of a purely devotional nature. The regular church choir of eighteen voices sang Hedden's "Story of the Cross" and other appropriate selections.

Ohio Yearly Meeting

A very successful revival closed at the Friends Church in Alliance, Ohio, on March 2. Daniel Whybrew, of Newport News, Virginia, was the evangelist and Merrill M. Coffin, pastor of the Raisin Valley Meeting, Michigan, was the singing evangelist. It was regarded as one of the best revivals held in the meeting since its establishment in 1900. The attendance was excellent and the preaching, logical, clear and strong, was given in a spirit of genuine love. About seventy-five persons were saved, reclaimed or sanctified. We thank the Lord for the coming of these two men of God to us.

A series of meetings beginning March 2, and continuing two weeks, has just closed at Tecumseh, Michigan, conducted by Daniel G. Hodgins, of Brighton, Michigan. Merrill Coffin, pastor at Raisin Valley Meeting, assisted in the singing. The gospel was clearly preached, and the meetings were well attended. Some backsliders were reclaimed and a number converted, especially among the children. Two mass meetings for boys and girls brought many together who are not accustomed to attending Friends meeting, and we believe that much good was done. Many Christians bowed at the altar to pray for others, and some sought and found the blessing of sanctification.

Oregon Yearly Meeting

About twenty persons were received into membership at the last monthly meeting at Newberg, Oregon, held on March 5.

The Friends' choir at Newberg united with the Presbyterian choir in giving a sacred cantata, "The Crucifixion," by Stainer, on Sabbath evening, March 16. The chorus consisted of thirty voices, and was trained by Mrs. C. B. Wilson, leader of the Friends' choir.

The Oregon State inter-collegiate oratorical contest was held at Wood-Mar hall, Pacific College, Newberg, on March 14. This is the big event in Oregon college life, and is participated in by eight colleges and universities. Pacific was well represented this year by Meade G. Elliott. Following the contest, a six course banquet was served to the hundred and fifty delegates, with the woman's auxiliary to the college catering.

Following their attendance at Portland Quarterly Meeting, Arthur and Eliza Dann, of England, came to Newberg on Sabbath, March 9, remaining until the 13. Services were held each evening with an exceptionally good attendance. On Wednesday evening Arthur Dann gave a most comprehensive address on "Quaker Belief." Many members of other congregations joined in the service, and one pastor dismissed his regular prayer meeting to attend. The Dannels did lasting good among the students at Pacific College also, conducting chapel each morning and holding private conferences with students.

Western Yearly Meeting

Enos Harvey, pastor at Bloomingdale Meeting, preached an able missionary sermon on the 16th inst., and reviewed in an impressive way the life of David Livingstone. On the evening of the 19th a union service by the three Sabbath Schools of Bloomingdale was given in the Friends meeting house in honor of the Livingstone anniversary.

Under the pastorate of Noble Trueblood, the meeting at Laporte, Indiana, is doing good work. The Christian Endeavor Society is increasing in membership while every branch of the work is most encouraging. A struggle has been going on for several years to get a Friends Meeting established here. Recently the meeting has been transferred from Kokomo Quarterly Meeting to Chicago Quarter.

The fellowship class of the Union Street Friends Meeting at Kokomo, Indiana, held its business meeting and social in the church parlors on the evening of March 14. Following the election of officers, an excellent short entertainment was given which brought out the

fine musical ability in the class. A lively contest was held, after which the young people were invited to the dining room where refreshments were served.

Wilmington Yearly Meeting

Homer C. Biddlecum was recorded a minister by Springfield Monthly Meeting last November.

The W. F. M. S. of Wilmington, Ohio, Meeting gave a Livingstone program to a large audience on Sabbath evening, March 23. Twenty-four new members have joined this society this year, making a total membership of one hundred and twenty.

Woolman's Journal in Japanese

We find the following in the *Westonian* for March, copied from a recent issue of the Quarterly of the F. M. A. of Friends of Philadelphia:

"The Representative Meeting of Philadelphia Yearly Meeting has kindly offered to pay for the translation and publication of an abridged version of *John Woolman's Journal and Biography* in the Japanese language. Last spring, Ann Sharpless kindly consented to select passages from the *Journal*, and then with her permission, the marked copy was sent to Japan, that our missionaries, who are familiar with the present situation there, might make any suggestions they thought advisable. They gratefully endorsed the selections and returned the copy to Ann Sharpless, who spent many more hours in preparing a biographical introduction, and connecting the selected passages by biographical notes. The manuscript was then submitted to the Representative Meeting, and, after careful examination by the Book Committee, was fully accepted. The manuscript has been sent to Japan for translation. The Foreign Missionary Association is grateful to Ann Sharpless and the Representative Meeting for their interest and co-operation."

**A Royal
Baking Powder
Hot Biscuit
is the luxury
of eating**

—MADE AT HOME—

BIBLE SCHOOL LESSON

APRIL 13

SUBJECT—JACOB AT BETHEL.

LESSON—Genesis XXVIII: 10-22. Read Genesis XXVIII-XXXI. Commit verses 20-22.

GOLDEN TEXT—"I am with thee, and will keep thee whithersoever thou goest."—Genesis XXVIII: 15.

CHRISTIAN ENDEAVOR

APRIL 13

TOPIC—"I can do all things."—Phil. IV: 4-13. (Honorary Members' Meeting.)

Paul was not a theorist. He spoke ever from the depths of his own varied experiences. He had suffered persecution and shipwreck. "Thrice was I beaten with rods, once was I stoned, thrice I suffered shipwreck, a night and a day I have been in the deep; in journeyings often, in perils of water, in perils of robbers, in perils of mine own countrymen, in perils by the heathen, in perils in the city, in perils in the wilderness, in perils in the sea, in perils among false brethren; in weariness and painfulness, in watchings often, in hunger and thirst, in fastings often, in cold and nakedness," all this and more had been his lot.

Yet the old apostle was not discouraged. By faith he looked through all that was yet to come, and felt the energy of the spirit re-enforcing every purpose, every endeavor. Undaunted by any environment, and conscious of the frailties of the flesh, his eyes beamed with courage as he looked upon the Son of God, and he exclaimed, "I can do all things through Christ which strengtheneth me."

Forevermore let the timid ones take heart; let the faithless believe; let the tired ones feel the rest that comes to the children of God; let the discouraged rejoice in the victories that are yet to be; let the sorrowing ones be glad and look up with the Christian's hope. There are no discouragements to the heart of faith.

"I can do all things," that is, things that are worth while, things that are right, that are ennobling, that are of good report.

Courage is ever the attribute of those who demonstrate their ability to overcome. Such was Paul's experience. Such may be the experience of all whose lives are continually refreshed by the presence of the blessed Christ.

A special court before which delinquent girls can be brought has been opened at Chicago in connection with the juvenile court.

The number of lynchings in the United States for 1912 was the smallest since 1885, with one exception.

With the Children

A Child's Prayer

Father in heaven, hear my prayer;
Then close with kiss of sleep my eyes.
I thank thee for the loving care
That mother gives me when I rise.
I thank thee for good things to eat,
And for the hours of happy play,
For grass and flowers beneath my feet,
And all the beauty of the day.
I thank thee for my many friends—
Four-footed ones, and those that talk;
That I can sleep when daylight ends,
That I can see and hear and walk.
O, make me strong and clean and kind,
And help me, God, to love the best,
That I the truest life may find,
And in thy loving arms may rest.
—Charles A. Murdock.

Keeping At It

There is a very old but very good story about a boy who was engaged one winter day in putting a ton of coal into a cellar. His only implement was a small fire shovel. Noticing this, a benevolent old gentleman expressed his surprise and commiseration.

"My son," said the gentleman, "you surely do not expect to put in all that coal with that little shovel?"

"Oh, yes I do," replied the boy cheerfully. "All I have to do is to keep working at it."

There is a lesson in this story for young and old, and it is exemplified in the lives of the great men of the world. It is a mistake to suppose that the best work of all the world is done by people of great strength and many opportunities. "Keeping at it," is the secret of success.—*Unknown.*

Was It?

Little Mary went into the country on a visit to her grandmother. Walking in the garden she chanced to spy a peacock, a bird she had never before seen. She ran quickly into the house and cried out:

"Oh, grandma, come out and see! There's an old chicken in full bloom!"

One Monday morning Daisy volunteered to superintend the family washing. When Nora put the clothes on to boil, the little overseer gave one astonished look, then ran to mamma, exclaiming, in great excitement: "O mamma, mamma, Nora's cooking the clothes!"

To Children

THE REV. J. WILBUR CHAPMAN

Not little children only, nor yet alone to children grown old in years with only memories of innocent childhood back of them and pictures in their minds, which ever and ever again bring tears to their eyes as they see them, but to all alike.

Be considerate. If there are burdens upon stooped shoulders, lift them; if there are aches in hearts that have been beating for many years, soothe them; if there are tears in eyes that ought only to shine with smiles now that life's work is almost done, dry the tears with sympathetic touch or tender voice; if the years are not so many and the burdens not yet so heavy, cheer your parents at the beginning of the journey, that they may be better strengthened for all that is ahead.

But remember that boys grow into the strongest manhood and girls come into the most beautiful womanhood when they start life's journey with their mother's Savior and their father's God, and if the first step has never been taken and the years have lengthened, and you have all but forgotten the lessons of earlier days, stop a little while and think, and if you can not be a child again in years, you may, like a little child, enter into the Kingdom of Heaven. The one who stands beckoning you is Jesus.—*Chicago Tribune Company.*

A Beaver's Working Day

A young beaver in Regent's Park Gardens, London, was once placed at work upon a tree twelve feet long and two feet six inches thick, just as the town clocks sounded the hour of noon. The beaver began by barking the tree a foot above ground. That done, he attacked the wood. He worked hard, alternating his labor with dips in his bathing-pond. He bathed and labored alternately until four o'clock in the afternoon, when he ate his supper of bread and carrots, and paddled about in his pond until half-past five o'clock. Ten minutes later, when only one inch of the tree's diameter remained intact, he bore upon his work and the tree fell. Before it fell the beaver ran as men run when they have fired a blast. Then, as the tree lay on the ground, he portioned it out mentally and began to gnaw. He worked at intervals all night; cut the

log into three parts, rolled two of the portions into the water, and reserved the other third for his permanent shelter. The work done, he took a bath.—*Harper's Weekly.*

Edith came home from kindergarten in a state of excitement. "O mamma," she exclaimed, "we don't have to go to school tomorrow!" "Why not?" asked mamma, smiling. "Because teacher says it's vaccination day, when Bridget left Boston." Mamma thought a moment, and then remembered that the next day was the anniversary of Evacuation Day, when the British left Boston.

Keep our hearts tender;
Keep our souls pure;
Keep our sight clear;
Keep our steps sure;
Keep our faith firm;
Keep our hands free;
Keep our hopes bright;
Keep us with Thee.

—George Rittenhouse.

Not again until the year 2008 will Easter come as early as it did this year.

FLY TO PIECES

The Effect of Coffee on Highly Organized People

"I have been a coffee user for years, and about two years ago got into a very serious condition of dyspepsia and indigestion. It seemed to me I would fly to pieces. I was so nervous that at the least noise I was distressed, and many times could not straighten myself up because of the pain."

Tea is just as injurious, because it contains caffeine, the same drug found in coffee.

"My physician told me I must not eat any heavy or strong food and ordered a diet, giving me some medicine. I followed directions carefully, but kept on using coffee and did not get any better.

"Last winter my husband, who was away on business, had Postum served to him in the family where he boarded. He liked it so well that when he came home he brought some with him. We began using it and I found it most excellent.

"While I drank it my stomach never bothered me in the least, and I got over my nervous troubles. When the Postum was gone we returned to coffee, then my stomach began to hurt me as before and the nervous conditions came on again.

"That showed me exactly what was the cause of the whole trouble, so I quit drinking coffee altogether and kept on using Postum. The old troubles left again and have never returned."

"There's a reason," and it is explained in the little book, "The Road to Wellville," in pkgs.

Ever read the above letter? A new one appears from time to time. They are genuine, true, and full of human interest.

Born.

LEWIS—To Professor Russell W. and Eula Lewis, at Newberg, Oregon, March 9; a daughter, Marjorie Eunice.

Died.

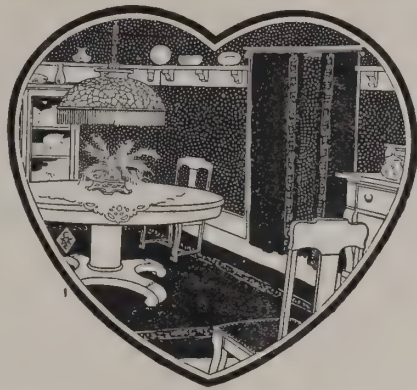
BROWN—Nannie Brown, widow of Marcus H. Brown, died at her home in Kansas City, Missouri, March 17, in her sixty-third year. She was an elder in the Kansas City Meeting. Two sons and two daughters survive her. Funeral services were held at the home, and in the Friends Church at Barclay, Kansas, where her body was taken for burial.

DOHERTY—Nancy Doherty died at her home in Oakridge neighborhood, Indiana, aged 89 years and 2 months. Funeral services were held at Fairmount, with interment at Park Cemetery. Services were in charge of Esther Cook and Hiram Harvey.

MCCRACKEN—William H. McCracken, son of Hiram and Dinah McCracken, was born near Pleasant Plain, Iowa, July 26, 1846, and died at his home near Woolson, Iowa, March 13, 1913. He was a birthright member of Friends, and the teachings of the Society were a part of his every day life. He was county superintendent of schools, 1871-72, later graduated at Whittier College at Salem, taught in schools for colored people at Macon, Mississippi, at which time Mrs. Booker T. Washington was one of his pupils. He was clerk of the monthly meeting for twenty years and a member of the board of trustees of Penn College. He was also a justice of the peace for many years. Funeral services at Woolson, conducted by Alvin Hoskins, of Richland, and President D. M. Edwards, of Penn College. He is survived by nine children.

RUSH—Elwood Rush died at his home near Jonesboro, Indiana, December 21, 1912, aged 80 years, 10 months and 8 days. At the age of eighteen he became a member of Friends by request, and ever afterward lived a consistent and model life. He was highly respected by all who knew him. In 1853 he married Mary Harvey at Oakridge Meeting.

WAPPNER—George H. Wappner, a highly esteemed member of Van Wert Meeting, Ohio, died at his home in that city after a few hours' sickness, in the sixty-seventh year of his age. He joined Friends a few years ago, coming from the Lutherans by conviction, and thereafter advocated and thoroughly enjoyed Friends' doctrines and principles. He was devoted to the church, and a liberal supporter of its work. He was specially gifted as a secretary, and gladly gave his services to work along that line. He leaves a widow and one mar-



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ried daughter with her family. The funeral was attended by a large part of the business men of the city, and business in the city was practically suspended during the funeral hour.

WETHERALD—Sarah Matilda Wetherald, known far and wide as "Aunt Sarah," was born in Ireland, May 18, 1832, and died at Ingleside Home in Buffalo, New York, March 5, 1913, of acute bronchitis. She came to Ontario, Canada, when quite young, and was married to John Wetherald in 1852. For many years she was active in Christian work, not only among Friends, but others, especially in Sabbath-school and W. C. T. U. work. Funeral services were held at Collins, New York, which had been her home, and were conducted by her pastor, Henry McKinley, assisted by George Hull, of Gasport.

WILSON—Milton Wilson, son of Seth and Elizabeth Wilson, was born near Milton, Wayne County, Indiana, December 11, 1825, and died at his home near Des Moines, Iowa, December 16, 1912, aged 87 years and 5 days. He was a faithful and consistent Christian, having been a member of Friends for many years. On October 18, 1852, he was married to Sarah Jane Murphy, who survived him only a few weeks. He was a man of the people, independent in thought, and true to the highest principles of honor and morality, faithfully discharging every duty laid upon him. He is survived by three sisters, two sons, two daughters, six grand-children and three great grand-children.

WILSON—Sarah Jane Wilson, daughter of Robert and Sarah Murphy, and widow of Milton Wilson, was born in Henry County, Indiana, November 11, 1831, and died at her home in Des Moines, Iowa, February 14, 1913, aged 81 years, 3 months and 3 days. She together with her husband, who preceded her in death only a few weeks, were faithful standard bearers in the Des Moines Meeting. Their memory is pre-

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cious to their many friends at Des Moines and elsewhere. She was superintendent of the Sabbath-school for ten years, and was an active member of the W. C. T. U. She had served as a member of the board of education, and was the only woman member of the board of trustees of Earlham, Iowa, academy.

Yearly Meetings, 1913

Philadelphia—Data not yet at hand.

New York—At New York City, May 28-June 1. Clerk, James Wood, Mt. Kisco, New York.

Nebraska—At Central City, June 4-8. Clerk, George D. Weeks, Denver, Colorado.

Oregon—At Newberg, Oregon, June 11-17. Clerk, Julius C. Hodson, Newberg, Oregon.

New England—At Providence, Rhode Island, June 23-29. Clerk, Walter S. Meader, Gonic, New Hampshire.

California—At Whittier, June 24-30. Clerk, John Chawner, 765 Summitt Avenue, Pasadena, California.

Canada—At Pickering College, Newmarket, Ontario, June 26- ——. Clerk, William Harris, Rockwood, Ontario.

North Carolina—At Guilford College, August 5-11. Clerk, Lewis Lyndon Hobbs, Guilford College, North Carolina.

Wilmington—At Wilmington, Ohio, August 13-20. Clerk, Albert J. Brown, Wilmington, Ohio.

Ohio—At Mt. Pleasant, Ohio, August 26- ——. Clerk, Edward Mott, 3734 Carnegie Avenue, Cleveland, Ohio.

Iowa—At Oskaloosa, September 1-7. Clerk, S. M. Hadley, Oskaloosa, Iowa.

Western—At Plainfield, Indiana, September 16- ——. Clerk, George H. Moore, Westfield, Indiana.

Indiana—At Richmond, Indiana, September 23-30. Clerk, Robert L. Kelly, Earlham, Indiana.

Kansas—At Lawrence, Kansas, October 7-13. Clerk, Edmund Stanley, Wichita, Kansas.

Baltimore—At Baltimore, November 14-19. Clerk, Allen C. Thomas, Haverford, Pennsylvania.

Indiana has adopted the carnation as its official state flower.

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New Jersey is planning to commemor-
ate Washington's famous crossing of the
Delaware by erecting a memorial bridge
and creating a park.

Alfred Noyes, styled as the unofficial
poet laureate of England, is in America
traveling and giving readings from his
works.

It is said that fewer than 10,000,000
of 163,000,000 persons in Russia have
ever heard a gospel sermon.

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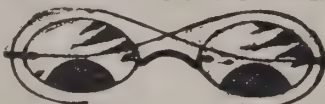
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The American Friend

Old Series.
Vol. XX. No. 15.

FOURTH MONTH 10, 1913.

New Series.
Vol. I. No. 15.

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Bring In My Tithes

"BRING in my tithes," the Lord hath said:
"Let plenty in my house be found,
And I will bless your store of bread,
And make your oil and wine abound.

"Bring in your tithes, let God be tried;
Give me my share of every good;
And I will throw heaven's windows wide,
And pour you blessings like a flood.

"Bring in the tithes of hearts and hands,
Of toil and skill, of tongue and pen,
The love that flies at my commands,
The strength that lifts the load from men.

"Bring in the tithes of prayer and praise,
Bring all for God, and ye shall prove,
With grateful joy through all your days,
My glorious power, my boundless love."

—The Evangelical.

PUBLISHED WEEKLY BY THE FRIENDS PUBLICATION BOARD AT RICHMOND, INDIANA

AUTHORIZED BY THE FIVE YEARS MEETING OF FRIENDS IN AMERICA.

SUBSCRIPTION PRICE, \$1.50 A YEAR.

Foreign postage, 50 cents extra. HEADLEY BROS., 136 Bishopsgate, London, E. C., Agents for Great Britain and Ireland.

Entered as second-class matter January 9, 1913, at the Richmond, Indiana, Postoffice.

Suffering by Flood

Friends at Dayton, Ohio, and in West Indianapolis, Indiana, have suffered considerably by the recent floods. At Dayton several Friends' families were left practically destitute, while others suffered severely by the waters.

Unexpected relief came when a telegram was received by Friends at Richmond, from interested Friends in Germantown, Pennsylvania, asking if a committee here would apply any money that might be sent for the relief of Friends and others, especially in Dayton. An affirmative reply was sent, and a substantial sum of money came, which is being used judiciously by the local committee here, which has visited Dayton and gained first-hand knowledge of the situation.

The water flooded the meeting house in West Indianapolis, and many members of the meeting have suffered, but their necessities are being looked after by members of the First Church in that city.

Individual Friends in several other localities have suffered property loss, in common with others, but no cases of destitution have been reported to us thus far, other than as above related.

Executive Committee to Meet

The Executive Committee of the Five Years Meeting will convene at the South Eighth Street Friends Meeting House in Richmond, Indiana, at 9:00 o'clock A. M., April 22. The question of the General Secretary, provided for at the last Five Years Meeting, will be considered in detail, and it is probable that that officer will be chosen. It is expected that other important problems will be considered at length. The Committee is made up of the Chairmen of the various Boards and Committees of the Five Years Meeting, with an additional member from each Yearly Meeting not represented by a Chairman. The Central Committee, consisting of the Chairman and Secretary and three other members of the Executive Committee will meet the day before.

Our Gains in Circulation

New subscriptions continue to drift into the AMERICAN FRIEND office, but how slowly they come. The campaign is as yet hardly under way, and we will endeavor to be patient. The new ones this week number twenty-two, while the discontinuances jump to the distressing total of thirty-three.

The situation, however, is not as serious as the figures indicate. For some days we have been making a determined effort to collect delinquent subscriptions with the result which might be naturally expected; that some are dropping out of the ranks. Here are some suggestions which ought to be read and re-read, and then read again:

1. Hundreds of Friends, who are abundantly able to do it, can render valuable service both to the AMERICAN FRIEND and the Church, by sending us the subscription of one or more families that are not in position to pay for it.

2. Each subscriber now on the list can take a few minutes to solicit and secure one or more other subscriptions, and forward the same to this office.

3. Every pastor ought to feel the obligation of seeing that every family in the congregation or congregations served, is given an urgent invitation to become a subscriber. The effort should be repeated as long as necessary. Every family needs the paper and the paper needs the patronage, and the pastor, as in all other denominations, more effectively than anyone else, can interest the entire membership in this product of the Church.

4. Our young Friends especially, should find a field of service in trying to interest our various Friends' communities in this periodical.

5. Send us the names and addresses of persons to receive sample copies, and then follow it up by soliciting their subscription.

All this is in addition to plans which are in process of operation at the AMERICAN FRIEND office. One of the greatest needs of the Society of Friends just now, in every local meeting, is a revival of tremendous interest in this denominational periodical. Think what it will mean to have a twenty-four page paper or larger, making weekly visitations to the majority of Friends' families in America, and how much it will mean to every department of our church life. There is no need more commanding at the present time. Papers of other denominations have more than doubled their subscription list since the first of the year. Friends can accomplish the same result with the AMERICAN FRIEND if they will.

The record from January 1 to April 5, is as follows:

Yearly Meeting	New Subscriptions	Discontinuances
Baltimore	8.....	7
California	24.....	23
Canada	2.....	8
Indiana	129.....	39
Iowa	101.....	22
Kansas	33.....	15
Nebraska	13.....	3
New England	82.....	19
New York	15.....	16
North Carolina	8.....	22
Ohio	15.....	4
Oregon	11.....	0
Philadelphia	8.....	37
Western	65.....	19
Wilmington	22.....	9
Foreign	13.....	10
Unclassified	5.....	10
Total.....	554.....	263

"O love that will not let me go,
I rest my weary soul in Thee;
I give Thee back the life I owe
That in Thine ocean depths its flow
May richer, fuller be."

All service ranks the same with God;
There is no last nor first.

—Robert Browning.

THE AMERICAN FRIEND

DEVOTED TO THE INTERESTS OF QUAKERISM IN AMERICA

S. EDGAR NICHOLSON, Editor and Manager

Old Series.
Vol. XX. No. 15.

RICHMOND, INDIANA, FOURTH MONTH 10, 1913.

New Series.
Vol. I. No. 15.

The Need of Clear-Sighted Vision

"Open thou mine eyes."

The cry of the Psalmist ought to be the cry of humanity. It marks the crest of man's aspirations. To see, to be possessed of a vision, to understand, to know; these are achievements, whose value can only be measured in eternity.

There are so many unseeing eyes; men without vision, who see only the surface of things, who are content to touch the merest fringe of great problems, who calculate not beyond the present. The easy way is the rut that has been marked by long usage, and may be trodden by the blind as well as those who see. The unexplored regions of wealth and beauty demand clear eyesight, and the understanding which comes from undimmed vision.

How much it means to see things in their right relationship; to be able to study with proper grasp, world problems and community problems, which in the final analysis, are merely human problems; to discern the intricacies of man's relationship to the infinite Jehovah; and with true prophetic vision, comprehend the laws which operate in both the natural and spiritual sphere of God's great domain! The march of empire, the building of civilization, as against the life of the primeval age mark the difference be-

tween sight and blindness, between knowledge and ignorance.

The Psalmist's cry was not for natural vision, but for intellectual and spiritual eyesight. It was a protest against contentment with the commonplace. It proclaimed an aspiration to be able to look into the deep things of God. "Open thou mine eyes, that I may behold wondrous things out of thy law." It was not enough that he possess the ordinary understanding that would enable him to escape the penalties of God's decrees. The customary interpretations would not suffice. His soul had felt the tug of unseen forces, and the determination was born to study the mechanism of man's deepest problems.

The church is praying today as never before for an open vision. It is seeking to meet the highest tests of efficiency. Credal walls are no longer a bar to the fraternity of discipleship. The goal of Christian effort is world evangelization. The apostolic fervor needs to be paralleled by a present day organism that will master the modern problems of this mighty century. "Open thou mine eyes." The cry of the sweet singer of Israel should be the cry of every soul that would do exploits for the Master.

Some of Our Denominational Dangers

It is now six months since the Five Years Meeting wrote that splendid record of purpose and plan at Indianapolis. Its story has been told by many a fire-side, and recited in scores of our local meetings. Hundreds have caught the inspiration of the vision which came to the assembled delegates, and their hearts have been warmed in anticipation of the awakening which would stir the Church to its remotest boundaries.

The lapse of time has been sufficient to raise the question of the fruitage of that epochal occasion. Wherein has the Church gained; in what manner has its purposes been realized; by how much have we moved forward to more strategic ground? Are our plans still in the forming, and if so, are we progress-

ing toward the realization of our hopes? What has actually been done in the line of constructive work that gives speedy assurance of the larger life that was the vision of that assemblage at Indianapolis?

We are well aware that the time is not ripe for full answers to these pertinent questions. It takes months and even years for large activities to culminate in the richest fruitage. But it is none too early to take an account of stock, and observe the trend of recent developments. While we are conscious that important results have been the outgrowth of the Five Years Meeting, we confess to a feeling of disappointment that the tendencies have not been more marked. It has been easier to talk in general terms about our denominational vision, about our enlarged opportuni-

ties, about the awakening that is upon the Church, than it has been to take hold of the problems and work them out constructively in terms of concrete procedure.

It is no disparagement to suggest that possibly the Society of Friends in America has not yet found its work with any large degree of exactness, nor is it any reflection upon the splendid achievements of these past years to admit the possibility that both our mission and our message are yet in process of formulation. For a half century our denomination has been in transition; has been feeling its way out of formalism, toward the light, toward freedom, toward a larger life. Starting with the revival period, which had its first beginnings about the time of the Civil War, and culminating in the plans for a more definite Quaker polity and a better organized mechanism of denominational procedure, which was the burden of the last Five Years Meeting, the Church has progressed marvelously toward the realization of its hopes and its aspirations.

But to expend our energies now upon generalizations, when the time is ripe for definite construction, is to miss the opportunity toward which we have been tending these past decades. If the Five Years Meeting lacked at any point, it was in the failure to define with exactness the mission and scope of our activities as represented by the Boards of the Church. A wise general lays out his plan of campaign and then rallies the component parts of the army, with assignment of definite duties to each department. Could the convention at Indianapolis have defined the Quaker polity with accuracy, setting forth the mission of the Church in terms of adaptation to present day necessities, and then issued a clarion call to our membership to rally to the support of the working Boards of the Church, we might now be witnessing the whole Church alive, with energies well directed toward the accomplishment of well defined purposes.

As it is, the various Boards and Committees have been left largely to find their own particular sphere of activity, and rally the Church to participation in their various endeavors. Thus it is that a responsibility devolves upon the Boards of more than ordinary importance, the responsibility of devising policies in large part as well as plans, about which the Church may be rallied in a forward movement, that will mark Quakerism as an aggressive, constructive, evangelistic force, adapted to the present day needs of individual, community, national and world life.

It is quite possible that our Quaker polity as applied to this day and generation will have to be defined practically in the terms of service which characterize our various denominational machinery. Ordinarily men will respond to the call of duty more clearly, when it can be reduced to definite terms. Quakerism

will mean more to the whole Church and to the world it touches, when our Boards can command the service of our membership as the result of a clear and comprehensive presentation of plans and methods, which require immediate attention.

Many members are inactive because they do not know what to do; because the call to service has been too general to command their serious attention. Others feel impelled to do something as a matter of conscientious duty, without understanding clearly the purpose of their aim. Organism is impotent without the intelligent co-operation of all the membership that should be enlisted with well defined intent.

There is urgent need that the Boards of the Five Years Meeting attempt without further delay to co-ordinate their work with the corresponding departments of the various yearly meetings. Otherwise, there will be unnecessary duplication of effort and possible friction and deplorable misunderstanding. Under existing conditions, and in the absence of greater legislative authority on the part of the Five Years Meeting, the work of these Boards for the most part must necessarily be directed toward supplementing and re-enforcing the work of the Yearly Meeting Boards. On the other hand, the Yearly Meeting Boards need to learn that they are no longer independent agencies, but for the sake of greater effectiveness should harmonize their plans and operations with those of the Boards of the general body. It is only by such co-ordination of effort that the best results can be secured.

There is a real danger that our plan of Church organism, as now constituted, will fall down at the points we have indicated. Under our dual system of government and operation, it is easy to shift responsibility, and still easier to scatter our energies in glittering generalities. These are matters which may well claim the serious attention of the Executive Committee at its sessions to be held within a few days. In our opinion there is no problem more vital to the future of our denomination. The Lord will give wisdom when we once apply ourselves to the task of adjustment.

What will be the Harvest?

We have now entered upon a campaign for the enlargement of the subscription list of the AMERICAN FRIEND, as set forth in recent numbers. We appeal to pastors and interested Friends generally in every local meeting to press the claims of the paper vigorously, insistently, upon every family. The paper needs the patronage, and our membership needs the paper. There is not a local Friends Meeting in America that cannot turn in from one to fifty new subscribers before July 1. We want to hear from the whole Church.

The King's Work and the World's Work

BY RODERICK SCOTT

(CONTINUED)

II. WHERE IS THE BEST AND BIGGEST WORK?

That is, in what part of the world is this transformation most needed? One principle and three facts condition the answer to this question.

a. Those persons most need the message who have never heard it.

b. In 1912 there were 24,000 Protestant missionaries reported for the non-Christian world. But there are in the state of Indiana alone, 17,000 teachers: one profession, whereas, the 24,000 missionaries represent all the professions.

c. In China there are a thousand cities with a population of 10,000 people each, and without a single missionary. But the mere buildings in New York City which are devoted to benevolent and religious purposes, if placed side by side, would stretch without break from the Battery to Yonkers, twenty miles.

d. In four-fifths of the world there is one-fifth of the workers for the kingdom; in the other fifth are the other four-fifths of the workers. " 'Like a mighty army moves the Church of God,' in the hymn-book, but not in Western Asia," writes Dr. Samuel M. Zwemer, missionary to the Mohammedans. "They sing 'Onward, Christian soldiers!' at home," wrote Dr. E. H. Richards, when he went alone into East Africa, twenty-five years ago, "so they must think there are at least two of us."

This is as much as to say that the best and biggest work is in the four-fifths of the world, where the one-fifth of the workers is. And the reasons for this will be the reasons for what are called foreign missions.

1. Their reasons. In general, it is safe to say that the people of the non-Christian world, of the four-fifths, are bound physically, intellectually, spiritually, socially, by despair, sadness, sin. Their own religions cannot save them; they have been weighed in the balance and found wanting. "In the study of comparative religion, one fact has never been sufficiently emphasized," says Dr. Zwemer, in his "Unoccupied Mission Fields of Africa and Asia," "the non-Christian religions have had their trial in the lands which we call 'unoccupied fields of the world' unhindered, undisputed and without Christianity as a rival or aggressor for centuries. How far have they tended to uplift society, to develop civilization, to transform character and bring peace to the soul? Have these religions themselves, in their long history, and in their full possession of lands and lives, developed or deteriorated? If the light that is in them has become darkness, how great is that darkness?" Those who hold that we have no right to 'thrust' our Christianity upon the non-Christian peoples, because they have already religions of their own, or that Animism is *good enough* for the Central African and the Papuan, or Buddhism *good enough* for the Japanese, or Hinduism *good enough* for the Indian, or Confucianism

good enough for the Chinese, or Mohammedanism *good enough* for the Turk, the Persian, the Arabian; these people are terribly mistaken; they speak without knowledge of the facts; they welter in ignorance; the truth is not in them. Christianity alone can deliver the non-Christian peoples from their bondage and their darkness; sufficient reason for 'thrusting' it upon them, even if Jesus himself had not always spoken in universal terms. "Come unto me all ye that travail and are heavy laden." "Even so it is not the will of your Father who is in heaven, that one of these little ones should perish." "God our Savior," writes Paul, in First Timothy, "who would have all men to be saved, and come to the knowledge of the truth."

But there are particular reasons why and particular places where Christianity is peculiarly needed.

China is about to undergo a tremendous revolution, industrially, socially, religiously. Under the pressure of international commerce and the development of her railroads and her mineral resources, she will change from an agricultural to a manufacturing nation. The Chinese have been a marrying people, but the emancipation of woman and the entrance of woman into industry will postpone the age of marriage and create a totally new social problem. They have been a religious people, but when they recognize fully, as they now recognize partially, that Confucianism has no message for a modern century, they will become an irreligious people. History shows how sad and cruel have been these upheavals in semi-Christian countries: the French Revolution of 1798; the industrial troubles in England in the early nineteenth century. Chief Justice Fuller once made a great address upon "The United States a Christian Nation;" but think of child labor and the sweat-shop, of the liquor traffic and the white slave trade, of dynamiting by labor unions, and the murder record of Chicago. How terrible will be the readjustments of society in a non-Christian country, with all the aid of the material benefits that go with civilization, but *unidealized*. Imagine the utter horror of the problems of capital and labor in a *heathen* civilization. *Only Christianity can save China.*

India must soon undergo the overthrow of her caste system. Will there not then result such social revolution as only a *Christian* nation can withstand?

Though defeated politically in Turkey and Persia, Islam is fighting a winning battle for the religious conquest of Africa. The Christian soldiers in Africa represent but a corporal's guard; but every Mohammedan trader is a missionary of the False Prophet. Did Stanley call the Congo "Darkest Africa"? Yes, and pagan Africa is bad and dark, but Africa, still pagan, with Mohammedanism super-imposed upon it, is far worse, far darker, far more impervious to the Christian advance. For the sake of the tribes them-

selves, for the sake of the struggle of Christianity with Islam, should we not at this time carry the war into Africa?

2. Our reasons. The reasons that we, the people of the one-fifth, of the United States and Europe, may advance in support of foreign missions for our own sake are as follows:

a. Political and industrial. The nations which are about to accept the politics and industry of modern civilization, will be a menace to the rest of the world, if they do not accept Christianity. The unchristianized Oriental can underbid and underlive the Occidental five hundred per cent. When America gets into industrial competition with a nation whose workers can live on wages of two dollars a month, America will have to go out of business. Unchristianized China will inevitably arm herself for aggressive revenge upon the powers who have spoiled her. What chance in war would the United States with a population of one hundred million have with a nation of four hundred million?

b. Social. Here a great spiritual law must be invoked, a law frequently overlooked, save in its application to individuals. But there can be no doubt of its equal application to churches, communities, countries, nations.

"He that saveth his life shall lose it, and he that

loseth his life for my sake and the Gospel's, the same shall save it unto life eternal."

Sin is the cause of social destruction and degeneracy; and the center of sin is selfishness.

This means that as an individual gets power for his own battles and tasks by Christian service, by giving himself; so no church can hope for solution of her problems of self-support, community interest, etc., until she give herself to the great outside cause of the Kingdom; no nation can hope for success in her peculiar social and industrial difficulties until she give herself to the tasks of the world.

"It is expedient for you that I go away."

A man must give of himself; a church must give of her young people; and a nation must literally give of her men and women; if they are to save their lives. "For every dollar you give to the foreign work," says Jacob Riis, "God sends ten dollars worth of moral energy and courage to go on with the struggle at home." It is the law of self-sacrifice.

"Only when the Gospel has been laid down upon all the problems of life," in the words of John R. Mott, "will it give its full power to deal with any of the problems of life. Jesus will be Lord of *all*, or *not* Lord *at all*."

Earlham College, Indiana.

(TO BE CONTINUED)

Aspects of Worship and Service

BY JOHN W. DORLAND

Can it be true that preaching and the preacher have lost their hold upon the masses; that no longer can the church dominate and sway public opinion; that while once it was considered a great thing to dedicate one son in the family to the ministry, now the sons as a rule go into business, or take up a profession that will at least assure them a better livelihood? We feel that the above question may be answered in the affirmative.

The great problem today is not the filling of pulpits, though more and better preachers are needed, but how to reach the unchurched thousands that throng our streets. Certainly the church today is not doing so. Quoting from an address by H. T. Hodgkin, M.A., of England, on the "Contribution of Friends to the Life and Work of the Church," delivered at the last Five Years Meeting, he says:

"That many workingmen have been practically unable to develop the higher side of their nature on account of the conditions of labor, is generally admitted. The movement for higher wages and better conditions of work is after all, something more than the expression of a grievance against capital. There is the deep yearning for a fuller life. This great aspiration the churches should recognize and seek to meet. Speaking for my own country, I can say that one of the great obstacles with which the churches are confronted in dealing with the workingmen, is the suspicion of the mercenary spirit. To the work-

ingman the clergyman is paid to do a certain job and must justify his existence. Of course, this is a prejudice which is soon removed when the man gets into such personal relations with the minister as to feel the heartbeat of a true friendship, but often these personal relationships are hindered through the prejudice referred to. Do not these facts suggest that there is a need for one section of the church, which has not this disability and whose ministers are all laymen?" We feel that the conditions in this country are very similar to those in England, with regard to the attitude of the workingman to the minister.

The world must be redeemed by the toil of consecrated individuals, and not by a one man system, and it is just here that the Society of Friends steps in. We believe in the priesthood of believers, that a man or woman may be a minister of the gospel who gains his or her livelihood by other means than preaching. It is to be feared that in many Western meetings there is a drifting away from this belief, and that more and more the whole weight of the public ministry is put upon the shoulders of the pastor. The fact that he or she is expected to preach anyway, tends to shift the responsibility very often where it does not belong. Many a faithful pastor tries to overcome this, but try as he may, he is handicapped by the system under which he works.

There can be little doubt that the pastoral system has come to stay in the West, and yet it could be

modified in some ways to more fully measure up to Friends ideals of worship. In some of the larger meetings there may be several ministers. Instead of having them sit in the body of the meeting, why not have them on the platform with the pastor? This always lends weight and dignity to a meeting for worship, and would probably help to make them feel their responsibility in a larger degree. As members of the Friends' Church, we must be distinctive in our methods of worship and service, if we would be a power in the community in which we live. We cannot afford to merge ourselves with the methods of worship adopted by other churches, when to do so means submersion. More than ever before other denominations are coming to our thought with regard to these things, then why not be faithful? Why not set ourselves to the glorious task of building up a church that will be alive to the needs of the day, and yet be infused with the spirit of the past, that called forth the expression: "That one live Quaker in a community could shake the country for ten miles around?" The church must be built on a co-operative plan.

There is one practice that is still kept up among the conservative Friends, that was and is a mighty power when used by those who have been filled with His Spirit, and who are especially adapted to this service. I refer to the personal work in the home, which is now relegated to the pastor. We can all remember the "sittings" that often occurred in the old home, when some Friend traveling in the ministry, or from the local meeting, called the family together for a season of worship, and how we were blessed at those times. Many Friends of the present day can trace their conversion to just such "sittings," and it is this personal work in the home that enlarges and magnifies the church, for many young people are not reached in any other way. The hope is that ministers may have this special and important work laid on their hearts, and that ministers who may be located in churches where the pastoral system is in force, may be faithful in doing their duty with regard to this matter.

There seems to be an impression among many young Western Friends, that to be a minister among Friends one must be a pastor. Of course, this idea is wholly wrong, for pastoral work is a distinct calling in itself, as is evangelistic work, mission work, teaching, etc. A spirit-filled individual may have talents as a minister, who would make a poor pastor,—of course, a combination of the two is ideal.

It is a cause for thankfulness that so many young Friends are arising to the sense of their responsibility, but under the pastoral system as it is worked at present, it is a matter of doubt whether many young Friends will be coming out in the ministry, because they have little opportunity to learn to preach. Speaking is an art that has to be cultivated, whether it be on heavenly or earthly things. The Christian Endeavor meetings are a help, but inadequate, as the atmosphere of a meeting for worship is lacking, and it is only here that the right type of ministry is developed. If the evening service were occasionally turned over to the young people, and the pastor asked

to give helpful criticism afterwards, which could be done privately to each one that took part, this would be found a great help.

Most of the Friends Colleges have special courses of study which are planned to prepare young men and women for work in pastoral, missionary, and other fields. Those who have felt called to make a speciality of some phase of religious work, certainly have every opportunity for preparation, but the hope is expressed here, that business and professional men may feel the burden as well, and when this comes about, then and only then, will our church be measuring up to the full stature of Christ.

Again referring to H. T. Hodgkin's address, he says: "I am not maintaining that there is no place for the supported minister. You in America, have found for him a larger place in the special conditions of your life than we have among Friends in England; but even here I am persuaded that you recognize to the full the primary thought that a man is not paid for his services or in proportion thereto, but that he is simply maintained in order that he may fulfil the ministry which has been entrusted to him. Is there not also great value in the insistence upon the fact that the ministry of the church is not dependent upon the laying on of hands, or any other outward ceremony? The supreme and only indispensable qualification for the Christian ministry is the Divine call, habitually responded to. Any man or woman so used of God is thereby constituted a Christian minister. The part of the Church is to recognize such ministers. It is not only the mere fact of his salary which makes the workingman shun the parson. It is the thought of a class set apart, different from the ordinary man in the street. Are we making full use of the advantages we possess through having our business men engaged in the active ministry of the Church? If we have broken down the barrier between lay and cleric, have we not at the same time done something to remove the barrier between labor and the Church?"

The Church then needs to be reminded perpetually that the ministry is not the work of a class but of all, and that the service of Christ is not a profession but a free will offering!"

Pasadena, California.

The Spirit of Optimism

The very fact that we are still here carrying on the contest against the hosts of annihilation proves that on the whole the battle has gone for humanity. The world's great heart has proved equal to the prodigious undertaking which God set for it.

Rebuffed, but always persevering; self reproached, but ever gaining faith; undaunted, tenacious, the heart of man labors toward immeasurably distant goals. Discouraged not by difficulties without or the anguish of ages within, the heart listens to a secret voice that whispers: "Be not dismayed; in the future lies the Promised land."—*Helen Keller in The American Issue.*

"He who follows love's behest
Far excelleth all the rest."

The L. T. L.'s of Pop Corn Valley

"To resort to slang, the committee on arrangements for Pop Corn Day has 'done its do' for amusements; but without any spare time or spare place it seems presumption on our part to attempt to inject a serious thought upon the pleasure seeking crowd," said a white ribboner, adding, "But the brave little Salvation Army found a time and place sandwiched in between the many amusements last Pop Corn Day, and 'where there is a will there is a way,' I suppose. We just must provide something beside wandering the streets for our children. We have our rest tent and literature for the mothers under the shade trees

by the hall; but children as well as grown-ups" pass by on the other side like the Levite and leave us to nurse our chagrin with our temperance tracts. So this year let's have the children take the tracts with them.

"A little child shall lead them," where often we world-wise grown-ups fail to lead those blinded by greed for pleasure and gain. Town children all love a ride in a hay rack and we will trim it up with bunting and flags and let them have a miniature band with them, and sing some jolly little temperance songs. Though this is a "dry" town, let them sing, "Nebraska's Going Dry," and "Marching from Georgia," that will draw the old soldiers." With such songs and a few good temperance recitations from their perch in the rack, the truth will be brought home to the pleasure seekers who would cast tracts aside in the street along with the empty pop corn sacks.

They bought a mammoth popper this year, costing \$75.00, and are prepared to give away 11,000 sacks of corn. That would make many a little popcornless child's mouth water. But there in Pop Corn Valley, where over twenty carloads of popcorn are shipped in a year, it is not so much of a treat. "If we had an L. T. L. here that program might be carried out with the children, but as it is, it will prove a failure," piped up a Mrs. Sanballat. "On the other hand, it is first aid to our injured, broken ranks without an L. T. L., and may be the answer to our prayers for one. We needn't expect to keep our children off of the streets unless we get something to take the place of the street," retorted the more hopeful white ribboner. Merrily the plans went forward with the enthusiasm of youth as the leaven. When the eventful day arrived the parade of the children attracted more attention than all else. And as their band struck up the grand old tune, "Marching through Georgia," set to temperance words,



THE L. T. L. PARADE.

old soldiers fell into step and almost drowned the childish voices as they joined in the chorus:

"Hurrah! Hurrah! We'll vote the jubilee!

Hurrah! Hurrah! Columbia shall be free!

Swell the Dixie chorus, from the mountains to the sea,
Nebraska is proud to follow Georgia."

This children's parade on the morning of the first day proved to be the ballast needed by young and old during the days that followed. "'Twasn't half as hard as I 'sposed it would be," laughed one of the boys when leaving the hay rack. "Thought I'd outgrown my mother's apron strings, but they're the best anchor for a boy after all, 'specially if they're 'white ribbon strings.' Somehow, I don't feel like soiling her white ribbons by smoking the cigars the fellows are giving away at the shooting galleries on every corner. Let's give those brave little white ribboners a 'tip' and let them get after guys that are giving cigars to little shavers like Jimmy Gleeson."

Thus the "leaven" was working, and when it was discovered some cases of liquor had been shipped in for the occasion, those in authority made a thorough investigation, bringing the offenders to court. And though by some loophole in the laws of commerce the temperance folks lost the case, the bugle note of warning had been sounded, and the serpent of intemperance would be less brave, since the children had taken up rocks to hurl at him whenever he was in sight.

—Clara M. Wells in the Nebraska Friend.

It was through obedience to Christ's command to rise up and walk that the paralyzed man was made well. In like manner Christ's commands to us which seem beyond our power to obey are often His simple and direct method of giving us the strength we need.
—Methodist Protestant.

The Peace Movement Among Friends

[This Department is designed to afford an opportunity for a presentation of important phases of the Peace question, and will welcome correspondence which gives information in regard to the progress of the Peace movement anywhere among Friends, or which reflects clearly the views of any of our readers, younger or older, on this important subject. Such correspondence should be addressed to *Allen D. Hole, 615 National Road, West, Richmond, Indiana.*]

When Will Peace Come?

As to asking such a Question

To one who feels sure that permanent, universal peace will never come to the earth, this question is foolish and ridiculous.

To one whose vision penetrates farther into the future than is permitted to most men, the question is useless; or it may be painful, since it seems to such an one to betray on the part of the questioner the kind of weakness which always accompanies doubt.

To most of us, however, who see the beauty of the ideal and hope for its realization, and yet are able to hold our beliefs firmly only as we have some proofs which we can see and touch,—to most of us this question and a definite answer to it are again and again felt to be necessary.

The dark side of the Situation

It is now nearly fourteen years since the first Hague Conference met, a Conference which was called for the avowed purpose of devising some means for preventing an increase of the burdens, which the nations were then carrying on account of preparations for war; but in spite of all that has been said and done in the cause of peace from that time to this, the burden has increased and the demands of the military departments of at least some governments have been greater the past year than ever before.

Again, the wars which have occurred since 1899 furnish a record so dark as almost to blot out the vision of the early realization of world peace, which men began to see when the Czar of Russia issued the call for the first World Conference on disarmament. There was the South African War, which was in its beginning while the delegates were gathering at The Hague in 1899, and that bloody, cruel struggle went on for three years. There was the fearfully destructive Russo-Japanese War in 1904 and 1905. And there is now just closing the Balkan War, which has repeated the old story of butchery and savagery in the name of progress and freedom. Besides, there are numerous minor outbreaks to be considered, which may or may not deserve the name of war, such as the taking of Tripoli by Italy, and the uprising in Mexico, cases in which conditions did not permit the destruction of life and property on such an enormous scale, but in which the spirit and purpose of the combatants has been in no way different from that which animated those engaged in what are called first-class wars.

Furthermore, the failure of the Senate of the United

States to ratify the General Arbitration treaties with Great Britain and France in the form agreed upon with the Department of State, has seemed to many a most discouraging proof that we are making little real progress toward the realization of our hopes for the reign of permanent peace between the nations. If such facts do not give just ground for the conclusion that world peace is still as far away as it was in the days of Alexander, or of Napoleon, or of Lee and Grant, what is the fair and just interpretation of these facts of our recent history?

The really greater Truth

A famous saying credited to one of the great historians of the last quarter of a century applies here precisely. In substance it is this: "Men are not to be judged so much by what they are, as by what they are becoming." The principle here stated applies also to nations as well as to men; and it applies to the progress of the peace movement among nations as fully as to any other national characteristic. It is not to be expected that all wars should cease suddenly. Causes have been operating which can result only in war, and we shall no doubt for awhile continue to reap what has been sown. President Jordan has said in regard to the Balkan War, "The problem comes to us too late for any act of ours to be effective. The stage was set, the actors chosen, thirty-four years ago, at Berlin, in 1878. * * * Is it not true that while Turks rule aliens for the money to be extorted, there can be no peace between them and their subjects or their neighbors?" Presence of wars now and for years to come proves only that the conditions which lead to war were made years ago, and the fearful results must come until those conditions are changed. Changing such conditions is a fundamental part of our work; and as proof that the change is going on, witness the 534 cases in which international disputes, since the beginning of the nineteenth century, have been settled by arbitration or by some judicial process instead of war. These cases and the fact that The Hague Conferences have met, indicate the direction in which we are going a thousand-fold more certainly than do all the wars of the past one hundred years.

When will peace come? In years, we cannot answer. But we can say with absolute confidence that it will surely come when the peace principles which in these latter years are gaining ground so rapidly, shall have worked their perfect work. Meanwhile, it is worth our most careful thought to try to determine what is the most effective work that we can do to help change the conditions which ripen into war. The space allotted to this article is too small to permit a discussion of the fundamental causes of war. This suggestion is, however, offered: *Peace between nations is hastened most rapidly by those influences which lead men to find soul-peace between themselves and God.* In this kind of work for international peace we should all now and continually have a part.

Correspondence

To the Editor and Readers of the American Friend:

Dear Friends—As far as I have observed, the articles which have appeared in print concerning the recent Five Years Meeting have, at the time of this writing, all been from persons who attended it.

I write as one of the many who would have been glad to have been present, and who shared the deep interest in, and solicitude for, the occasion, which was felt by concerned Friends generally. And I desire to say that I too have seen the vision of the enlarged horizon, and of greater things, present and future, for our denomination; and a great inspiration has come to me also.

In analyzing this inspiration to discover its specific source or sources, I find that it has its rise primarily in the action of the meeting by which it approved the Richmond Declaration and George Fox's letter as statements of our belief. This is true because of the imperative need at this time of our reaffirming as a body, the Truth as set forth in these documents; and also because this action made possible united, constructive work, afterward provided for on the several important lines.

Other sources of inspiration are, the unity of spirit and of purpose that were discovered, the awakening among our younger members, and a centralized administration for the co-ordination of our forces.

The fact that we seem to have "found ourselves" is of great import, as is also the establishment of a Publication Board. The possibility of and provision for a periodical which is the official organ of the Five Years Meeting, is significant of the time of day in American Quakerism. I sincerely hope that there will be a faithful adherence to the direction given by the meeting, "That the policy of publication for the paper and for other literature, shall be positive and constructive in its relation to the welfare and interests of the Society of Friends, and to the faith of Friends as expressed by the Five Years Meeting."

To this end let us pray, remembering especially the editor of the AMERICAN FRIEND, that he may be given spiritual insight, wisdom and courage for his responsible position and difficult task. And I wish to remind all of his earnest call to prayer made through the AMERICAN FRIEND of First month ninth; and urge every reader to re-read the editorial entitled "A Denomination Communing With God," and then give himself or herself to prayer as indicated, that there may be a great awakening of our membership, and that as individuals we shall be insulated, like the wire that transmits the electric current, separated unto God, and the work to which He has called us, "through the washing of regeneration and renewing of the Holy Spirit."

The great blessing that attended this Five Years Meeting followed upon months of earnest prayer; and the victory of this epoch-making occasion was won before its sessions convened. And now, to realize the vision which we have seen, and to fulfil our mission, will require yet more persistent prayer and faith. But

if we go forward with God-given wisdom and courage, in obedience to the heavenly vision, the omnipotent energy of the Holy Spirit will vitalize all of our activities, and God shall be glorified through the gathering into His kingdom of many that are at our own doors, and of those that are beyond the seas.

Sincerely,

Oskaloosa, Iowa.

ELLA C. COFFIN.

Federal Council of Churches

President Shailer Mathews, of the Federal Council, has announced the Chairmen of the various Commissions under whose direction a large share of the united work of the churches will be prosecuted during the coming Quadrennium.

The Chairmen are as follows:

Commission on the Church and Social Service—Josiah Strong.

Commission on Evangelism—William H. Roberts.

Commission on Family Life—George Eckman.

Commission on Foreign Missions—Dr. Robert E. Speer.

Commission on Home Missions—Hubert C. Herring.

Commission on Religious Education—Dean W. F. Tillet.

Commission on Sunday Observance—Peter Ainslie.

Commission on State and Local Federations—A. W. Anthony.

Commission on Temperance—Rufus W. Miller.

Commission on Peace and Arbitration—J. B. Remensnyder.

Our Part in the Ladder

Christians are in the world to make it easier for other people to get to heaven. The ladder that Jacob saw at Bethel, reaching from earth to heaven, is fulfilled in Christ. As suggesting our part in that ladder, Dr. Jesse Lyman Hurlbut has well said: "We should be stepping-stones to heaven, not stumbling-blocks. Christ revealed himself as the way, and we, as members of Christ, are part of that way." For we are members of the body of Christ; members of him whose life was poured out and whose life is now lived to connect heaven and earth, God and men. In this marvelous mission of Christ's he would use every member of his body, and use us all the time. Do all our actions, words, looks, and thoughts, suggest heaven to those about us? Have we realized that Christ is equal to even this miracle-use of our lives?

—S. S. Times.

People who are made of the right kind of material do not make excuses; they work. They do not whine; they keep forging ahead. They do not wait for somebody to help them; they help themselves. They do not wait for an opportunity; they make it. Those who complain of "no chance" confess their weakness—their lack of efficiency. They show that they are not equal to the occasion—that they are not greater than the obstacle which confronts them.—O. S. Marden.

Yearly Meeting House Burned

The disappointing news has reached us that Western Yearly Meeting House, at Plainfield, Indiana, burned on the evening of March 28. At the time it caught fire the oratorical contest of Central Academy was being held in the room occupied by Plainfield local meeting. While the room was full of people, all escaped without injury. About everything of value was rescued except from the room upstairs, which was fitted up for the primary department of the Sabbath school. This room was a total loss. The fire caught from a defective flue. The property was well insured, but this will not cover the loss. The daily papers report a loss of \$14,000.00, with insurance of \$6,000.00. The walls are still standing, and it is thought by some, can be used in rebuilding. The insurance has not yet been adjusted. The plans for rebuilding will be in the hands of the Trustees and Permanent Board.

Friends locally have arranged a temporary place of meeting in the assembly room of the Academy. Services were held there on the following Sabbath and it serves the purpose very well. With the class rooms it makes an excellent place for the Sunday-school. E. J. Carter is serving the meeting as pastor.

The house was built something like sixty years ago, although it has been remodeled in recent years. The news of its destruction will be a disappointment to many because of sacred memories and as an old landmark.

At Muncie, Indiana

The affairs of the Muncie Friends Memorial Church are ever taking an onward move.

The Easter services were very impressive through the entire day. At night the tenth annual meeting of the railroad men and their families was held, and was well attended, Daisy D. Barr, the pastor, giving a very able address, which caused much comment. An editorial from the *Muncie Star* commenting on her sermon was as follows: "The expression of the pastor, 'neither man nor God has respect for a lazy man,' is true and is made manifest in all His creation. Every element in nature is moving in its own sphere of activity for purification. If the air or water ceases to move, they become impure, and impurity breeds disease and inactivity. If the mental and physical forces in mankind becomes inactive, except in repose of sleep for their recuperation, then this condition breeds disease with mental and physical degeneration and final decay."

If such a movement could be made by many of our churches to get our trav-

eling men in the business world together on such occasions, no better means could be devised for the spreading of the Gospel to the uttermost parts of the earth. We understand these men are already distributing bibles through some national society, but if not already done, such a movement would bring good results near to their homes and hearts.

During this service, as in all other services of the church, the quiet time was observed, in which everyone has the opportunity for thoughtful meditation. The inauguration of these annual meetings for railroad men, which are always held at the Friends Memorial Church at Easter time, was a happy thought of Charles E. Hiatt, a former pastor, who is now located at Marion. These railroad meetings, as well as many factory meetings, have given Mrs. Barr a great place of service in the city.

The service rendered by this worthy pastor, not only to the church but to the city's well being, is very commendable. She is constantly being called to give addresses, to all the different working classes, which are always highly appreciated.

* * *

Notes from Haverford

Silas Mcbee, editor of the new religious *Constructive Quarterly*, visited Haverford recently, and was given a dinner by the faculty. He explained his plan to create a great international religious journal, with the mission to bring together more closely all branches of the Christian church in the world. The occasion was a most inspiring one, and Friends everywhere will be interested in the first number of the *Quarterly*, which has just appeared. The number contains an article by Rufus M. Jones.

Dr. Hugh Black, professor in the Union Theological Seminary, New York, has recently spent a week at Haverford. The idea of his visit was mainly to bring about a personal discussion between the students and himself, which would lead to something of permanent religious value to the students. He carried out a set program during the week, including Fifth-day meeting, and upon each occasion he was most impressive and inspiring to all who heard him. His first introductory lecture, "Christianity and the Modern Man," was based upon the fact that men should make a universal application of Christianity, disregarding the dangers which are so liable in our modern times to engross the mind of any thinking individual. He also mentioned the modern spirit of criticism and the scientific spirit of the age, which, he said, are two all-important factors in the deepening search for truth and the

firm foundation of doctrine. Last of all, he laid stress especially upon democracy as the keynote of modern Christianity and the means to the end of a common Christian brotherhood. His presence at the Y. M. C. A. drew one of the largest meetings of that body during the present year, and it was by far the most impressive, due entirely to his applicable subject, and his inspiring method of approaching it. Several classes also enjoyed him, and groups of students availed themselves of opportunities during the week to come into more personal contact with him and to gain perhaps, some benefit thereby. Indeed, his presence at the college was appreciated fully by both faculty and students, and his lecture, together with all his other addresses to the undergraduate body, were greatly enjoyed by all.

In Florida

Mrs. Belle C. Baily, of Richmond, Indiana, read an excellent paper at the Florida Sunday-school Convention on "What Friends are doing in Missionary Work." She spoke of the educational work being carried on in the different departments of the Friends Church, in the hope that the children may grow up with the missionary spirit as a part of their life.

The talk was an inspiration to young and old to do more and better work for the missionary cause. After a plea for more of the union spirit in missionary work, Mrs. Baily closed with the following story: An old farmer, hearing a discussion of the various churches as to which one was right, finally said: "I have been carrying grain to mill a good many years, and I do not always go the same road, but when I get there, the miller doesn't say, 'Which road did you come?' He says, 'Is your wheat good?'"

Florida people except at St. Petersburg, know very little about Friends, and for this reason, as well as for the able manner in which she represented the denomination, I was glad to have her on the program. One woman at the convention said: "You surely have talent in the West."

AMY HADLEY.

A Y. W. C. A. Worker

The White House becomes an active center of ethical and spiritual influence with the advent of the Wilson family. Miss Jessie Woodrow Wilson, the second daughter, is an indefatigable worker for the Young Women's Christian Association, and in its interests has written a very comprehensive article on its work for the *Good Housekeeping* magazine. This article, fully illustrated, is to appear in the forthcoming April issue.

Current Items of Interest to Friends

Baltimore Yearly Meeting

Sylvester Jones attended Friends meeting in Washington City on March 23rd, and his services were most satisfactory. He was present both morning and evening. On the evening of the 26th, Henry W. Coffin gave his lecture on "The History of the Underground Railroad," at the meeting house. Friends generally were present and some visitors. A pleasant social occasion followed.

California Yearly Meeting

The meeting in San Diego is growing nicely, and Friends are very active in mission work, both home and foreign. Friends who visit the coast are invited to visit San Diego, and attend the Friends Meeting there.

Edna H. Chilson successfully underwent a serious operation at Whittier, California, in January. Her run-down condition of health has made her recovery tedious, but recent reports are encouraging. Arthur Chilson writes: "The Lord has been very, very good, and now she is recovering rapidly, though still very weak."

Berkley Quarterly Meeting was held at San Jose February 28th to March 2nd. The attendance throughout was larger than for many years, when held at San Jose. The new parsonage was dedicated on the afternoon of the 28th, and the pastor, Emma F. Coffin, and her daughter, moved into it on March 4th. During Quarterly Meeting, the ministry of Levi Gregory, Abijah J. Weaver and Charles H. Stalker was clear and in the power of the Spirit. Charles Stalker held meetings each evening from March 16th to the 23rd, to the blessing of all who attended. We earnestly ask all Friends interested in the advance of the Master's kingdom, to pray for the meeting here at San Jose.

Canada Yearly Meeting

Arthur and Eliza Dann expect to be in Ontario four weeks, commencing April 27th, and hope to hold meetings in Toronto, Newmarket, West Lake, Norwich and Pelham.

It is announced that Clarence W. Pickett, at present completing his studies at Hartford, Connecticut, has accepted the invitation of Toronto Friends to be pastor of that meeting. He hopes to be with them not later than this coming June.

Indiana Yearly Meeting

Friends generally will regret to know that Timothy Nicholson has been confined to his home for several weeks with a swollen foot. He is thought to be improving, but is not able yet to be out. Otherwise his health is good.

In the debate between Earlham College and Albion, Michigan, at Earlham, on March 21, Earlham won the honors, taking the affirmative of the question, "Resolved, That the president should be elected for a term of six years, and be ineligible for re-election."

Professor David W. Dennis, who spent the winter in Arizona for his health, has returned with his wife to his home in Richmond. On April 6, he preached his closing sermon as pastor at South Eighth Street Meeting. Francis Anscombe, a minister from Canada, now in Earlham College, has been selected as pastor of South Eighth Street Meeting to serve until Yearly Meeting next autumn.

We have received the news of the sudden death of Isom P. Wooten, who has been serving as temporary pastor of the meeting at Seattle, Washington. On Sabbath, March 30th, he attended meeting as usual, and died suddenly on the following day of hardening of the arteries. He was known widely among Friends as a minister and as a leader in the denomination. We hope to have an obituary notice later.

Fred T. Hollowell, of Earlham College, who recently won third honors in the Indiana State Oratorical contest, won first place at Valparaiso, Indiana, on Friday evening, April 4, in the State Oratorical Peace contest, his subject being "Economic Fallacy of War." Later he will contest with winners of four other states in a group contest, preliminary to a final contest at Lake Mohonk, in which fifteen states are interested.

Iowa Yearly Meeting

Lindley A. Wells conducted a series of meetings at Bear Creek, Iowa, from February 27th to March 16th. A number took a decided stand for Christ.

The revival meetings which were held by the Friends of Des Moines, with Eli H. Perisho, pastor of the Friends Church of Indianola, as evangelist, closed March 23rd. All churches of Des Moines held meetings, commencing March 16th and closing on Easter Sunday. Dr. Perisho

preached the gospel with demonstration of the Spirit and with power. The church was strengthened by the meetings.

Announcement has been made of the Christian Workers' Assembly of Iowa Yearly Meeting, to be held at Earlham, Iowa, June 16th to 20th. One day will be devoted to each of the following subjects: Bible Schools, Christian Endeavor, Missions, and Evangelism. Special attention will be given to Friends History and Doctrine, Bible Study and Pastors' Conferences. In addition to local speakers, Frank W. Dell, of Nebraska, Richard Haworth, of Indiana, Richard R. Newby, of New York, and Charles W. Sweet, of Indiana, are expected to be present.

Kansas Yearly Meeting

William R. Harris and wife, of La Harpe, Kansas, celebrated their Golden Wedding on March 15th. After an elaborate dinner, it was insisted by the children that the marriage ceremony according to the old time custom of Friends should be performed again. Some appropriate singing followed, together with the reading of two poems composed by two of the daughters. At the last came the distribution of valuable presents, consisting of gold, silver and other articles to the value of something like \$40.00.

Nebraska Yearly Meeting

After four and a half years as pastors of North Loup and Pleasant Hill meetings, Ellis and Clara Wells are leaving the Nebraska field in answer to a call from the Stanton Friends, at St. Joseph, Illinois. While their "work has been owned and blessed of the Lord," and their sojourn of eleven years in the West has been pleasant, they are glad to return to their home yearly meeting.

New England Yearly Meeting

Rufus M. Jones, of Haverford, Pennsylvania, will be present at a Conference of Friends Fellowship Groups and Young People Societies in New Bedford, Massachusetts, on April 19, and will speak upon Fellowship and Ministry. Sessions will be held at Friends Meeting House, Spring Street, as follows:

Informal Conference at... 11:30

Afternoon Meeting at..... 2:30

Evening Meeting at..... 7:00

All are invited to be present at these meetings. Entertainment will be provided by New Bedford Friends, and

those expecting to remain over First-day are requested to notify Sarah D. Holmes, 14 South Sixth Street, New Bedford, Massachusetts.

New York Yearly Meeting

Representatives of the Society of Friends appeared before the judiciary committee of the New York Legislature last week to advocate a bill whose purpose is to prevent the use of a religious name or organization in trade without the consent of the chief officers of the denomination. Scores of articles, it was shown, are on the market under the name "Quaker" as a trade mark, including whisky, breakfast food, laces and various articles of clothing. The protesting Friends say they have suffered long in silence, but think it is time now that they should have protection from the state against this trading upon their name. They certainly have a sound basis for their objection, since there is no doubt that to many the word "Quaker" carries with it a certain pledge of good quality—a promise unfortunately not always fulfilled. On the other hand, manufacturers using the name oppose the bill on the ground that to abandon the label would kill their trade.—*Indianapolis Star*.

North Carolina Yearly Meeting

Word has been received of the death of Josiah Nicholson, at his home at Belvidere, North Carolina, on March 30. For many years he has been a leader in North Carolina Yearly Meeting, and was known widely among Friends. We hope to have an obituary notice later. He was a brother of Timothy Nicholson, of Richmond.

Oregon Yearly Meeting

Arthur and Eliza Dann, of England, were much blessed in the presentation of the truth to the Friends and others of Newberg, from the 9th to the 12th of March. They came direct from Portland Quarterly Meeting, where they had given very acceptable service. While in Newberg they spoke in the regular meetings for worship on First-day, and during the next three days had service in day meetings at the meeting house, in addresses and private conferences at Pacific College, in the Y. M. C. A. and Y. W. C. A., meetings at the high school, in the Christian Endeavor meeting, and in evening evangelistic services. On their last evening Arthur Dann gave a special message on the meaning and mission of Quakerism, which attracted a large audience, largely of those who were not Friends. The Methodist Church dismissed its regular prayer meeting, and pastor and people came to hear the message. Much real good remains as the result of their work at Newberg.

Western Yearly Meeting

News has been received of the death of George T. Nicholson, in California. While residing in Chicago, he was spending the winter in California for his health. For many years he has been vice-president of the Santa Fe Railroad, living formerly at Lawrence, Kansas. He was a son of the late William Nicholson, known to Friends throughout America as a prominent member of Kansas Yearly Meeting, and later of California.

Married

WOOD-LANGILLE—At the home of Wilbur K. Thomas, Boston, Massachusetts, March 10th, Edgar J. Wood to Edna Langille.

Died

Cox—Walter A. Cox, son of William and Anna Cox, died at his home, near Rose Hill, Kansas, March 22nd, aged 31 years, 9 months and 26 days. He died in the triumphs of a living faith. He leaves a wife and two little daughters, besides a father and three sisters. Funeral services were conducted by Bertha Stubbs, of Glen Elder, a former pastor.

DWIGGINS—Rebecca B. Dwiggins, widow of the late Robert J. Dwiggins, died at her home near Wilmington, Ohio, March 15th, aged 79 years. She was an earnest Christian, and as long as health permitted, was active in the work of Dover Meeting, of which she had long been a member.

FOLGER—Henry C. Folger, son of Jethro and Mary Folger, was born in Stokes County, North Carolina, April 30, 1826, and died at his home in Clark County, Iowa, February 15, 1913, aged 86 years, 9 months and 15 days. He was a birthright Friend, and the doctrines so early instilled in his life continued to

be the actuating principles until the end. He is survived by his wife and one brother.

HOLLOWAY—Sarah J. Holloway, daughter of Asa and Dorothy Holloway, died in Los Angeles, California, March 12th. She had removed with her sister, Elizabeth H. Sharp, to that city in September last, and had her membership removed to Los Angeles Meeting from Chicago, where she had been a member for over twenty-eight years. She was a firm believer in Friends' principles, manifesting a devout and loving spirit. She lived in sweet communion with her Lord, and died in the triumph of living faith.

JONES—Lavinia Jones was born May 30, 1826, and died March 9, 1913, aged 86 years, 9 months and 9 days. She was a life long member of the Friends' Meeting at South Durham, Maine.

MILHOUS—Mary Frances Milhous, wife of Jesse G. Milhous, and daughter of James and Lydia McMannaman, died at her home in East Whittier, California, February 10th. She had been a great sufferer for many months, yet bore herself throughout with Christian patience and fortitude. She had won many friends during her brief residence at East Whittier. Funeral services were conducted by Mahlon Perry, preaching from I Cor. XV. Thomas Armstrong added words of appreciation of the life of the departed.

STARBUCK—Jesse G. Starbuck died at his home near Wilmington, Ohio, January 4th, in his ninety-fourth year. He was a direct descendant of the Nantucket Island Starbucks, the original purchasers of the Island. He was a life long member of Dover Meeting. He was always active in the duties of the church, and for many years was treasurer of Dover Monthly Meeting.

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**The only Baking Powder made
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With the Children

The Boy I Love

Can you tell me why I love him?
 Little face all speckled brown;
 Little hands so often grimy,
 And his hat with rim turned down.
 Can you tell me why I love him?
 When he comes from school or town,
 Smiling all the way so sweetly,
 Thanking all for favors shown.
 And upon each Sabbath morning,
 When church bells peal their chime,
 Off to Sunday-school he's going,
 And he's always there on time.
 O! I'll tell you why I love him,
 For within his little breast,
 Warmly beats his heart for others,
 While he tries to do his best.
 —Libbie M. Pitkin.

How to Have Your Own Way

This is a secret which we would like to whisper to the boys and girls, if they will put their ears down close enough.

You have long wanted your way. You have become tired of hearing mother say, "Come right home after school," "Don't be late," "Be sure to tell the teacher." It is "Do this, and Don't do that" all the time. You are sick of it, and would like to have your own way.

Well, put your ear down while we whisper the word, "Obey."

Oh, you think I am making fun! No, I am not. I know a boy who decided to do just what his father said. He never offered excuses, never tried to get out of work, until finally, his father came to trust him perfectly. His father said: "I know that Harry will do what is right." When he went out at night, or to school, or to play, his father never said a word, for he had come to have perfect confidence in his boy.

Honestly, obedience is the road to freedom. If you want to have your way, just begin to obey, and you will find that you are having the happiest time of your life.—*Apples of Old.*

Two Boys

"There are two boys I know," Uncle Ben began, who started in the spring to have the finest gardens in their part of the country. They both spaded and raked and planted all sorts of things, and had a great time generally getting things going. Then I noticed that one of them seemed to have plenty of time to go swimming and fishing all summer.

The other chap was in his garden a good part of the time quarreling with the weeds and making friends with the stuff that he had planted."

Uncle Ben here stopped to shake his head reflectively.

"Seems as if things were not divided evenly between those two boys. The one who worked hard all summer had all the hard work when harvest time came, too. The other chap hadn't a stroke of work to do in his garden then—there wasn't anything there to harvest. He didn't have any of the bother the other fellow had afterward, either—planning what to do with his crop and his money. It seemed as if work and bother fairly dogged the other boy's footsteps just because he carried through what he had set out to do in the beginning. Too bad, wasn't it?"

Uncle Ben chuckled jovially to himself as he appealed to his hearers for sympathy for his hero.—*Comrade.*

The Book of Thanks

"I feel so vexed and out of temper with Ben," said Mark, "that I really must—"

"Do something in revenge?" inquired his cousin Cecilia.

"No!—just look over my Book of Thanks."

"What's that?" said Cecilia, as she saw him turning over the leaves of a copy-book nearly full of writing in a round, text-hand.

"Here it is," said Mark, and he read aloud: "'March 8—Ben lent me his hat.' Here again: 'January 4—When I lost my shilling Ben kindly made it up to me.'"

"Well," observed the boy, turning down the leaf, "Ben is a good boy, after all."

"What do you note down in that book?" said Cecilia, looking over his shoulder with some curiosity.

"All the kindnesses that ever are shown me. I do not forget them, as I might do if I only trusted to my memory. So I hope that I am not often ungrateful; and when I am cross or out of temper, I almost always feel good-humored again if I only look over my book."

A teacher was explaining to a little girl how the trees developed their foliage in the springtime.

"Ah, yes," said the little miss, "I understand; they keep their summer clothes in their trunks!"

Spring Magic

Little maid, with curls a-shining,
 Listen to a story, now,
 Of a sad and sober country,
 Not a bird on any bough.
 Not a flow'ret in the meadows,
 Never sang a brooklet brown,
 Cloudy skies bent low above it,
 Tiny snowflakes fluttered down.

Little maid, with gray eyes dreamy,
 Listen to a tale so true,
 How the country grew all joyous,
 Leaflets danced and skies were blue;
 Happy birds were chirping, twittering,
 Brooklets soft began to sing;
 Did a fairy work such magic?
 Yes, that fairy's name was Spring.

—Alix Thorn.

Mount Vernon, New York.

Being upbraided by her mother for being the lowest in her class, little Mabel exclaimed in tones of injured innocence:

"It ain't my fault. The girl who has always been foot left school."

A little girl had a kitten. She was very fond of it, and it was a great delight to her to hear it purr. One night she was restless, and her mother said:

"Cynthia, why don't you lie still and go to sleep?"

"I can't," answered the little one, "papa purrs so loud."

TRAINED NURSE

Remarks about Nourishing Food.

"A physician's wife gave me a package of Grape-Nuts one day, with the remark that she was sure I would find the food very beneficial, both for my own use and for my patients. I was particularly attracted to the food, as at that time the weather was very hot and I appreciated the fact that Grape-Nuts requires no cooking.

"The food was deliciously crisp, and most inviting to the appetite. After making use of it twice a day for three or four weeks, I discovered that it was a most wonderful invigorator. I used to suffer greatly from exhaustion, headaches and depression of spirits. My work had been very trying at times and indigestion had set in.

"Now I am always well and ready for any amount of work, have an abundance of active energy, cheerfulness and mental poise. I have proved to my entire satisfaction that this change has been brought about by Grape-Nuts food.

"The fact that it is predigested is a very desirable feature. I have had many remarkable results in feeding Grape-Nuts to my patients, and I cannot speak too highly of the food. My friends constantly comment on the change in my appearance. I have gained 9 pounds since beginning the use of this food."

"There's a reason." Read the little book, "The Road to Wellville" in pkgs.

Ever read the above letter? A new one appears from time to time. They are genuine, true, and full of human interest.

BIBLE SCHOOL LESSON

APRIL 20.

SUBJECT—Jacob's Meeting with Esau.
 LESSON—Gen. XXXIII: 1-15. Read
 Gen. XXXII-XXXIV. Commit Gen.
 XXXIII: 10, 11.

GOLDEN TEXT—"Be ye kind one to another, tender hearted, forgiving each other, even as God also in Christ forgave you."—Eph. IV: 32.

CHRISTIAN ENDEAVOR

APRIL 20.

TOPIC—Favorite Verses I. In the Psalms. Ps. XIX: 1-14.

Have you ever stopped to think how depleted would become our literature, and with what sadness millions of men and women would contemplate the prospect, if all the familiar bible texts were blotted out of existence? In every department of civilized life these texts are quoted with frequency. Lawyers pleading before the jury, politicians upon the stump, lawgivers, educators, philanthropists, no less than Bible school workers and preachers quote the old texts with a freedom that is surprising.

But nowhere are the favorite verses of scripture more highly prized than among the saints of earth, who value them as the Father's message to his children. How the texts we learned as children remain in memory, and with what solace do they cheer the heart amid the multitudinous trials and vexations of life!

Many a discouragement has been banished at the remembrance of "Let not your heart be troubled." Many a lonely heart has been cheered as the words have been repeated, "Ye are my friends." Many a fear has vanished at the Psalmist's expression of confidence, "The Lord is my Shepherd." Many a tired sin-sick soul has found a haven of refuge in John III: 16. Many a bewildered mind has been flooded with light by the assurance that, "The Lord is my light and my salvation." Many a troubled life has found deliverance because "God is our refuge and strength."

How these promises multiply when we begin to think of them! "Thy mercy is great." "We shall do valiantly." "From him cometh my salvation." "How amiable are thy tabernacles." "For a day in thy courts is better than a thousand." "Create in me a clean heart; O God." "Lord, thou hast been our dwelling place in all generations." "For evil doers shall be cut off." "Thy testimonies are very sure." "Bless the Lord, O my soul." "The angel of the Lord encampeth round about them that fear him." "I love the Lord, because he hath heard my voice and my supplications." "The fear of the Lord is clean, enduring forever." "The statutes of the Lord are right, rejoicing the heart." "Thy word is a lamp unto my feet." "The Lord shall preserve thee from all evil." "The Lord hath done great things for us."



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Yearly Meetings, 1913

Philadelphia—At Philadelphia beginning April 21. Clerks, Davis H. Forsythe, Westtown, Pennsylvania, and Rebecca S. Conard, Lansdowne, Pennsylvania.

New York—At New York City, May 28-June 1. Clerk, James Wood, Mt. Kisco, New York.

Nebraska—At Central City, June 4-8. Clerk, George D. Weeks, Denver, Colorado.

Oregon—At Newberg, Oregon, June 11-17. Clerk, Julius C. Hodson, Newburg, Oregon.

New England—At Providence, Rhode Island, June 23-29. Clerk, Walter S. Meader, Gonic, New Hampshire.

California—At Whittier, June 24-30. Clerk, John Chawner, 765 Summit Avenue, Pasadena, California.

Canada—At Pickering College, Newmarket, Ontario, June 26- —. Clerk, William Harris, Rockwood, Ontario.

North Carolina—At Guilford College, August 5-11. Clerk, Lewis Lyndon Hobbs, Guilford College, North Carolina.

Wilmington—At Wilmington, Ohio, August 13-20. Clerk, Albert J. Brown, Wilmington, Ohio.

Ohio—At Mt. Pleasant, Ohio, August 26- —. Clerk, Edward Mott, 3734 Carnegie Avenue, Cleveland, Ohio.

Iowa—At Oskaloosa, September 1-7. Clerk, S. M. Hadley, Oskaloosa, Iowa.

Western—At Plainfield, Indiana, September 16- —. Clerk, George H. Moore, Westfield, Indiana.

Indiana—At Richmond, Indiana, September 23-30. Clerk, Robert L. Kelly, Earlham, Indiana.

Kansas—At Lawrence, Kansas, October 7-13. Clerk, Edmund Stanley, Wichita, Kansas.

Baltimore—At Baltimore, November 14-19. Clerk, Allen C. Thomas, Haverford, Pennsylvania.

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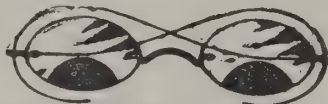
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The American Friend

Old Series.
Vol. XX. No. 16.

FOURTH MONTH 17, 1913.

New Series.
Vol. I. No. 16.

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From Whittier's "Palestine"

AND what if my feet may not tread where He
stood,
Nor my ears hear the dashing of Galilee's
flood.

Nor my eyes see the cross which He bowed Him
to bear,
Nor my knees press Gethsemane's garden of prayer.

Yet, Loved of the Father, thy Spirit is near,
To the meek, and the lowly, and penitent here;
And the voice of thy love is the same even now
As at Bethany's tomb or on Olivet's brow.

O, the outward hath gone!—but in glory and power,
The SPIRIT surviveth the things of an hour:
Unchanged, undecaying, its Pentecost flame,
On the heart's secret altar is burning the same!

—John Greenleaf Whittier.

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Our Gains in Circulation

We appreciate deeply the many evidences of genuine interest in the movement to increase the circulation of the AMERICAN FRIEND. From far and near this interest is being manifested, and many helpful suggestions are being made.

Already steps have been taken to secure an active canvass of a number of Friends communities, and new subscriptions continue to come in almost daily. We are longing for the time, however, when dozens and scores of new names will be added to the list, where now they are coming in by ones and twos.

The initial steps are now being taken at the AMERICAN FRIEND office which we hope will put us in communication, in the near future, with every local meeting of Friends in America. But these plans will fail, unless we have the hearty co-operation of interested Friends in every community. What is done here should not in any sense lessen the obligation of meeting suggestions made in previous issues relative to what Friends may do individually. Briefly summarized, these are as follows:

1. Interested Friends can subscribe for one or more other families, which apparently are not able to take the AMERICAN FRIEND, or which have no inclination to do so.

2. Each present subscriber can undertake to get one or more additional subscriptions from his friends and acquaintances.

3. Pastors should feel the responsibility of seeing that every Friend's family in the meetings served are earnestly solicited to subscribe.

4. Young Friends can do much by pressing the claims of the paper, and each should be a regular reader of this periodical of the Church.

5. Send for sample copies to be sent to those who are to be solicited for subscriptions.

The East Main Street congregation of Richmond, Indiana, has decided upon a most practical and comprehensive scheme for getting the AMERICAN FRIEND into every family of the meeting. At their request the name of every family not now taking the paper is to be entered upon our list for at least two months, interested Friends being responsible for the payment. At the end of the period, the meeting under the leadership of the pastor, Truman C. Kenworthy, will canvass each family and secure payment for every subscription that is possible. It is probable that a small fund will then be raised to help in any case that may be needed. In this one instance there is a strong probability of from 40 to 50 new names being entered as permanent subscribers for a year at least.

This earnest effort on the part of this pastor and congregation is commended to the attention of scores of others, well able to finance and carry through such a project.

The number of new subscriptions entered the past week is 25, while the discontinuances total 13. The record by Yearly Meetings since January 1, is as follows:

Yearly Meeting	New Subscriptions	Discontinuances
Baltimore	8.....	8
California	24.....	23
Canada	2.....	8
Indiana	131.....	40
Iowa	106.....	25
Kansas	41.....	16
Nebraska	13.....	3
New England	82.....	20
New York	15.....	16
North Carolina	8.....	25
Ohio	15.....	4
Oregon	17.....	1
Philadelphia	9.....	39
Western	67.....	19
Wilmington	22.....	10
Foreign	14.....	10
Unclassified	5.....	9
Total.....	579.....	276

Non Omnis Moriar!

BY HENRY YOUNG OSTRANDER

My soul sings on! My spirit's life endures

Beyond the sleep and grieving of love's grave and tears;

My mind's sane thought its ego's self secures

Against the cynic sophistry that sneers,

"All human hope is vain, and Faith's false phantom lures!"

Ah, would to God! if only now we could

Still more Immortal Truth and Beauty see;

But I do know—what here in us was good

Shall There live on, far better yet to be!

And though down death's dark valley all must tread—

For some it may be after years of pain,

Believe me—do not call them dead;

Remember—they will rise again!

So then, dear heart, hold fast thy Faith and Trust,

And let Love sing life's sweetest Song, not sigh;

When earth reclaims her own in "dust to dust"—

Ah, No! NOT ALL SHALL DIE!

Brooklyn, New York.

When Jesus Christ says that he has overcome the world, he means that his conquest is the pledge of ours. If he had failed, we could not have succeeded. It is because he has succeeded that we cannot fail. These are Christian promises; these are Christian delights; these are the joys of the sanctuary.—*Joseph Parker.*

Never to tire, never to grow old; to be patient, sympathetic, tender; to look for the budding flower and the opening heart; to hope always, like God; to love always—this is duty.—*Amiel's Journal.*

Happy and strong and brave shall we be—able to endure all things, and do all things—if we believe that every day, every hour, every moment, of our life is in His Hands.—*Henry Van Dyke.*

THE AMERICAN FRIEND

DEVOTED TO THE INTERESTS OF QUAKERISM IN AMERICA

S. EDGAR NICHOLSON, Editor and Manager

Old Series.
VOL. XX. No. 16.

RICHMOND, INDIANA, FOURTH MONTH 17, 1913.

New Series.
VOL. I. No. 16.

After the Revival—What?

When one compares the in-gathering of converts following every revival period, with the meagre annual increase in membership, not only of Friends, but practically all the denominations, a problem is presented that is at once as serious as it is important. Practically without exception, the number of converts reported apparently bears no relationship to the growth of the Church roll, so far as denominational totals are concerned. Nor is this all. Among Friends at least, the instances are comparatively few where the accessions to the Church during a given year are discernible when the Recorder foots up the totals of membership at the close of the fiscal year.

From 1910 to 1911 the number of Friends in America decreased more than 800, yet we are quite certain that there was the usual number of revivals with an average number of converts and accessions to the membership. From 1911 to 1912 the record shows an increase of 92, a number, while gratifying as compared with the previous year, yet sadly out of all proportion to the reported harvesting. Since the first of January last, about 600 accessions to the Church have been reported in the columns of the AMERICAN FRIEND, while about 1,400 have been reported in the list of converts, renewals, or others who have received a definite blessing.

In all probability, these reports are only a fraction of the total accessions and conversions in all the Yearly Meetings. What a full year's record will reveal is problematic, but the chances are that the reports of accessions to the membership made to all the Yearly Meetings this year will run into the thousands rather than hundreds.

Whether or not this increase will be apparent in the totals of membership when the rolls are finally made up for 1913, is the problem we are confronting. We are quite aware that church efficiency is not dependent, except in a limited sense, upon the number of adherents at any given time. But we are quite sure that there will be general rejoicing throughout Quakerdom, if at the end of the year, the in-gathering of members is revealed in a correspondingly increased membership roll. If this be not realized, wherein is the leakage, and where lies the solution to the problem?

Incompleteness of system in reporting membership totals has in the past accounted for a minimum of this discrepancy, but that is probably a negligible element in the problem today. The leakage is too pronounced to be accounted for by any such reason.

The problem is not easy of solution. Some have laid the responsibility for this leakage upon the methods of evangelism in vogue today. It is charged that sensationalism and high pressure procedure have superseded the saner methods of soul winning, with the result that converts do not stand the test of practical Christian living, when the enthusiasm of the revival season has waned. Probably the criticism is not without some justification. Hot-house Christians do not thrive well amid the practical realities of this work-a-day world. And it cannot be denied that there are some hot-house revivals.

But they who stop here have not solved half the problem. They forget that there are revivals *and* revivals, and the counterfeit is evidence that the genuine does exist. It will hardly do to say that all the evangelistic endeavors of the Church are to be discarded, because now and then an evangelist wins converts to himself rather than to Christ. The Church must probe deeper if it finds the true solution of this vital problem. It is so easy to stop with surface diagnoses. Symptoms do not always readily reveal the nature of an intricate and complicated disease.

In our opinion, the time has come when the Church must begin to study conservation, both as applied to its energies and its membership, in a way which it has not attempted hitherto. The duty of holding converts and making them a necessary part of the working organism of the Church devolves upon the Church, not upon the evangelist. And the Church cannot escape its responsibility in this direction, regardless of the peculiar methods which may have been used at the time of the in-gathering.

The Indianapolis ministers who were recently quoted by a daily paper, as criticising in unmeasured terms the work of a well-known evangelist on the score that he is sensational and his converts do not last, were unconsciously bringing a more severe indictment against the churches than against the evangelist. To

what extent have our churches made provision for the safeguarding of their converts? In most instances have they not been left to their own resources almost from the day of conversion? Perhaps a prayer in their behalf has been offered, when the Monthly Meeting received them into membership; perhaps in certain instances the meeting extended the hand of formal welcome at the succeeding Sabbath service; perhaps the pastor has made a formal visitation; and then, being a part of the flock, they receive no more attention than is accorded those who have been members from their birth. They are treated as "grown ups" before they know the first principles of the Christian life.

Has the time not come when the Church should apply itself to the task of taking care of its converts by methods of conservation that will stand the severest tests? If imperfect methods have been used prior to conversion, the greater is the obligation upon the Church to teach and train the converts in ways of helpful service. Perhaps a special department that will deal with new converts as such, will be the solution of this problem.

Every revival increases the obligation of the Church under whose auspices it is held. The revival itself is the initial act of a procedure which means added care and special attention to those who are newly born into the Kingdom. It is time to cease regarding the revival as the crowning effort of the year. The days and weeks that follow are far more potent for good or for ill. If we can only learn the art of conserving and safeguarding what we gather in, the Church will take on new life, and multitudes will be blessed thereby.

United Missionary Endeavors

The tendency of the age is toward concentration; toward a definite program; toward unity and co-operation. The denominations have learned from sad experience that no one body will suffice for the evangelization of a municipality, much less of the nation or the world. Sin is many sided in its manifestations, but one in purpose and one in action when opposed.

The bane of Christendom has been its division into camps and consequent jealousies. Not only have denominations vied with each other in bitter strife, but departments of the same body of disciples have too often found themselves torn by sharp competitions. Home missions sometimes have vied with foreign missions, and been jealous at what they felt was an unequal division of the benevolences. Rivalry has prevailed where unity should have been the rule of action.

The latest effort to establish a concert of action between the two great branches of missionary endeavor, as set forth elsewhere in this issue, is not only a praiseworthy movement, but is in keeping with the modern trend of religious activity. Not only will it

tend to remove competitive and distracting tendencies, but it is the hope that it will enlist the united activities of all the churches in a nation-wide movement, "to the end," as the prospectus indicates, "that the Church may discharge its full missionary responsibility both at home and abroad."

Missionary endeavor of every name is fundamentally one in kind and in spirit. Christ came to save the lost, whether in America or in China, whether in our own home community or in India. The methods of operation are essentially different. But a common understanding as to procedure will inevitably enhance the fruition of all, while the enlistment of forces that will stand unitedly behind the Church, as it moves forward toward the goal of all religious endeavor—the preaching of the Gospel to every creature—will mark a new era in world evangelization.

The War Victims' Fund

Friends have been slow in responding to the calls previously made in the columns of the AMERICAN FRIEND, to supplement the War Victims' Fund now being raised by English Friends, to aid in relieving the distress caused by the Turko-Balkan War. The need of assistance still continues and will exist for some time to come. Thus far we have received \$56.00 for this purpose from American Friends. This amount will be retained for a few days until returns from this notice have had opportunity to arrive, when the whole amount will be forwarded to Isaac Sharp, treasurer of the fund in London. It needs to be said that in addition to the above amount Canadian Friends have raised more than \$100.00 on their own account, which has been forwarded already.

A contemporary quotes a new coined phrase: "Better be experts on souls than soils." Yet how strong is the tendency to spend far more money and effort upon materialistic betterment than upon spiritual uplift!

In all our churches, we need to be of one accord, more than we need fine church houses, or good church suppers. The latter are not a substitute for the former.

The man who has learned the art of being happy alone, has found the secret of real communion with God.

We may not have too much preaching, but there is too little praying. More is wrought by prayer in this world than we imagine.

Some men serve God as though they wanted to patronize Him. God wants not patronage, but obedience.

The message of salvation is potent to save, but the manner of its transmission is too often faulty.

The King's Work and the World's Work

BY RODERICK SCOTT

(CONCLUDED)

III. WHEN IS THE BEST AND BIGGEST WORK?

The answer here is short; but not less searching: NOW. It is the day of God's power. "The living, the living, he shall praise thee. I must work the works of him that sent me while it is day; the night cometh when no man can work."

The word is urgency. The watchword of the Student Volunteer Movement and of the Laymen's Missionary Movement is: The Evangelization of the World in *this generation*. Nathan Hale laid down for his country, as he said, the only life he had. The present is the only generation *we*—and the people we may reach with the message—shall live in; and this life that *we* are living now is the only life we shall have to live. "Doors open and doors shut." There are times when nations are peculiarly susceptible to the ideals of other nations. That time is past in Japan; in China it is NOW.

The best and biggest work is making the world over in the likeness of Jesus Christ. The place of greatest need of that transformation is the so-called foreign field, the four-fifths of the world where the one-fifth of the workers is. The time is the present.

The King's work and the world's work. It is our work too. That is, can the matter be driven home to the readers of this article, for example; is there any personal application of it all?

We are of three groups: 1. Young men and women from twenty to thirty-five years of age, of such age that we can go to the foreign field, the four-fifths, within the next ten years. 2. Parents of young men and women, or of younger children. 3. Others, who can not go ourselves and have no one to send.

1. The call of the King's work for the world comes then to those of us who are included in the first group.

Besides being a call to work this is a call to personal development. We need for our highest happiness and efficiency, the growth that comes from losing ourselves in a great loyalty, from getting in front of a big conviction, as big a conviction as that making the world over in the likeness of Jesus Christ is the best and biggest thing in the world, from joining forces consciously with the great will of God for mankind, from the consistent practice of self-sacrifice. We need the growth that comes from contact with world currents and world men and world ideas, not in books merely, but in the very center of the action itself. Making the world over in the likeness of Jesus Christ is a world's task.

It is a call also to the widest influence. "The next ten years is more important in determining the spiritual evolution of the world than any other decade or year," said the World Missionary Conference at Edinburg, in 1910; "nor was there ever so good a chance for a single life to influence many lives, than in the chance

in the foreign field for our young men and women," adds J. Campbell White, as in a footnote.

Are you a doctor? In the United States there are 4,000 physicians to every 2,500,000 of the population. In heathen lands there is one to the same number.

Do you want to become a trained nurse? India has 144,000,000 native women. And there are but 163 women doctors and nurses ministering to them.

Are you a teacher? And do you feel that you are not doing very much good where you are? On every faculty in the United States there are Christian teachers who can not go. Will you stay, you who *can* go, when for your four hundred students you may have four thousand, anxious for the truth as it is in Christ, but with none to tell them of it?

Are you a clergyman, with the average parish of the United States of 700 persons, one-fifth of whom have been converted, while the remainder have heard the Gospel, nearly all of them, again and again? You can go to the four-fifths of the world and have an average parish of 200,000 persons, one-eleven-hundredths of whom have been converted, while few of the remainder have ever even heard the name by which men alone are saved; though now hundreds of seekers have to be turned away because there are not enough workers to care for them.

If you want to make your life count for the most there in the four-fifths is the place. And now is the supreme opportunity.

2. The call of the King's work for the world comes to those of us who are included in the second group.

Is it a fair thing to ask the parents to give their children to the King's work in the foreign field?

We sing in the hymn-book, "Give of thy sons to bear the message glorious;" but we say it rarely in the pulpit or the household. And yet if the work is to be done as God has appointed it to be done, by means of human messengers carrying a message of love they can not keep to themselves, a message of life to all the world, some one's sons and daughters must go. You who will not let your children go, nor encourage them to go, and who yet believe in the cause of the King, do you think at all of the fathers and mothers of those of us who go? Of course it is difficult. We speak of self-sacrifice on the part of young men and women who leave congenial surroundings and successful businesses to prosecute the King's work in China or Persia; but theirs is as nothing compared with the sacrifice of the fathers and mothers. But yet even this does Jesus ask of us. Finally we give up our children for lesser causes; and shall not the Master who asks for the children care not only for them but also for us?

"Peace, perfect peace, our loved ones far away?

In Jesus' keeping we are safe, and they."

3. And then the call of the King's work for the

world comes to those of us who are included in the third group.

We are too old to go; or we are prevented by physical disability or financial responsibility; and we have no one to send. Is there a call for us too?

Yes, and a mighty call, for we represent the greater number of the people of the churches and the nation. The Great Cause needs workers indeed and parents who shall not hold back their children, that the workers may be as many as possible; but it needs other things also:

"Give of thy sons to bear the message glorious;
Give of thy wealth to speed them on their way;
Pour out thy soul in prayer victorious."

For the adequate prosecution of the mission cause there must be an adequate home base, which means time, thought, money, on the part of those who must stay at home, just as important as going, provided the individual can *not* go; there must be wealth to support those who go, and the work itself in fields where the native church is not yet self-supporting. There *must* be prevailing prayer, which means that those of us who stay at home must learn the laws of prayer and give our time and energy to prayer, for the giving of prayer is vastly harder than the giving of money. There must be the very best Christianity at home to export. The tremendous home task with all its in-

tricate perplexities calls imperatively to all those who are left at home; that is, those whom God means to keep at home, *not* those whom He wants abroad. In a certain city in the Middle West the average annual missionary contribution per church member is sixty-nine cents. Those of us who go are giving a *life*; our parents are sending what is dearer than life. Those of us who stay behind must give something equal to a life. It is all a work, the King's work.

"Time worketh,
Let me work, too;
Time undoeth,
Let me do.

Busy as Time my work I ply,
Till I rest in the rest of eternity.

"Sin worketh,
Let me work, too;
Sin undoeth,
Let me do.

Busy as Sin my work I ply,
Till I rest in the rest of eternity.

"Death worketh,
Let me work, too;
Death undoeth,
Let me do.

Busy as Death my work I ply,
Till I rest in the rest of eternity."

Earlham College, Indiana.

From the Church Boards

FOREIGN MISSION DEPARTMENT

A New Advance Movement

The following memoranda will bring to the attention of Friends a new movement of the utmost significance to the entire Church. It gives promise of being, in a way, the culmination of a number of converging lines of aggressive work that have been preparing to enlist the whole Church in its whole task. Hitherto the different denominations have been working for the most part independently of each other, oftentimes with antagonism rather than co-operation. The same thing has also been true of the forces within the denominations. Those who have been keenly interested in Home Missions, and those who have felt the great burden of Foreign Missions have often pulled apart rather than together. The leaders of these forces have been led to feel most powerfully that the time has come when all the forces of the Church should come into the closest possible co-operation in the entire task of meeting the spiritual needs of the *whole world*. The time is ripe for such a movement. The various co-operative movements of the past fifty years—the united Sunday School Movement, the Y. M. C. A., the W. C. T. U., the Young People's Movement, the united W. F. M. S., the Student Volunteers, the Conference of Foreign Mission Boards, The Home Missions Council, the Federated Council of the Churches of the

United States, the Missionary Education Movement, the Laymen's Movement, have all been preparing the way for this new advance. God's Spirit is manifestly leading His Church for this very purpose.

Moreover, it is of great significance just now to the work of Friends as inaugurated at our last Five Years Meeting. There we provided for a central organization that should unify our own work. But we have now the difficult problem of perfecting this organization, and bringing the entire body to its support. In this new movement we have the whole Church (Protestant) of North America coming to our assistance just where we need it. A note from Mr. Innes asks if he can meet some of our Board members during the week beginning April 21st. It so happens that both the Executive Committees of the Five Years Meeting and the Board of Foreign Missions are called to meet in Richmond during that week. Is there not the hand of God in this coincidence? Mr. Innes is a devout Christian business man, who, having been very successful in large business interests, felt called of God to devote his life to the development of the Church work along its business side. He was one of the leading spirits in the splendid advance movement last year in the United Presbyterian Church, that has given a new inspiration to all our Church Boards. He is now authorized to present this new movement to the various denominational Boards, and his coming to us at this time is most opportune. Will not Friends everywhere pray that we may be led aright?

CHARLES E. TEBBETTS.

Letter from J. Campbell White

APRIL 4, 1913.

*Mr. Charles Edwin Tebbetts,
Richmond, Indiana.*

DEAR MR. TEBBETTS:

Please find enclosed a statement concerning the United Missionary Campaign which has been decided upon by representatives of the Home Missions Council and Foreign Missions Conference.

This United Campaign contemplates a nation-wide canvass for Missions in March, 1914, on the part of as many denominations and churches as can be led to undertake it at that time. To prepare the churches of the whole country for that simultaneous canvass,—in addition to all denominational agitation, it is proposed to hold interdenominational missionary conferences, lasting through two days, in as many cities and towns as possible, between September 15 and February 15. It is believed that at least twenty teams of speakers can be secured for almost continuous service during most of that period. If it is possible to secure as many as thirty teams,—a much more thorough piece of work can be done.

It is expected that one-day Conferences for the organization of the work in different parts of the country will be held within the next few weeks at Boston, New York, Chicago, and Nashville at least, and perhaps at a few other points. At these organizing Conferences, it is desired to have those present who will be the speakers on the teams and others who will assist in visiting cities to make the preliminary arrangements.

Yours very sincerely,

J. CAMPBELL WHITE.

United Missionary Campaign

On the 19th of March a joint meeting was held in New York City of duly appointed representatives of the Conference of Foreign Missions Boards of North America and of the Home Missions Council of the United States, to confer concerning the desirability and feasibility of a united campaign for the introduction of adequate methods of education and finance into the churches of North America, to the end that the Church may discharge its full missionary responsibility both at home and abroad.

In the spirit of prayer the conference gave itself over to the consideration of reasons why a united campaign is desirable. After a careful consideration of such reasons the conference came to the unanimous conclusion that the time has arrived for a United Missionary Campaign under the supervision of the Conference of Foreign Missions Boards of North America and the Home Missions Council of the United States. Under authority given to the members of the conference by the two respective organizations a Central Committee was created with power to add to its number.

The Executive Committee of the Laymen's Missionary Movement was requested to take general charge of the organization and direction of the interdenominational convention and conference features of the united campaign, employing for this purpose such additional

force of leaders as may be necessary in addition to the Secretarial force of the various Home and Foreign Boards.

The Missionary Education Movement was asked to formulate a plan for the educational features of the campaign in consultation with the Educational Departments of the Boards and to report to the Executive Committee at an early date. At a subsequent meeting the Central Committee organized and appointed an Executive Committee to have charge of the details of the campaign.

Mr. George Innes, General Secretary of the Committee will be primarily responsible for visiting the several Boards and securing their fullest co-operation, in order that each denomination may be certain of the best practical results of the campaign. Mr. Millar, another secretary, will be primarily responsible for the administrative work as it centers at headquarters, have general supervision of the staff and act as the representative of the United Campaign in relationships between interdenominational movements and the United Campaign Committees.

It was agreed that no assessment should be made upon the Boards for the expenses of the campaign but that the necessary funds should be secured by voluntary subscriptions. It was also agreed to use existing agencies as far as possible in the promotion of the campaign, so as to avoid the necessity of a large central budget for salaries of executive officers. The United Presbyterian Board of Foreign Missions was asked to give the services of Mr. Innes and the Laymen's Missionary Movement those of Mr. Millar.

In view of the magnitude of the proposal and the far-reaching effects of such a campaign as is contemplated it was deemed important that there should be a meeting for prayer and conference, of the Home and Foreign Missionary Secretaries of North America at the earliest possible moment, and steps are being taken to call such a meeting.

CONDITION AND WELFARE OF NEGRO

Southland College

The Religious Society of Friends in our country is interested in three educational institutions for the benefit of the Negro race: Christiansburg in Virginia, under the care of Philadelphia Yearly Meeting; High Point in North Carolina, under the care of New York Yearly Meeting; and Southland College in Arkansas, under the care of Indiana Yearly Meeting. Southland is located about nine miles from Helena, so far away from Indiana Yearly Meeting that we are often asked why this institution was ever placed at such a distance from Indiana Friends.

Friends are a peace-loving, law-abiding people, opposed to war, but loyal citizens of the community wherever they dwell.

During the Civil War, Oliver P. Morton, then the Governor of Indiana, knew these people well, having

for years lived within a few miles of the beautiful city of Richmond, Indiana, the headquarters of Friends in the Middle West.

Through the influence of the Governor and the law of the State, it was easy for Friends to obtain exemption from military service. There came a time, however, when the Governor saw a much needed work that these peace-loving Friends could do just as well as any other good citizens, and he called upon them for help. A telegraphic message from him called together at the railway station of Richmond, Indiana, a few prominent Friends to whom he said, "There is now a service that *you* can render to the government, one that you *can* do and *should* do cheerfully. Go south, and take care of the refugee women and children coming within the Union lines for safety, in the neighborhood of Helena, Arkansas." Friends promptly answered the call, and Indiana Yearly Meeting of Friends sent out her first missionary teachers into that field of labor for the uplift of the Negro, and she has ever since been steadily working at the same good cause.

At our late Yearly Meeting, the committee having this work in charge, presented its forty-ninth annual report. This report showed a capacity to house comfortably two hundred students in steam-heated dormitories; a school building capable of carrying an enrollment of four hundred, and a corps of teachers, white and colored, competent for their respective duties.

A good common school education, together with training that will best fit these young people for the duties of life, in such station as they will most likely have to fill, is the aim of the institution—not omitting a high standard of Christian character.

The girls and young women are taught almost every form of labor that falls to their lot in life—housekeeping, cooking, laundering, sewing, etc. The boys and young men are taught farming, gardening, and carpentry. All these industries are taught thoroughly by competent instructors who not only inculcate the nobility of labor, but also hold students to strict accountability in the performance of all their work.

True it is that Southland is a school in the ordinary sense, but it is something more than that; for Southland's prime aim is not scholarship, though she cultivates the mind; neither is it labor, though she trains the hand; nor is it ethics, though she inculcates morality and religion. *It is all these*, for Southland is a training school for life, where the entire individual is put into school on a definite program for a definite purpose.

Examples of truth, righteousness and usefulness, however, are not made in a day. The weaving of character, though the work of a lifetime, should find in the school its greatest opportunity.

But Southland does not attempt the impossible. It makes no claim that by education all of the dangers and difficulties of life are removed. And therefore there is at Southland a fine appreciation of Huxley's famous saying, "The most valuable result of education is the ability to make yourself do the things you *ought*

to do, when it *ought to be done*, whether you *like* to do it *or not*." This indeed is character.

Such is the high standard that Southland sets for the measurement of her work. In the midst of the pressing needs of passing school days, Southland never loses her vision of future work days; for permanent character-making is counted the supreme interest and purpose of her existence.

In a visit to Southland three years ago last April, I saw nothing but orderly and cheerful activity; interest in the work and ambition to excel in it—a deep earnestness. All of these are plainly evident in the faces and deportment of the young learners. The instructors, in their personality and their duties are a part of the fine atmosphere which pervades this entire community. The visitor is much impressed with their proficiency, their tact, their enthusiasm, and their high ideals. I bear away with me impressions of noble men and women devoting their lives with increasing sympathy that others may be enabled to do the world's work in better fashion. Lest you may think that this statement shows partiality to this particular school, I quote part of a letter written by Rev. Robt. C. Bedford, secretary of the Board of Trustees of Tuskegee Institute, to Carolena M. Wood, chairman of the Board of the Five Years Meeting having charge of the condition and welfare of the Negro. Robt. Bedford spent twenty-eight years visiting Negro schools, principally in the south.

"I have made my visit to Southland College, and was more than pleased with what I saw there. What a long history it has had! I find that many of the students are children of graduates and others who have been there to school.

"This institution is most interesting from every point of view. The location is admirable in every respect. The minimum of temptation is certainly realized there, and the thing we so much desire—the keeping of the young people in the country and on the farm—is more largely realized there than in any other place I know of. I found about three hundred pupils present, notwithstanding the terrible roads and bad weather. About one hundred and sixty of these are boarding students. The school is greatly in need of more room. I found about ninety pupils in each of two rooms, with only one teacher to the room; and these were the lowest grades. Nearly every room was crowded. I met students in the chapel, where the room was crowded, although the very small children did not come in. In the dormitories, I found the rooms very full, and was told that three slept in nearly every bed. I visited all the class-rooms, and was very much pleased with the teachers and the work they were doing.

"Mr. and Mrs. Wolford, president and matron, impressed me very favorably, and seemed very much interested in their work. They are plain, unassuming people, and cannot help but prove a good example to the students and people in the neighborhood.

"The young women teachers from the North seem to me above the average white teachers that work in the South, and the young colored teachers, graduates

of the school, I liked very much. I saw the girls at work in the kitchen, laundry, dining-room and sewing-room. The boys, after school, are employed in cleaning up the buildings, tending to the wood supply, and caring for the stock at the barn. They are very nice fellows, and make no word of complaint at their cramped quarters, and are very obedient.

"The school is located in a splendid farming section. I was impressed by the number of colored people owning land easily worth from twenty-five to thirty dollars per acre, even in its present condition. Helena is growing rapidly. Two railroads are near the school, one three miles away, and the other one and a half. This means that the country is going to develop. The people are going to have money; they can pay more to the school. The school must meet this new order of things. It will soon celebrate its semi-centennial. I believe this is a most opportune time in which to inject new life into it, and thereby greatly enlarge its influence. I think the college part will take care of itself. I believe you will find the community and the present teaching force ready to co-operate most heartily in any plan that may be for the good of the school. You have every reason to be proud of it! What a debt of gratitude the whole country owes to its faithful Friends! I am sure you will find Tuskegee willing, and personally, I shall always be glad to render any assistance in my power."

"Wynne, Arkansas, March, 1910."

Since Mr. Bedford's visit an addition has been made to Central Hall, for use of dining-room, and over this addition is the sewing-room and nursery. Also, a two-story annex to the chapel, and school building 34 x 44, has been built, to accommodate the increase in the number of pupils.

Thirty additional rooms to the girls' dormitory necessitated an addition to the steam-heating plant. Remodeling the boys' dormitory and building an addition, were made possible by gift. The new carpenter shop was a gift of the president and matron, Mr. and Mrs. Harry C. Wolford; and the committee of the Five Years Meeting, having charge of the condition and welfare of the Negro has undertaken to raise sufficient funds for equipment of the carpenter shop.

The question is repeatedly asked by northern visitors to the school, "What becomes of the persons who have received training at Southland?" As far as can be ascertained, the great majority of them are found to be sober and industrious, working steadily at some useful occupation.

They are saving their money, and some of them have bought homes. One graduate, now a reputable physician of Helena, has but recently built a twenty-room apartment house in Helena.

A large number are actively connected with the churches, as teachers in Sunday-schools, and in the improvement of their community.

As the fruits of Southland become known, the conviction deepens that Southland College as well as Christiansburg and High Point, stands for the sanest and most potent solution of the problem of education

as applied to the Negro in the South. Although Southland is better equipped now than ever before, there is urgent need of additional work shops; and here is a golden opportunity for any benevolent-minded individual, who cares for cordial appreciation, and for quick, sure, and large dividends on his investment.

EDWARD BELLIS,

*Chairman and Corresponding Secretary
of the Missionary Board on Southland.*

THE BOARD ON EDUCATION

Our Resources

There are many reasons which need to be brought afresh to our minds respecting our work of education in the American yearly meetings, lest, in the enthusiasm in other phases of activities, we forget our true condition on so fundamental a question.

It is not altogether unlikely that many of our members will fail to see and believe that our condition in this respect is a suffering one at all. We have the public schools, they say, and the high schools and agricultural colleges; and the main thing, anyhow, is to get a vocational training in order that we may make money, live well, and provide a competence for our children.

This materializing of the motives of life, coupled with the fact that thorough and extensive education requires much time and money, and is based upon the wisdom of sacrificing momentary pleasure and present gain for the sake of great future rewards both in intellectual expansion and independence, and also in far greater material prosperity, finds easy acceptance with the multitude. We are looking too much for present results and too little for power to achieve great ends.

When we bear in mind that each generation of young people must begin at the bottom, and be led through the entire course that the children of the previous generation had to traverse, we may get some idea of the enormous task before us in the way of teaching the generations of children as they come upon the threshold of life. We may as well once for all, clearly understand that we are engaged in a work of tremendous magnitude and of vital importance to the church. The cost is very great, but not too great for the sake of the children. Money expended in the education of young people will bring great returns year after year; and the provision of permanent funds in the way of endowment and equipment of schools is proof of great wisdom and patriotism.

We shall make a mistake if we rely upon state schools and colleges to educate our children. We need all the state can do and will do, and much more besides. Imagine two conditions,—one a dependence upon the state for the education of our membership, thus cutting out the distinctive religious atmosphere, and warm personal interest and sympathy to be found in all our schools and colleges; the direct appeals of

those who preach the Gospel and walk side by side with the young people at the most impressionable age of their lives,—and try to picture the result.

The second condition surrounds our young people with all the state can do and then bestows all the special care of our own schools, of home and church and personal concern and interest.

The needs in North Carolina Yearly Meeting are growing greater all the time, and the possibilities correspondingly greater. Therefore, the interest in education should be aroused to many times its present ardor. We should carry on an educational campaign,—house to house visitation, and place before our young people the possibilities of life in the Friends Church today, and in the world. All our meetings need the fresh blood of young lives,—young men and young women whose minds have been made keen and strong by careful and extensive study under the best possible surroundings. The gain in this way to our meetings will be far beyond our power to state in words. This training must be done quickly. The young precious lives soon become less susceptible of the greatest achievement, if left too long without the light and life of our best schools. Here,—from the young life,—is the source from which all the forces for the work of the church must come. Our ministers twenty years hence must be made out of the young people whom we are now trying to train. So will it be with missionaries, leaders in the transaction of business, publication of our literature, our teachers in the schools and colleges—our physicians and statesmen and advocates of every good cause must come from those boys and girls for whom we make provision in our schools and colleges.

It is our business to make that provision adequate to all these great needs. If we really want our church in America to accomplish larger things, we will begin now to lay the foundations in our schools and colleges. Prolonged and successful religious activity is impossible without intellectual power. L. L. HOBBS.

Guilford College, North Carolina.

Pacific College

In Newberg, Oregon, the center of the rapidly growing Friends' work in the great Pacific Northwest, is located Pacific College, which must have a large influence in moulding Quakerism in this vast empire in the future. It is over 1,200 miles from Pacific to Whittier, the nearest Friends college to the south; over 1,500 miles east to Nebraska Central, the nearest in that direction. All of Oregon, Washington and Idaho, parts of four other states and all of western Canada constitute the proper field of Pacific College. And on account of the distance to other Friends colleges and the additional expense of attending them, the Friends young people must get their education in Pacific College or they will not be educated under Friends influences.

Newberg is an ideal place for a college. It is a town of 3,000 inhabitants, in the heart of the rich and populous Willamette Valley. It is a town of churches,

the Friends Church being the largest and most influential. Its moral and spiritual tone are exceptionally high. It is and always has been free from the saloon, the sale of liquor being forever forbidden by city charter, and also kept out of this part of the state by vote of the people.

More than two-thirds of the students of Pacific are Friends. Many, both in the school and out, have become members of Friends, directly through the influence of the college. The enrollment is 25 per cent. larger this year than two years ago, though the tuition has been increased 25 per cent. The religious life of the college is warm and earnest, and many of the students are not only preparing for lives of service, but are living those lives right now, speaking and singing in out-of-the-way places among the mountains, carrying on the work of the Master in the school, the church and the town, and preparing for larger service in the ministry, the mission field, Association work and other forms of Christian activity.

By sacrifice that is nothing less than heroic, the Friends of Oregon Yearly Meeting have maintained the college, with some help from Friends in the east that has been greatly appreciated. By sacrifice that many would think impossible they have erected a new \$30,000 building within the past three years. They have met the deficit in running expenses from year to year, and hundreds of young men and young women are doing service in the world that would have been impossible but for what Pacific College has done for them.

But now, to maintain the place that has been won, to hold her influence in the educational and Christian circles of the Northwest, and to carry on the work which it is so manifest God has committed into her hand, the college must have financial aid. An endowment of \$100,000 is imperatively needed at once, and Friends in Oregon are adding to the tremendous sacrifice that was required to erect the new building by giving with a liberality with which many another school has never been blessed toward this endowment fund. But they cannot raise it all. Help must come from Friends in more favored sections.

Pacific College is simply asking now for the help that other Friends colleges have received in time past. With the splendid opportunities for service here, and with the certainty of realizing such possibilities if the financial help is provided, surely there are those who have recognized their stewardship upon whose hearts the Father will lay the needs of Pacific College. There is perhaps no Friends college in America where a given sum invested in endowment will do more in the Christian education of Friends young people. Does God want you to help?

The striving to love our fellowmen is itself that striving to know God which Christ has told us is eternal life. Be your religion what it may, your learning, your charity, your church-going what you please; if you have not the spirit of love, you have still to learn Christ's alphabet.—*Henry Melville Gwatkin.*

Isom P. Wooten

The passing of our brother and co-worker, Isom P. Wooten, from works to reward was unusual, and we might say, beautiful, calling home a faithful servant of our Lord. He was at meeting on Sabbath, March 30th, and the next afternoon passed on to eternal rest. In a letter written by him March 12th, he speaks of his physical condition, and seemed to realize that it was very serious, but his intense solicitude for Seattle Meeting, that the work there might be properly taken care of, was uppermost in his thoughts.

He writes: "I may spring a surprise on thee this morning, but trust it may not in the least put any burden on thee and the Board of Indiana Yearly Meeting. I will say that for something over a month I have been feeling there was coming on me a difficulty, possibly in a little hardening of the arteries, which is making it difficult for me to walk even a few blocks without cutting off my breathing. This may be only symptoms following a cold. If I can stand the work until September or October, we would much rather do so, for I assure thee we are enjoying the work. In case I should break down, we would want to go to our home without delay. We had present last Sabbath over seventy at morning service; sixty-two at Sabbath-school. I taught my Sabbath-school class of twelve or thirteen and preached a sermon with usual vigor, and there was, as commonly, manifested appreciation from the people. We are having as many as thirty at the Christian Endeavor meeting. I am having many calls for conference on church doctrines, etc., and am kept quite busy, hardly having time to do the amount of studying I ought, to keep myself up and fresh in the teaching and ministry. The Church is beautifully taking each one their part of responsibility."

In nearly every letter he would speak of the great pleasure and joy he and his wife were getting out of their work in Seattle, and that he could not keep back the wish for the vigor of younger years that they might continue on in the church work there. He was very hopeful for the future of Seattle Meeting, and wrote encouragingly about it in all of his letters.

E. A. Stuart, of Seattle, writes on April 3rd: "It seems he had not been well for some time, and had decided he would have to give up his work, so he telephoned me last week that he would appreciate it if I would attend the meeting Sunday, which I did, and heard him preach. Thought he looked poorly, but

seemed cheerful and much interested in his work, and stated to me that he was very sorry that he had to give up, that the work was very interesting, and he thought the possibilities great to build up a good large meeting here in Seattle. I was glad that I attended the meeting. It seems sad that he was taken away so suddenly. No doubt the work he did here was very beneficial towards helping to build up the Church."

The wise counsel and conscientious work of Isom Wooten and his wife in Seattle Meeting will be lasting, and felt in time to come. * * *

Re-Building Spiceland Academy

SPICELAND, April 6.—The keynote in the campaign to raise \$15,000 to re-build Spiceland Academy was sounded in a sermon this morning in the Friends Church, delivered by President Robert L. Kelly, of Earlham College.

At the opening of his discourse, President Kelly stated that he would talk in a plain, outspoken manner of the material advantages to this community, in continuing the academy. He said that from a standpoint of dollars and cents he is thoroughly convinced that it is a sound proposition for the community as a whole. The reasons he assigned for this were: The large endowment; the income from foreign tuition, and the income from the state in building up an industrial training department.

Following this came an appeal for the preservation of secondary schools. He asserted that there is a great place for them in our educational progress, and as an example referred to Fairmount academy. It is situated in a county having twelve commissioned high schools of the highest class; one of these being in the town of Fairmount. In spite of this competition Fairmount academy has a student body of one hundred and seventy-five, and is doing more efficient work every day.

Dwelling for a time on the community advantages to be derived from having an academy in our midst, and upon the successful men who have gone out from it in the past, he predicted both a financial loss, and a loss in the general tone of the town and community, should the academy be laid down.

President Kelly challenged the people of the community to conserve their highest well-being by retaining the school, and to co-operate in making a successful campaign to bring about this result. In closing he said he was confident, from what he knew of the community and its citizens, that Spiceland academy will be preserved, and that it will continue to

send successful men and women out in the world to do its work.

After the close of President Kelly's address, S. E. Test, representing the committee which has the campaign in charge, reported that five thousand dollars has already been subscribed by ten enthusiastic men, and that the committee will begin tomorrow taking subscriptions for the other ten thousand dollars.—*New Castle (Ind.) Morning Star.*

An Appeal for Aid

To all whom this may concern, among Friends and others in Kansas and other Yearly Meetings:

This is to inform all addressed that on April 25, 1912, a cyclone passed through the Friends settlement of Farmridge neighborhood, Kansas, destroying the meeting house and four dwellings not far away, while others were much injured. Barns and other buildings of Friends were destroyed. One old lady was killed and two children died from injuries received, while others were hurt.

Having had two poor crops previously, Friends decided to use Central school house for a meeting place. As the crop again in 1912 was poor, it was agreed that no building could be undertaken last autumn, as had been intended. During the latter part of December, however, and the first few days of the present year, the pastor, Frank K. Smith, together with his wife and other workers, held a series of meetings, at which several were saved and sanctified. As a result, it was thought best to try for a meeting house. The women members of the building committee started out and canvassed the neighborhood and surrounding country, including Elk River Quarterly Meeting, and have raised \$440.00.

The building has begun, and the foundation is nearly completed by donations of work by members and others. It will take at least \$250.00 additional and probably more to complete the structure. Hence it is thought right to ask all that can assist to send at an early date what the Holy Spirit suggests. The local Friends would be glad to have each meeting take the matter up and send in what can be secured, to any of the following, all of whom are members of the building committees: Effie Hadley, clerk of Farmridge Monthly Meeting, R. F. D., No. 1, Elk City, Kansas; Lucretia Kenworthy, same address, who is treasurer of the monthly meeting; Simon H. Hadley, Chairman of Committee, Lafontaine, Kansas; or John W. Koonce, Treasurer of Committee, Lafontaine, Kansas.

Current Items of Interest to Friends

California Yearly Meeting

On the evening of the 2nd instant, Pasadena Monthly Meeting assembled in annual session to hear the reports of standing committees and auxiliary organizations, such as Bible School, Christian Endeavor Society, Women's Foreign Missionary Society and Japanese Missions. The reports showed a great amount of work done in various lines. The meeting has 428 members, of whom 302 are voters. The reports were preceded by a supper and social in which the whole congregation participated.

Richard R. Newby began a series of meetings at Pasadena, California, on the 19th ultimo, closing on the 30th. While few outside of the regular congregation were influenced, the meetings were felt to be a distinct inspiration and uplift. The teaching given in the afternoon sessions on the place and power of the Holy Spirit was recognized and welcomed as the true Friends' doctrine of holiness. From Pasadena, Richard Newby and wife returned to their home at Union Springs, New York.

Canada Yearly Meeting

The past winter at Swarthmore, Saskatchewan, Canada, has been an ideal one, with very little snow and no storms. Farmers are preparing for seeding. Aaron McKinney has moved into his new home near Swarthmore and is taking charge of the Friends' services there. Ernest Howard has moved into the Happy Land neighborhood, where the Friends hold services, and is keeping up the work there. It is a settlement four miles from Swarthmore.

Indiana Yearly Meeting

A very successful ten days' meeting was held at Summitville, Indiana, by Marie Cassell, pastor of the meeting, assisted by Bertha E. Day, an evangelist from Ohio. The services closed on February 18. Eighteen were converted and a number reclaimed. Eleven have requested membership with Friends.

Since Richard Simms and family have located there, the meeting and Bible School at Chester, Indiana, have taken on new life and activity. The school is under the superintendency of Florence Simms and she has proved very efficient in that capacity. An able company, together with a teachers' training class, furnishes an interesting Bible study, which is greatly appreciated. Richard Simms serves the meeting as pastor and

is very capable in the ministry. His discourses are strong and spiritual, which tends toward the growth and edification of believers in Christ Jesus.

Bertha E. Day, an evangelist of Rockford, Ohio, and Marie Cassell, of Fairmount, Indiana, held a very successful series of meetings at Waynesville, Ohio, resulting in twenty-nine conversions and renewals. The Church was greatly strengthened and built up. Men attended these meetings and were blessed, that had not been at a church service for a number of years.

A ten days' series of meetings was recently held at Greensboro, Indiana, by Oliver Beeson and the pastor, Joseph Young. We believe that their faithful teaching was made a blessing to the Church and community. Several were converted, renewed and sanctified. Five were added to the Church. On the afternoon of March 30, George C. Levering, pastor of the Friends Church at Spiceland, gave an address on David Livingstone, which was very much appreciated and created renewed interest in the cause of missions.

Iowa Yearly Meeting

President David M. Edwards delivered an address on "The Dual Program of Life," at the graduating exercises of the Sunday-school Union, at Marshalltown, Iowa, Wednesday evening, April 2nd.

Willard H. Farr, a graduate of Penn College, class 1911, who holds a scholarship in the State University of Iowa for the current year, has been awarded a fellowship in the Department of Physics in the same institution for the year 1913-1914.

At the April session of Oskaloosa Monthly Meeting, Clarence E. Pickett and Lily Dale Peckham presented a request for the privilege of marriage according to Friends' ceremony. The request was granted and the appointment was made for June 25th, and will occur at the home of Lily Peckham's parents on North Market Street, Oskaloosa, Iowa.

Absalom Rosenberger spoke at Friends Meeting, held in Penn College chapel, Oskaloosa, Iowa, Sabbath morning, April 5th, on the Jewish Feasts as observed in Palestine at the present time. At the evening meeting Florabel P. Rosenberger spoke on "Holy Week" in Jerusalem. Oskaloosa Friends feel greatly favored in having these excellent people with them again. During the past four years

Absalom Rosenberger has served as superintendent of Friends' Ramallah Mission, situated near Jerusalem, Palestine. Oskaloosa Friends are hoping that he and Mrs. Rosenberger may decide to make Oskaloosa their permanent home.

Oskaloosa Monthly Meeting held a social in Penn College chapel the evening of April 4th. A number of persons were received into membership during the past winter, and this occasion was designed to foster acquaintance and good fellowship, especially with our new members. A short program was rendered, the first number consisting of a piano solo by Eva Marshall. Following this Mrs. Absalom Rosenberger gave a most interesting talk on "Shopping in Jerusalem." Absalom Rosenberger next spoke in his usual happy way, of "Jerusalem, her People and Industries." A piano solo by Jeannette Hadley closed the program, which was followed by the serving of light refreshments and a social hour.

Lindley A. Wells, of Portland, Oregon, who has been doing evangelistic work in the limits of Iowa Yearly Meeting since the Five Years Meeting, closed his season's campaign at Grinnell, Iowa, on April 6. He came to us at the opportune time. On March 16, the Sunday before the meetings began, the mortgage, which had been upon the meeting house was burned. The meetings lasted seventeen days, with three services each Sabbath. Forty-five persons bowed at the altar and were either converted, reclaimed or definitely received the baptism of the Holy Spirit. The Gospel was preached in all its fullness. Holiness was sought from the pastoral standpoint and the power of God was presented as being able to cleanse from all sin. We are glad to have had in our midst an evangelist whom we consider safe and sound.

New England Yearly Meeting

Friends in Manchester, New Hampshire, observed the second anniversary of their meeting in the Union Chapel, South Manchester, by holding special services on the 6th instant, being favored with well attended gatherings morning and evening. Several visiting Friends were present, adding much to the helpfulness of the occasion. Alvano C. Goddard, of New Bedford, Massachusetts, delivered stirring messages at both services; also Thomas Wood, of Dorchester, Massachusetts, superintend-

ent of New England Yearly Meeting's Evangelistic Committee, and Alice C. Winslow, formerly pastor of Manchester Meeting, and who is now stationed at Henniker, New Hampshire, the Divine presence and power of the Holy Spirit being felt in rich measure. The Gospel was also presented in song by two talented soloists and a quartet of local singers, much to the appreciation and edification of all present. The interior of the place of meeting has, during the past few months, been repainted and a supply of new seats and other needed furnishings installed. For the greater part of the past year, R. Ernest Lamb, formerly of Richhill, Ireland, who came to Manchester from Nebraska Central College, has been in charge of the work as pastor.

Ohio Yearly Meeting

A notable event took place Wednesday, March 19th, at the home of George C. and Hattie Moore, near Ypsilanti, Michigan, in celebration of the fiftieth anniversary of their marriage, and the twenty-fifth anniversary of the marriage of their son, Howard Moore, to Mary Lord. Both parties have lived nearly all their lives in that locality and are prominent members of the Friends Church, Howard and Mary Moore both being ministers, and he superintendent of Adrian Quarterly Meeting Evangelistic and Pastoral Board. Guests to the number of one hundred and forty assembled and caught the spirit of the occasion. The house was artistically draped with gold and white crepe paper and flowers in abundance. A bountiful dinner was served. The young people who catered to the guests were also costumed in the jubilee colors. After this an entertaining program was much enjoyed by the company. This consisted of recitations, songs, and papers prepared for the occasion. Many beautiful gifts were showered on both parties. Both brides and grooms responded in a touching manner to the speeches made at the presentation of the gifts.

North Carolina Yearly Meeting

New Garden Monthly Meeting in March received several new members, and more are expected later.

Julia S. White, librarian of Guilford College, has sailed for England, where she expects to attend London and Dublin Yearly Meetings.

Tilman Hobson, the California evangelist, spent over a week at Guilford College and New Garden Meetings, where conversions were reported. He then went to Chatham County to find the homesteads and meeting of his ancestors. He was to go from there to Warrenton to hold a union meeting.

At High Point, North Carolina, a series of revival meetings has been held, throughout the first three weeks of March, under the efficient care of Lewis McFarland, the pastor. The church members stood by loyally, and faithfully attended the meetings, helping by prayer, testimony and personal work. The choir too, aided very effectively by their helpful and inspiring singing. Indeed the spirit of co-operation has been very marked. The attendance was good, and several times extra chairs were needed. The Gospel was preached with no uncertain sound, the love of God made very real, and those away from Christ were clearly shown what a great mistake they were making. We have felt a real religious awakening, rousing us to fresh activity, and nearly two score have definitely given themselves to Christ. The success of these meetings seems to be the fruit of months of prayer and preparation on the part of the pastor and many concerned members.

Marion Quarterly Meeting, Indiana

Nearly all of the local meetings of Marion Quarterly Meeting have held revival services during the winter with good results at every place. Some of the meetings have been greatly revived.

The Second Friends Church in Marion, under the pastoral care of Dewitt Foster, is quite prosperous. A series of meetings was held early in the winter, and quite a number were converted and renewed. A goodly number were added to the membership, especially heads of families. The attendance is increasingly good, the meeting house being well filled at both services on Sabbath, and there is a large spiritual prayer meeting each week. The Christian Endeavor Society has been revived and is now well attended, and doing much good. The Sabbath-school is in a prosperous condition.

The First Friends Church at Marion has recently held a series of meetings conducted by the pastor, Charles E. Hiatt. The meetings were greatly interfered with by the flood, which made so many homeless in Marion. At present they have closed the meetings, intending to begin again in a short time. The meeting is prosperous and well united in the work.

Mary McVicker has charge of Maple Run and Sycamore Meetings in Marion quarter. She held a very successful series of meetings at Maple Run, at which time many were converted and renewed and there were several additions to the church membership. A good meeting was also held at Sycamore, conducted by the pastor.

Isaac Hollingsworth, of Lynn, held a two weeks' meeting at Deer Creek. Much good was accomplished and the church strengthened.

Aaron Napier, pastor at Amboy, held a two weeks' meeting at West Branch, with excellent results.

Clifford Pearson is pastor at Barbers Mills and Pleasant View in Wells County. He has held successful meetings at both places and a good spiritual life prevails. They hold their pastor in good esteem and stand by him financially, as well as with their prayers.

Keystone Meeting is under the care of Edward Tinney, who is doing splendid work. Milo is in a very prosperous condition. They have had no series of meetings this winter, but they are alive spiritually. Great unity and harmony prevails among them.

ELWOOD SCOTT.

Superintendent, Pastoral and Evangelistic Work of Marion Quarterly Meeting.

Princeton University receives immediately a gift of \$700,000 from the estate of Ferris S. Thompson, and is the residuary legatee of about \$2,000,000, to be paid upon the death of Mrs. Thompson.

The new administration has announced that it will foster home rule in Puerto Rico by appointing as many natives as possible to insular offices.

There are 34,259 university students in St. Petersburg, of whom 11,668 are women. Moscow has 8,454 university women.

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BIBLE SCHOOL LESSON

APRIL 27

SUBJECT—Joseph sold into Egypt.

LESSON—Gen. XXXVII: 23-36. Read Gen. XXXV-XXXVII. Commit verses 26, 27.

GOLDEN TEXT—"Love envieth not."—I. Cor. XIII: 4.

CHRISTIAN ENDEAVOR

APRIL 27

TOPIC—Mission Work at Home and Abroad. IV. Bible Work. Acts XVII: 1-12.

The Bible is the necessary adjunct of all missionary endeavor. It is the well spring of life to the thirsty soul. It is the lamp with which to guide the footsteps of needy humanity.

The Bible has been translated into about five hundred languages and dialects, and it is estimated that a copy of the scriptures could be furnished to seven out of every ten persons in the whole world, in some language they can understand.

"One of the hard tasks facing the missionary who wishes to give a people the Bible in their own language is that of finding in a heathen tongue fitting words to express Christian ideas. Often there are either no words, or very unworthy ones, for God, sin, repentance, forgiveness, holiness, heaven, spirit."—*Christian Endeavor World*.

Could the story be written of the handicaps that have been overcome in the many translations of the Bible, a story of heroism and persistence would be portrayed that would be captivating and inspiring. The sacrifice of these saints of God is worthy of emulation by all who seek to make a better world here and now.

Let some member speak of the Bible in China, another in India, another in Abyssinia, another in Africa, and so on with other countries. This will make an interesting and profitable exercise for the Christian Endeavor meeting.

At Van Wert, Ohio

The first quarter of the new year was an epoch in the history of Friends Circuit of Van Wert, Ohio. Practically all of the three months was devoted to evangelistic work.

The first series of meetings was held at Antioch Chapel. Though the influence of the meeting seemingly failed in reaching non-members, yet the church was more firmly established and became better qualified for active service in the Lord. The power of God was especially demonstrated in the righting of some misunderstandings and in the salvation of one man, who for some time had

thought that there was no salvation for him, owing to an inherited appetite for liquor. There were others who bowed at the altar seeking more knowledge of their Savior. On the Sabbath following the series of meetings and in the absence of a minister, four people bowed at the altar and consecrated their lives to the Lord.

The second meeting was held at Mt. Pleasant. An unusual manifestation of God's power was in evidence throughout the meetings. Upwards of forty people were definitely blessed while kneeling at an altar of prayer. Many of them were, or had been, members of the church. The converts were practically all adults.

The third meeting was held at Prodigal Home. This meeting, like the Antioch meeting, was not apparently, quite so far reaching. However, many declared that they never attended meetings that did them so much good. Several of the members, who were discouraged because of the removal of a few and because of the death of some prominent Friends, were encouraged and purposed to stay by the work, let come what will or may. Four renewals and one convert are other visible results of this meeting.

Nora Jackson, of Winchester, Indiana, ably assisted the pastor in the first two meetings. The help given by the local workers was excellent and especially that rendered by Grace Bell, who gave practically all her time to the work. The spirit of unity among the three churches is most commendable. Never before has the circuit been so near one church. Previous to the revival the circuit had a membership of 132; now it has 154 members.

Each of the meetings are looking forward to the time when they will have more commodious places of worship. Antioch will complete its much needed repairs in a short time. Mt. Pleasant has funds raised for necessary work on their church building. Prodigal home is anticipating doing some much needed work on their building. The completion of the entire work will demand approximately \$3,000.00.

On Sabbath, April 6, an offering was given for the sufferers in the flooded districts of our state. We are very grateful to our heavenly Father for the many blessings granted us and unto Him be all the praise.

Parvin W. Bond, pastor of the circuit, is now entering upon the last half of his fourth year's labor with us.

* * *

A bronze tablet to the memory of the first missionaries to Asia, was unveiled in front of the Tabernacle Congregational Church at Salem, Mass.

At Friends University

WICHITA, KAS., March 10.—Cupid will assist in the depletion of the faculty of Friends' University of Wichita this spring. Five women instructors in the university will become brides. Miss Lucy H. Francisco, head of the department of music since 1898, will be married to Thomas Newby, owner of a cement factory near Blue Rapids, Kas. Miss Maria Francisco, a sister of the former and an assistant in her department, will wed Carl H. Davis, an attorney here. Miss Daisy Zaring, also in the music department, will marry Lawrence Hadley, now a scholarship man at Haverford College, and they will reside on a farm near Coldwater, Kas. Miss Ardelle Street, of the language department, will become the bride of Dr. H. Claude Holmes, a Wichita dentist. Miss Helen Titsworth, head of the language department, will become the wife of Dr. Raymond Binford, head of the department of biology in Guilford College, Guilford, N. C.—*Kansas City Star*.

The first territorial legislature met at Juneau, Alaska, on March 3.

FRIENDS HELP

St. Paul Park Incident

"After drinking coffee for breakfast I always felt languid and dull, having no ambition to get to my morning duties. Then in about an hour or so a weak, nervous derangement of the heart and stomach would come over me with such force I would frequently have to lie down."

Tea is just as harmful, because it contains caffeine, the same drug found in coffee.

"At other times I had severe headaches; stomach finally became affected and digestion so impaired that I had serious chronic dyspepsia and constipation. A lady, for many years State President of the W. C. T. U., told me she had been greatly benefited by quitting coffee and using Postum; she was troubled for years with asthma. She said it was no cross to quit coffee when she found she could have as delicious an article as Postum.

"Another lady, who had been troubled with chronic dyspepsia for years, found immediate relief on ceasing coffee and using Postum. Still another friend told me that Postum was a Godsend, her heart trouble having been relieved after leaving off coffee and taking on Postum.

"So many such cases came to my notice that I concluded coffee was the cause of my trouble and I quit and took up Postum. I am more than pleased to say that my days of trouble have disappeared. I am well and happy."

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Ever read the above letter? A new one appears from time to time. They are genuine, true, and full of human interest.

Married

MURPHY-RINARD—At the home of the bride's parents in Boise, Idaho, Wendell P. Murphy to Hazel Rinard, daughter of Alonzo and Virena Rinard. The ceremony was repeated by the contracting parties, after which John Riley, the pastor, pronounced them husband and wife. About fifty guests were present.

Born

HAWORTH—To Edwin P. and Cora M. Haworth, at Kansas City, Missouri, March 3, 1913, a daughter, Ruth Alice.

HOCKETT—To Professor Howard L. and Alice B. Hockett at Oskaloosa, Iowa, March 25, 1913, a son, William Burnside.

Died

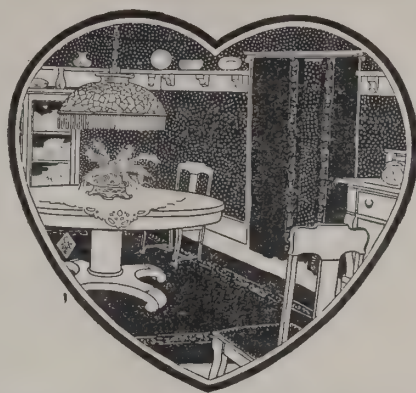
COX—Walter A. Cox, son of William and Ruth A. Cox (latter deceased), was born May 26, 1882, and died near Rose Hill, Kansas, March 22, 1913, aged 30 years 9 months and 26 days. He was a member of Rose Hill Monthly Meeting. He was a patient sufferer for many months and gave abundant evidence that he was prepared for the change. He leaves a widow and two daughters. Funeral services were conducted by Bertha Stubbs.

FARLING—Lavina Farling died March 29, 1913, aged 86 years 5 months and 10 days. She was a valued member of Prodigal Home Meeting, Van Wert County, Ohio.

HALL—Julia Hall was born at Six Points, Indiana, in 1846, and died at Peoria, Oklahoma, March 31, 1913. She was the superintendent of the Sabbath-school at Peoria for several years, and with her husband, was in the Friends' missionary work among the Modoc Indians in the Quapaw Agency, Oklahoma. She was an earnest worker in the Lord's vineyard, and while her health had been failing for a year, she was ready when the Master called. She is survived by her husband and two children.

JONES—Alvin Jones, a faithful member of Union Monthly Meeting at Laura, Ohio, died April 2, 1913, aged 78 years 2 months and 15 days. He was a birth-right member of Friends, and expressed his love for the Church in his attendance at meeting and in helping bear its burdens. He bore testimony that he was prepared to meet his God in peace. He leaves a widow; two sons and two daughters. Funeral services were conducted at Laura, by Enos Pemberton.

MILHOUS—Jane Milhous, daughter of William and Mary Milhous, died at her home in East Whittier, California, February 6th, aged 72 years. She was a beloved and valued member of East



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Whittier Monthly Meeting. Funeral services were conducted by Mahlon Perry, preaching from the text found in Acts IX: 3.

RIDGEWAY—Nathan W. Ridgeway was born in Miami County, Indiana, May 27, 1848, and died in Osage City, Kansas, March 23, 1913, aged 64 years 9 months and 26 days. He moved to Jefferson County, Kansas, when about nineteen years of age. He was a minister of the gospel for twenty years, during which time he served a number of meetings in Kansas Yearly Meeting as pastor, and spent some time in evangelistic service. He had served Barclay Meeting as pastor for three years, his work ending October, 1912. On Sabbath evening, March 23, he was struck by a fast train and lived only a few hours. He is survived by a widow, three sons and one daughter. Funeral services were held at Barclay and McClouth, burial being at the latter place. At the service in Barclay members of different meetings where he had served as pastor, testified to the blessing his life had been to them.

SELLENS—Helen Philena Sellens was born in Oneida County, New York, January 16, 1860, and died at Red Wing, Kansas, March 26, 1913, aged 53 years, 2 months and 10 days. She united with Friends in 1901, and has always been faithful to her Christian duties. While she suffered a great deal, she bore it with fortitude, saying when she knew the end was near, that she could stand it all, as it was nothing compared with what Jesus had suffered for her. She leaves a husband, two children, three grandchildren and three sisters. Funeral services were conducted by Orestes Winslow at Shannon Church.

STEERE—Daniel Steere died at his home in Greenville, Rhode Island, January 15, in his ninetieth year. He was a life long member of Friends, and while in later life he was unable to attend meeting frequently, he had a deep devotion to the principles of the Society.

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On Rainy Days

HELEN M. RICHARDSON

I used to make a fuss and cry
On rainy days, but now, oh my!
I never think of being sad,
I know the flowers are so glad.

The trees and grass, too; so when rain
Patters against the window-pane,
I shut my eyes, and try to see
How every flower and bush and tree

Will look when sunbeams on them shine
The next day, when the weather's fine;
It is a game I like to play
Because it chases gloom away.

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The news of the fate which befell the Antarctic explorer, Captain Robert F. Scott, has shocked the civilized world. It is almost incredible what hardships men will endure. While Scott did not realize his ambition of being the first to reach the southern pole, his explorations and discoveries will prove to be of lasting benefit to the geographic world.

The New Jersey legislature has passed the resolution for woman suffrage. If passed by the next legislature a year hence, it will then be submitted to a popular vote.

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Evening on the Hill-Top

By LIDA E. CURTIS

Oh the glory of the heavens!
Oh the beauty of the night!
My heart is filled with rapture
And my soul thrills with delight,
As I gaze upon the star-world,
Set in majesty above,
And my thoughts turn to the Maker
And his boundless wealth of love.

Far below I see the shining
Of a myriad tiny eyes,
And they vie in twinkling brightness,
With the glory of the skies.
And again I think with wonder
Of our Father and His love;
Skies above and earth below me
O'er and o'er His goodness prove.

He who set each bit of brightness
In the heavens far and fair;
Who surrounds each home below me
With a guard of loving care;
Who, to save His erring people,
Sacrificed His Son, so mild;
Need I fear, though far I wander,
That He will forget His child?

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Rockland, Mass.

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United Missionary Campaign

Last week, AMERICAN FRIEND readers were made acquainted with the outline of a movement to secure concert of action between the home and foreign mission departments of the various denominations.

The following features of the campaign have now been approved:

1. The campaign is in the interests of all the missionary work of the church and aims at the enlistment of the entire membership of the church.

2. A nation-wide, simultaneous canvass for home and foreign missions in March, 1914, on the part of as many churches and denominations as can be led to undertake it at that time.

3. To prepare the churches of the whole country for such a canvass, Missionary Conventions or Conferences will be held throughout the United States, at as many as possible of the cities and towns of 5,000 population or over. There are about 1,250 such centers. As these Conventions and Conferences will need to be held between September 15 and February 15, it will require twenty or more teams of speakers, holding Conferences in as many cities or towns simultaneously, to cover the territory. At the request of the United Campaign Committee, the Laymen's Missionary Movement has consented to undertake the organization and general direction of these Conventions and Conferences. The leaders in the campaign will be divided into teams of four to six men each, each team cultivating a designated area. The Conventions and Conferences will begin with an evening session and continue through the following day.

4. Widespread deputation work by volunteer speakers, with the aim of bringing the inspiration and message of this United Campaign to every community and every church.

5. The setting aside of the second Sunday of February as Missionary Day, for a nation-wide exchange of pulpits and for special missionary features in all departments of church life.

6. A special department of the campaign to be in behalf of the colored churches of America.

7. Special Conferences for Pastors, where they may study together the missionary operations of the whole church and the unique relation of the pastor to the world-wide extension of the Kingdom of Christ.

8. The widest possible use of carefully selected and specially prepared missionary literature.

9. A still larger and more general assistance of the public press in securing religious and missionary news and in interpreting the spirit of Christianity as the spirit of individual and universal service and helpfulness.

10. This United Campaign is not for this year only, but is to be "a comprehensive and sustained effort, with such developments as may prove necessary, to lead the whole church out into the discharge of its total missionary duty, in this crisis hour of national and world history."

11. The campaign aims not only at securing larger missionary contributions, but at the development of the

latent spiritual resources of the church. Prayer, personal Bible study, personal service and stewardship will all be emphasized in their relation to Christian efficiency.

Summer Schools of Missions

The seventh session of the Minnesota Summer School of Missions will be held from June 11 to June 17, in the Olivet Congregational Church of Merriam Park, St. Paul, Minnesota. The program, which has just been printed, shows many attractive features. Mrs. D. B. Wells, of Chicago, will give the lectures on the foreign mission text book, "The King's Business," which treats of increased efficiency for woman's missionary societies. Mrs. Wells will also conduct the Bible study, giving a series of addresses on the subject, "Spiritual Growth."

The home mission text book, "The New America," will be presented by Miss Miriam L. Woodberry, of New York City. As Miss Woodberry has long done effective work with the immigrants, it is felt that she is especially well fitted to present this subject. A period in charge of Miss Grace Denny, of St. Paul, will be devoted to telling stories calculated to arouse the interest of children in missions. The customary instruction in methods will be given and a number of missionaries will speak. Any Friends, who may be in the neighborhood of the Twin Cities, will find these meetings well worth attending.

ALICE C. WEBB, *Cor. Sec'y.*

Good Roads

A gold medal to the school boy or girl between the ages of 10 and 15 who writes the best composition, not to exceed 800 words, on the repair and maintenance of earth roads, is to be awarded by Logan Waller Page, Director, Office of Public Roads, United States Department of Agriculture, Washington, D. C. All compositions must be submitted to Mr. Page before May 15, 1913, and the medal will be awarded as soon thereafter as the compositions can be graded. The composition may be based on knowledge gained from books or other sources, but no quotations should be made.

Any child between the ages mentioned, attending a country school, may compete. Only one side of the paper must be written on; each page should be numbered; the name, age, and address of the writer, and the name and location of the school which he or she is attending must be plainly written at the top of the first page. The announcement of the competition has been sent to the superintendents of schools in the rural districts. No further information can be obtained from the Office of Public Roads.

If you are halted by any weariness, lift up your eyes to vaster and finer things, consecrate yourself to the high calling of God and once more you shall stand erect and your burdens will roll from your shoulders as did Christian's when he stood before the Cross and the sepulcher.—*Gaius Glenn Atkins.*

THE AMERICAN FRIEND

DEVOTED TO THE INTERESTS OF QUAKERISM IN AMERICA

S. EDGAR NICHOLSON, Editor and Manager

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Getting a Vision of Jesus Christ

"We would see Jesus."—John 12: 21.

Christ is the central figure of all history. All records, both religious and secular, attest this fact, and the former no more emphatically than the latter. His resurrection, his death, his ministry, his miracles, his life, his boyhood, his birth, the prophecies concerning him, all have been the subjects of investigation through the centuries, and all alike have been the marvel of the ages.

Jesus the man, as well as Jesus the Son of God has been the theme of poets, philosophers, statesmen, writers, critics, no less than the myriads of Churchmen who have sought to follow in the path which His footsteps have marked for the toiling saints of earth. Even skepticism has paid tribute unconsciously and unintentionally to this commanding figure of the centuries, by its frantic attempts to discredit the authenticity of His claims upon human fealty and devotion. All systems of philosophy and all rules for human conduct stand or fall when measured by the standards of Jesus of Nazareth.

The utterance of the Greeks who made known their wishes to Philip typifies the deepest desires of needy and perplexed humanity. "We would see Jesus," possibly out of curiosity, possibly to satisfy the Greek tendency to study philosophies, possibly to supply a need of which they were not as yet fully conscious, possibly to acquaint themselves more fully with the teachings of One they had come to recognize as Lord and Master. The centuries of the Christian Era have echoed the same desire as the highest aspirations which may come to the soul of man.

There are those who do not see beyond Christ as a figure of history. They worship Him as men worship a hero who has wrought valiantly and won position in the world through meritorious deeds. Others study Him with critical mind with varying admiration, dependent upon their conceptions of His moral leadership. Some see in Him no divinity beyond that of the ordinary man, and follow Him as they follow any teacher who proves his ability to lead. Still others see Him as a great preacher, whose utterances command a foremost place in literature and in philosophy,

and whose moral standards are admitted to be the divine standards.

None of these see Jesus as he really is, as a living Presence in the world, operating in human lives for their cleansing to prepare them for the in-dwelling of Jehovah. They see Jesus the man only, and not his ability to save to the uttermost all who "come unto God by him." Their vision does not extend to Gethsemane, where Christ saw the deepest needs of sinful humanity and turned not back from the death that awaited him. They have not felt the joyous heart throb that betokens his living touch, nor have they heard his comforting assurance, "Lo, I am with you always, even unto the end of the world." They have not been with him in distress, or in direst necessity, or at the gateway of death and received his glad message, "Let not your heart be troubled." They have not been raised to "walk in newness of life" with him, nor do they know the happiness of an in-dwelling Savior.

Christ will reveal himself by the power of the Spirit to every earnest seeking heart, but none the less ought he to be revealed in the life of every Christian disciple. Every consecrated life should be a mirror to reflect the love of Christ to a needy world. Too often Christ is presented as a theoretical Savior; too seldom is he accepted in his fulness as leader, comforter, companion and Redeemer.

Men have tried to demonstrate what Jesus would do were he on earth in the flesh today. A far more practical query is "What will he have us do in the sphere of our influence that others seeing our good works may be led to glorify our Father which is in Heaven?" O that the world might be made to know the vital and abiding joy of a real vision of Jesus Christ! It is the foundation of all genuine Christian experience. It is the essence of heart relationship with Jehovah. It is fundamental to a successful propagation of Christ's gospel.

The church—the followers of our Lord—should be able to show Jesus Christ to the world, yea more, it should be able to make the world hungry to see and know the Savior of men. The church is troubled because it lacks efficiency in winning the world to Christ,

when its difficulty lies in a failure to portray Jesus to the multitudes as a living, present Savior, who can meet every vital need of the human soul. He is just as able and just as willing now to minister to human necessities as he was in the days when the multitudes thronged his pathway, and besought his beneficent healing for their maladies. But the materialism of the age has beclouded the vision, and men behold the Christ as through a darkened glass. They hold to religion theoretically, but allow the cares of business, and the selfishness of gain, and the desires of worldly ambition, and the clamor for place in society to obscure the glory of Christ's holy presence as a living force to better human life.

What an impetus would be given to world evangelization, if only the masses could be made to see Jesus as their personal friend, not only able but anxious to minister to their deepest soul necessities!

The darkness of heathendom vanishes when the presence of Christ is revealed. The light of His truth will obliterate the squalor and wretchedness of the slums of our cities, when once it has a chance to exercise its power. A real vision of the Christ will revolutionize trade and commerce, and restore the equity of judicial administration; it will cleanse society of its shams and its dross; drive the money changers from the temple of government; establish justice between capital and labor, and purify the highways of life for the upward march of the children of men.

But it will do more. It will cleanse human life of its sin, and harmonize its purposes with the divine purposes. It will lift man out of his selfishness and beget in the soul a holy ambition to please God. It will replace hatred with love, substitute gladness for sorrowing, and satisfy the longings of every life that is hungry to know the truth.

To see Jesus is to broaden one's hopes and aspirations, while enlarging the perceptions of duty and obligations as children of an all-wise Father. Seeing Him will enoble conduct, strengthen faith, sweeten life and establish character. He who lives so as to reveal Jesus Christ to the perceptions of his fellows will receive a disciple's reward.

Growing in the Christian Life

While the buds are bursting under the impelling power of the warmth of spring, and all nature is taking on its verdure of green, it is a good time for man to study the mechanism of his development in the things of the spirit.

Too many Christian lives are governed by impulse. Their feelings are the standards by which experience is gauged, and when their emotions are no longer stirred, the religious life ebbs and all but dies. Their status depends upon environment as does the plant life. They are fair weather Christians, creatures of

circumstance, dependent upon outward rather than inward energy and inspiration.

Healthy Christian growth does not depend upon environment. Its tap root is in unchangeable soil, eternally enriched for the propagation of the religious life. The successful Christian triumphs over circumstances, rather than is dominated by them.

An essential characteristic of the Christian life is growth. Conversion is the initial step; it is the planting, the grafting into the vine, the germinating of the seed already sown. The plant that fails to grow bears no fruit and is a useless encumberer of the ground. So with the Christian who would thrive perpetually upon the first joyous impulses of the new-born life, and who realizes no enlargement of soul, no broadening of vision, no development in the things of God.

"First the blade, then the ear, after that the full corn in the ear." That is the law of nature. No less is it the law of the spiritual kingdom. O the pity of it, that so many have failed to learn this fundamental lesson! Many a life has been sickly and dwarfed, and has finally died because it tried to thrive upon past blessings, and has had no vital connection with the perpetual source of life and power. Many a meeting is barely existing because it has not applied the law of growth to its operations and relies upon tradition or some past experience for its only inspiration.

Happy is he who has learned that the Christian life is continuous, and that each day brings new refreshing and new fruition.

Increasing the Circulation

We omit the usual story this week on "Our Gains in Circulation" in order to give space to other matters. We trust there will be no diminution of effort anywhere to add to the circulation of the AMERICAN FRIEND. We commend a re-reading of the article on the second page of last week's issue, especially the paragraph setting forth the action of the East Main Street Meeting at Richmond. It is all worthy of the most careful study.

As the result of worldly ambition, men strive to win, and will make any sacrifice in that direction. If Christian lives were characterized by the same energy to attain religious ends, what wonders might not be accomplished in the way of world evangelization!

It is essential to get men converted, but conversion is only the starting point. It is just as important that men live right as that they start right, and the Church should help them to realize this ideal.

The lessons of experience are the most valuable lessons of life. What a man knows as a real fact of life is worth more than all the speculations of the philosophers.

Consider Christ Jesus Heb. 3: 1

BY LUKE WOODARD

III

HIS TEMPTATION

One of the most pathetic and touching scenes in the life of our Savior was His forty days' temptation in the Wilderness. Its sublime pathos and intensity are exceeded only by the events of the last few hours, culminating in the agony in Gethsemane and the tragedy of the Cross.

A correct understanding of this subject seems to require a brief consideration of one legitimately and necessarily connected therewith; I allude to the existence of a personal being variously termed the devil, Satan, and names of kindred import.

Upon the admission that there is such a being depends not only a satisfactory explanation of our Savior's temptation, but also the solution of the problem of moral evil in the world, and a consistent interpretation of many portions of both the Old and New Testaments.

As with regard to the Divine Being, so with respect to Satan, the sacred writers, instead of arguing the point, with the utmost naturalness speak of his existence as an admitted fact. They ascribe to him the attributes of personality, such as intelligence, speech, memory, action and will.

Moral evil, with all its awful ravages, is in the world and has been from the dawn of history. Every generation has had its myriads of human kind that have exhibited the most diabolical qualities. As to the nature of this enemy of God and man, he has from the beginning of his fall, sought the overthrow of the Kingdom of God on earth, and by a nature self-acquired by voluntary sinning, he has sought and is still seeking, the ruin of our race. But while he unquestionably has great power he is neither omnipotent nor omnipresent. His power is limited, a thought in which the children of God take great comfort. "Greater is He that is in you than he that is in the world." His nature is cunning and malignant. He is described by such terms and metaphors as a "roaring lion," a "serpent," a "liar," etc.

Such was the being who, for forty consecutive days, assaulted the Lord Jesus. Artful beyond all our powers to conceive, and as malevolent as artful, he exerted all his hellish force against the "Man of sorrows." Of such a conflict earth was never before the arena. Compared with this the clashing steel of the ancient gladiators, or the surging battalions of a Xerxes or a Hannibal, an Alexander or a Napoleon, seem but a display of veriest weakness and almost destitute of valor. Here on one side is the immaculate Son of God, on the other is the prince of legions of powerful spirits; one who had once despoiled Eden, who dared to confront the Archangel, and who now charges upon Him whose strength he is yet to learn is more than a match for his, and whose wisdom exceeds even devilish cunning.

Turn his shafts whatever way he will, they rebound against the invulnerable panoply of the Captain of our Salvation and return upon the head of Satan himself.

Let us picture the scene. It was in the wilderness—a wild, uninhabited region, with no roof to shelter Him, and no couch on which to repose, alone, surrounded by wild beasts—here, day after day and night after night He endured a great fight of afflictions in meeting the assaults of the prince of the powers of darkness. With a nature so pure, with perceptions so acute, with an abhorrence of sin so intense, as those possessed by the Son of God, how loathsome must the presence of this embodiment of all evil have been! How obnoxious his most plausible suggestions! How afflicting to such a nature his buffetings. We can well understand the force of the words, "He Himself hath suffered, being tempted." Heb. 2: 18.

While only three forms of Christ's temptation are mentioned by the evangelists, we are not to suppose these are the only ones presented by the enemy. We are told that "He was tempted in all points like as we are, yet without sin." Nor did those forty days make an end of His being tempted. The account says that "the devil left Him for a season," implying a renewal of his attacks.

James says (Chap. 1: 14), "Every man is tempted when he is drawn away of his own lust and enticed." Those who disbelieve in the personality of Satan, use this text in support of their position. Temptation is defined by Webster as "enticement to evil." And Adam Clarke in commenting on this text in James says: "When giving way to the evil propensity of his own heart, he does that to which he is solicited by the enemy of his soul." James does not say that there is no other way of being tempted. Indeed, his language implies that there is an enticing agent without that influences the lusts within.

To deny the personality of Satan necessitates the alternative of one of two explanations. First, either that Christ and the apostles were the victims of ignorance and prevalent superstition, and believed in an unreal demonology, which cannot be harmonized with the Scripture doctrine of His Deity, and the inspiration of the apostles; or secondly, the other explanation which maintains that the language employed where Satan is mentioned is figurative, and that our evil propensities are personified under that name. This like the other is incompatible with a belief in the immaculate nature of our Savior, of whom it is said, "He was holy, harmless, undefiled, and separate from sinners"; and who said of Himself, "The prince of this world hath nothing in me." To apply James' definition of temptation to our Savior, and allow that He was possessed of inward lusts, affects the doctrine of the Atonement. It does not harmonize with the inspired record, "He offered Himself without spot to God."

Temptation has three stages—the perceptions, the desires, and the will. If it stop with the first, it does not involve sin; it may even affect the desires, momentarily and in an involuntary way, without incurring it, but when the will yields, the result is sin.

Now the perceptions may be addressed through any one of the five senses, or through the imagination or the memory. One may see or hear, or the imagination present, or the memory recall, some object toward which the evil one may draw the mind, in an unlawful way. Here now is the point of danger. If the eye is allowed to continue to see or the ear to hear, that evil against which we have power to close them, or if we allow the mind through the power of the memory, or the imagination to revel amid sinful scenes, the desires are at once kindled, and soon the will is in danger of being overpowered, and sin brought forth in act.

In the case of our Savior, His affections were all holy, His desires pure, and while He could not but perceive the temptations presented to Him by Satan,

they met with no response. Though the innocent sensibilities of His soul were stirred, still the temptation found no root in the desires, the will was firm and, though greatly annoyed, He was totally unharmed. Temptation did not pass its first stage.

Some assuring portions of Holy Scripture will form an appropriate conclusion to this subject: "We have not an High Priest who can not be touched with the feeling of our infirmities, but was in all points tempted like as we are, yet without sin." "For in that He Himself suffered, being tempted, He is able to succor them that are tempted." "There hath no temptation taken you but such as is common to man, but God is faithful who will not suffer you to be tempted above that ye are able; but will with the temptation make a way of escape that ye may be able to bear it." "Wherefore He is able also to save them to the uttermost that come unto God by Him, seeing He ever liveth to make intercession for them." "Be of good cheer, I have overcome the world."

Fountain City, Indiana.

In Regard to the Society of Friends

BY SARAH BALDERSTON

The more I know about Friends, the more thoroughly I am impressed with the potential strength of the Society. As a religious sect without forms of creed and ritual, it has an excellent opportunity for free growth and development. Membership in our Society implies the keeping of high moral standards. Our primary belief in the guidance of the "Light within" is the starting point for fullest spiritual experience.

When George Fox came forth with this "Message of the Inner Light," he broke loose from traditional moorings, hence was called a heretic. His followers with a share of his vision passed on his teaching faithfully. Yet, as often in forward movements, there came a retrogression involving something of a return to the moorings from which our first leader had launched, until Friends found themselves entangled by doctrines. While still holding to the Inward Light, they let disputes on matters of theology cause internal divisions, after which the parts lived on still clinging to the principle at the heart of our Faith, but casting the truth in differing molds until the primary facts were obscured. So now, several "bodies bearing the name of Friends" outwardly reveal different ways of expressing the same religious aspiration.

But with this understanding of conditions in the Society of Friends comes a question as to the difficulties causing its comparative standstill. The present attitude of its branches toward each other and toward the rest of the Christian Church is not ideal. I am almost led to compare the relation of our Society to the world with those of the Hebrew people toward the surrounding nations at the time of the Christian Era. However, the cases are not exactly parallel. A writer has said in explanation of the size and exclusive state of the nation, Israel, that the vessel which should

keep pure the religion of Jehovah had to be small. We cannot say a like thing of our Society when we consider it only a part of the great multitude who have a knowledge of God. Certainly none of us wishes to claim the characteristic of the Pharisee who prayed, "Father, I thank thee that I am not as other men are," for our separate Society, separate branch or even for any one of us. For the worthy Christian prays rather, "God be merciful to me a sinner," whenever he becomes conscious that he has let a personal difficulty or device make him blind to his opportunity of helping human need.

Because this attitude of self-sacrifice is at the heart of the Christian faith, we should recognize in it the key by which to unlock the problem of our ill-adjustment. Surely unity is the thing we must need, in order that we may respond to the call of our fellowmen for a more living Christianity. Some are asking, "What have we to give; the message of the Inward Light is no longer distinctly the possession of Friends?" Shall we say that the containing vessel has been broken, part of the substance remaining with the pieces and part spread abroad? Shall we not rather endeavor to re-assemble the parts and, bringing each section into contact, hope to cement them in a true fellowship? Then God may again use the Society of Friends as a chosen vessel.

To some a mended cup may suggest a leaking one. Perhaps the vessel for the Spirit of God had best be a sieve. As we let the Gift of His Presence pour out from our lives, they are refilled by a greater flood from the Source. So may the vessel, our Society, become full by the complete pouring forth of its contents.

Wellesley College.

The Peace Movement Among Friends

[This Department is designed to afford an opportunity for a presentation of important phases of the Peace question, and will welcome correspondence which gives information in regard to the progress of the Peace movement anywhere among Friends, or which reflects clearly the views of any of our readers, younger or older, on this important subject. Such correspondence should be addressed to *Allen D. Hole, 615 National Road, West, Richmond, Indiana.*]

A Phase of the Quaker Message.

BY ARTHUR GARRATT DORLAND

Some of us may have heard the question raised as to whether Quakerism in America has still a definite message or a particular mission to perform. Whatever our answer to that question may have been, I wish to deal with one particular phase of the Quaker message which, I do not say we no longer emphasize, but which I do say, owing to certain existing conditions today, there is a danger that we as Friends do not emphasize strongly enough. I refer to the testimony of Friends in regard to war. Public men, the press, the pulpits of various denominations and many others hitherto uninterested in this great question, have joined to denounce the terrible consequences of war and to extol the desirability and reasonableness of peace. This is the condition that may account for the danger to which I referred above. The phenomenal advance of the Peace Movement may have tended to make us feel less responsible for the advocacy of principles that we may have come to believe even now pretty generally accepted, in theory at least, by the majority of thinking persons today. But a careful examination of the popular attitude towards the question of war leads us to believe at present that we have still a special mission to perform in this matter and that the testimony of Friends in regard to war is by no means generally accepted, even in theory by the vast majority of those who have more lately espoused this great cause.

First, let me say, that I do not wish to belittle the valuable support of these latest advocates of Peace, or to depreciate the tremendous impetus that this popularizing of the Peace Movement has lent to the cause. It is one of the most hopeful signs of the times. But I do wish to show that our responsibility as Friends in regard to this question is not lessened because of the rapidly forming public sentiment against war; but on the contrary, that our responsibility is increased in order to direct this forming sentiment along the highest and best lines, especially along the lines which have always been advocated by Friends.

For, while these recent and valuable advocates of Peace condemn war because of its disastrous results to a nation, morally, physically and economically; they still believe that certain wars are often necessary and unavoidable and therefore, in such cases, right. War is wrong, they say, because of the evils that follow. Nevertheless, they would, under certain circum-

stances, make a virtue out of necessity by saying that as many wars are absolutely necessary and unavoidable and may be waged for just causes, that under those conditions war is perfectly justifiable as a means to an end. The means they condemn as wrong because of the loss and suffering it entails; but if a certain end apparently good in itself and attainable in no other way can be obtained by war, it may be right. In other words, the end justifies the means. It is astonishing how many people really accept this insidious doctrine, not only in its application to war but also to other important problems of human life.

But this is a shallow view of the question. The trouble is that many of these well-meaning advocates of Peace have as yet only a partial understanding of the truth in regard to the wrongfulness of war. For, while they maintain that peaceable methods are best, and deplore the evil consequences of war, it is rather the evil consequences of war they deprecate and not war itself. They will not admit, nor do they generally believe (as Friends have always maintained and believed) that peaceable methods are the only right methods, and that war is always and under all circumstances wrong, not primarily because of its evil consequences, but because it is in itself wrong and immoral. In brief, it is the moral aspect of the question that they too often overlook, since they appeal to self interest and to reason, and not to the inherent immorality of war itself for its condemnation.

The fact that so many of the latest advocates of peace today believe that war is under certain circumstances justifiable and right, even while they deplore its evil results, shows that they need to be further educated to take a higher view of the question and to realize the inherent immorality of war itself, which is the view that Friends have always maintained towards the question. The selfishness, greed and violence from which wars spring, and the injustice, the mutual mistrust, the unchristian acts in which wars result—in a word—the inherent immorality of war itself, this is still I believe, and always has been, the peculiar testimony of Quakerism against war. Our testimony as a religious body is based, not upon a mere appeal to political economy, to reason, or to self interest, important as these are, but upon great, eternal, moral principles of right and wrong.

Therefore, while public men, the press and the pulpits of different denominations have come to espouse the cause at once so precious and so peculiarly a part of the Quaker message; as a religious body we have not been one whit relieved of our responsibility, nay of our high privileges to emphasize the great moral principles for which we have always stood; until all men everywhere shall come to see with us that peaceable methods are the only right and just methods, and that war is always and under all circumstances wrong.

Pickering College, Newmarket, Ontario, Can.

Recollections of Childhood Training in Peace Principles

BY MARY DOAN HOLE

I. The Question

Did you ever begin to relate an incident and find that practically all the details had fled, there remaining chiefly the meaning it had for you? I have been asked to tell the incidents of a visit to Fort Meyer. The time was the early spring. The loveliness of the day was indicated by the gorgeous bulbs set in the rolling green of Arlington. At the end of the car ride I was tempted to go, not to Fort Meyer but to Arlington, up to the pergola, then over to the old flower garden and finally to the dignified porch of the Lee mansion, there to feed upon the wonderful view of which nobody ever tires. However, the fact of this trip being on very special invitation and to a more "exclusive" affair than I had previously attended there, made me relinquish the visit to the calm retreat of soldiers in the "low green tent that never outward swings," for the animated exhibition of skill among the most robust and agile of living soldiers. This is all I remember distinctly until I sat in the great armory with the program nearing the end of the riding feats. Then it was, however, I learned the *meaning* of that visit to Fort Meyer which is precisely what I plan to set down here.

Yes, there had been marching, much of it, out on the grass, but I had been little moved by it. I now sat in the huge building in the midst of admiring Washington. Young men in flawless gloves toyed with their canes, girls sat blushing and smilingly near with chaperons properly unobservant; besides these many of the real celebrities of government were present on that day. The music, the cheering, the flutter of conversation between events, all joined to do honor to the god of war. And there I sat, a Quaker girl, with the ideals of peace as unmistakably inherited as the color of my hair or my sur-name. It was not so strange that I was there as that I had been, until that moment, lost in admiration for the moving pageant before me. The horses and men, the dextrous riding and graceful pose had thus far been of interest because of themselves, and not because of the message the event had to proclaim.

The drilling of Scotch soldiers at Edinburgh Castle had been to me an interesting picture of plaided men amidst picturesque surroundings, and then it was dismissed from mind as a passing form both in dress and profession; the English red coat had seemed useful as a gay spot on the gray landscape, but a figure doomed to leave the earth with the movement of modern reform, and so he was dismissed from my mind; the travel-stained Italian companies marching along dusty highways I had watched as only a part of history still visible in that historic land; A French squad, evidently not on dress parade, had seemed a moving illustration of the truth expressed by President Jordan's "Blood of the Nations," and passed out of my thoughts; the United States cadets at the uni-

versity had been a periodic display which I admired regretfully day after day, and then dismissed with the conviction that none of them would ever know real warfare; so it had been with the marching on this particular day at Fort Meyer, it had been dismissed with only a passing thought.

But with the riding exhibition it was very different. As I recall it now, my absolute abandon to enthusiasm over the skillful riding must have been due in part to the fact that I had never seen a circus, but that reason never occurred to me then. It is good to see success in an undertaking, perfection of feat! These selected men in easy costumes with the color which the exercise had brought to their faces and the brightness of glance the excitement of the hour had called forth, together with the precision and grace of movement had engaged all my admiration. But in the midst of it I came to myself. Why these fine horses at the disposal of these fortunate young Americans? Indeed, why these perfectly prepared directors? How did this institution across from Arlington cemetery come to be at all, especially why so prosperous that it had become a thriving little village in itself? Why had this splendid representation of the society folk of Washington come out that afternoon? What is the purpose of this gathering and who supports homes and horses and men? What is the recompense of all this to the world?

II. The Answer

As I sat there asking myself such questions, I recalled the return of the soldiers from the Transvaal at the close of the South African war. How worn and depleted in ranks as the khaki-colored lines of men marched through the streets of a quaint English town where I happened to be. The bells were ringing joyfully for the return of the few, but they might as fittingly have tolled for the many who had not come back. That was a picture of war which I remembered without any of the enthusiasm this afternoon's performance was engendering. It was a picture which did not allure. Why should this one at Fort Meyer, this moving picture I was attentively following? The fine horses, the gracefully trained men, the great institution, the splendid gathering of society folk,—all were there because it is one of the policies of our government to educate men so that they will be skilled in ways of killing other men. That is the answer. As I sat there I remembered both my grandmothers in their Quaker caps. Their serene faces and their calm mien seemed to assure us of that day when "nation shall not lift up sword against nation, neither should they learn war any more." (Isaiah 2: 4; Micah 4: 3.) I had never heard a tirade against war in my childhood home, never heard Carlyle's line, "War is the business of devils," though his lines in praise of work were of frequent mention. At family devotion I had felt that the thirty-eighth and forty-third verses of the fifth chapter of Matthew applied to groups of people as well as to individuals. "Ye have heard that it was said, an eye for an eye and a tooth for a tooth; but I say unto you, resist not him

that is evil; but whosoever smiteth thee on thy right cheek turn to him the other also." * * * "Ye have heard it was said, thou shalt love thy neighbor and hate thine enemy; but I say unto you, love your enemies."

Dymond's Essay on War used to lie on the library table, and whatever it may have signified to the older members of the family, it was to me a material token of the seriousness of the scourge of war. Another material token was a certificate of life membership in the National Peace Association which my Aunt received and unwrapped when I was present.

As I sat there I remembered that the teacher of United States History in the Friends' Academy took as much time to emphasize the seventy years of peace in Pennsylvania while it was under the laws of brotherly love as she did to reiterate the facts of any battle in the Civil War! She helped us to see that that "Holy Experiment in government was a successful one."

As I sat there that afternoon Ruskin's "Dream—Parable of War and Wealth," came to my mind. That was a remarkable children's party where the little guests were set free to amuse themselves in the rooms and gardens. They were very happy for awhile, you remember, but those in the garden finally separated themselves into parties, each declaring that it would have a piece of the garden for its own, and later joined in a violent quarrel concerning which piece each should have. Is it not fine irony where the boys "took up the affairs, as boys should practically," and fought in the flower beds, out of spite trampling down one another's bits of garden? The girls cried, you remember, until all, boys and girls alike, were so weary that they lay down in the ruins and waited until

evening, when they were to depart. As fairy-like as the palace was, the children who had stayed in the house, soon became tired. It struck two or three of the more practical ones, you remember, that they would like some of the brass headed nails that studded the chairs, and so they set to work to pull them out. Presently, the children who were engaged in games, listening to music or reading in the library, came from over the house and soon all were spraining their fingers in pulling out brass headed nails. With all they could procure they were not satisfied. At last the really practical and sensible ones, according to the story, declared that nothing was of any real consequence that afternoon, except to get plenty of brass-headed nails. The boys began to fight for nails as the others had fought for bits of garden, although they knew they would not be allowed to carry away so much as one brass knob. "What a false dream this of children," says Ruskin. "The child is father of the man and wiser. Children never do such foolish things. Only men do." The recollection of this superb story took deep hold on me that afternoon at Fort Meyer as the dextrous riding continued, and I sat there, present, yet far away in my thoughts.

No, I cannot tell you the details of that visit to Fort Meyer; they have fled, but I have, I trust, suggested that it had a meaning for me. The fort and its living soldiers had brought reflections more serious than I should have engaged in that day if I had made a visit to Arlington with its nameless but honored graves. Those nameless graves tell us of men who left families and friends and business and pleasure, and who died at the bidding of their country. How long will our beloved, our Christian land, continue to give its sons such bidding?

The Commission Plan in a Friends Meeting

BY HARRY R. HOLE

A recommendation of one of the commissions reporting to the Five Years Meeting referred to "the secretarial system." A delegate arose to ask what "the secretarial system" is, and rather than take the time necessary to discuss the subject, the recommendation was withdrawn. The inquiry was entirely in place, and the withdrawal altogether appropriate, because the "system" referred to has thus far existed almost wholly in the minds of a few individuals, and at best is decidedly in an embryonic state. It may mean anything or nothing, according to its treatment at the hands of Friends. One possible local development is presented herewith.

A Friends' meeting strategically located in a populous New England city, which gives its pastor ample liberty and expects results in return, has recently adopted an experimental plan for systematizing its work and correlating its varied activities, present and probable. Similar plans have been proven satisfactory in government, business, and elsewhere, commending the underlying principles as susceptible of application

to the church. Under the Quaker idea of church government, however, ruling power is displaced by the opportunity to display an intelligence that will rule by virtue of its own weight alone, and will have no greater influence than is justified by the use of it. There is no revolution, no interference with established order, but merely the bringing into one body of the things now too often considered as separate forces.

All the work of the meeting is divided into five departments, namely, Religious Activity, Religious Education, Finance, Missions, and Social Service. Each department is placed under the leadership of a secretary, and the direction of such bodies as are concerned particularly with its interests. The five secretaries are constituted an Executive Board of the congregation, with authority and responsibility for seeing that all the directions of the meeting are carried out; to serve as a committee on publicity, to advise and assist in all departments, each head having similar authority and responsibility in his or her own department.

The pastor of the meeting, by virtue of his appointment, is also Pastoral Secretary, or secretary of the department of religious activity. From the fact that all other interests exist only as contributory to the spiritual interests, the pastoral secretary is also constituted chairman of the executive board, with advisory supervision over all departments. Specifically, his charge is the meeting and its pastoral care, the Christian Endeavor Society, and the evangelistic activities in the local meeting: his body in authority is the pastoral committee.

The superintendent of the Bible School, by virtue of his election to that office, is also Educational Secretary, with the Bible School as his chief authority, and its interests, along with moral education, musical development, and so forth, as his leading interests.

The secretaries of the other three departments are appointed by the meeting in such manner as it may determine. In this case, both by accident and design, the Financial Secretary is a man who is closely connected with financial interests in the meeting as well as similar interests outside, and the remaining two, heading the departments respectively of Missions and Social Service, are finely qualified women. This divides the constituency of the executive board almost evenly between the sexes, which is desirable, while it recognizes the large part taken by our women in foreign work, and introduces the traits of the housewife into the realm where they are particularly needed—the service of the community: in social service the women may well direct, and the men obey.

The department of Finance includes the Finance Committee, the Trustees, the real estate and funds of the meeting, with the treasurers and money matters of all kinds in any way connected with the institution. Missions include foreign work, church extension at home, and every kind of activity in behalf of the spread of the gospel outside of the local field. Social service includes all benevolence, reform, social and betterment efforts local and other, which are not directly religious, but which originate in Christian principle and open the way for the salvation of souls.

Incidentally the plan provides for an Executive Office to be established in the meeting house, and for the systematizing of the calendar so that particular week nights shall be set apart for particular kinds of gatherings.

This much of the plan was reported by the committee that prepared it without evoking great enthusiasm. One remark was that it could do no harm and might do some good. But when the chairman read the last recommendation, namely, that the sum of \$100 be appropriated to pay for a definite amount of paid service (in addition to that voluntarily given) by the secretary of social service, with the view of giving her an opportunity to create her own department, and with the thought of eventually employing that worker for full time on full support, this was hailed as the best thing suggested, and as putting life into the whole plan. It is a delight to work with a company of people who face the present task in this spirit.

And here lies the criterion of the whole matter. On

paper only, this plan is little better than any other plan. But with live men and women in it and behind it, there is here the definite recognition of what too often exists in a crippled state for lack of recognition. There is in it the provision, not unharmonious with Friendly standards, for the things that other denominations are beginning to feel keenly the need of. The paid pastoral secretary who knows how to get others to do religious work, and the paid secretary of social service who will, like the best pastor, work and teach others to work, have here the machinery with which to expand to the full limit of their field and their capacity, and this same opportunity is shared by the remaining members of the local board.

Lynn, Massachusetts.

Correspondence

To the American Friend:

DEAR FRIENDS—We had three days of rough sea on our voyage of eight days on the *Mauretania*, but we were not seasick. We enjoyed every hour of the journey. We were in the company of missionaries—two of whom were returning to China and two to Africa—who told us much of their fields of labor.

One meeting for worship was held on Sunday morning and a missionary address was given in the evening with two good literary programs during the week. These together with music from 10 to 11 a. m. and again from 4 to 5 p. m. every day, with three good meals and one tea helped to pass the time rapidly. The *Cunard Daily*, made possible by wireless, helped to make the voyage more than pleasant.

When we arrived in Liverpool a Friend, Charles Warner, met us and took us to his splendid Christian home for a week, where we met many Friends, as we were at Friends meetings of different kinds and places every night during the week. Now we are in London visiting meetings and schools of various kinds. We go to Scotland next week to attend their general meeting, and return to the north of England according to arrangements made by the committee for the American Friends and their concerns.

From there Lillian Hayes goes on to Woodbrooke School, and I will be in special meetings until Dublin Yearly Meeting. From there I will return to London Yearly Meeting, after which the plan is for more series of meetings unless we return to America, which is not decided. Please remember us in prayer that we may keep in the will of the Lord. His presence and leading has been very marked since we left home. I hope to be the better prepared for work in America as a result of this trip through the east. Friends here receive us with more than a welcome, and I hope to make good. I would like very much to be back home in time to attend North Carolina, Western and Indiana Yearly Meetings, if the Lord wills.

LEANAH HOBSON.

London, England, March 27.

Between the great things we cannot do and the small things we will not do, the danger is that we shall do nothing.—*Monod*.

A Word to Pastors

BY S. ADELBERT WOOD

As I visit meetings I am constantly reminded of a conversation I had thirty or more years ago with one of our first pastors. She in speaking of her congregation which she had gathered said, "They all receive their food from me as a babe receives its food from its mother and I do not know how to get them to a place where they will go direct to the Lord for themselves."

"Spiritual new-born babes" are a very desirable adjunct to the church although they stand in need of the "sincere milk of the Word" which is the proper food for babes and must be received from another as the babe receives its food from its mother, and this food must be supplied if the child is to live. But when we read that they who "use milk are unskillful in the word of righteousness" we can not fail to be impressed with the importance of babes passing from childhood to young manhood.

John describes a young man as one who has "overcome the evil one." David will serve us as a good example of a young man when he overcame Goliath of Gath "in the name of Israel's God." David received directly from the Lord the "strong meat" in the strength of which he was enabled to do an exploit so that ever after he walked with the tread of a conqueror. The overcomers of the evil one have in the strength of God overcome as none can who do not get to the Lord for themselves. We sing the praise of these overcomers and choose from among them our warriors and kings and they become the fathers who "know him who is from the beginning."

The question I wish to raise is this: Is our pastoral care such that we are producing "young men" and "fathers"? Or must it be said that although by reason of time many of our household should be teachers, they are still where they need to be taught?

The need of the church is men and women who are led by the Spirit independent of the directing of the pastor while in perfect harmony with him and true wisdom. It is evident to me as I visit among the churches, that much of the pastoral care is not of a nature to produce independent workers, and that Christian activities are being more and more confined to the directing of the pastor. This means that the body of believers do not come under the direct guidance of the head of the church. They occupy the relation to the pastor that Israel chose when they said to Moses, "Go thou near and hear all that Jehovah our God shall say: and speak unto us all that Jehovah our God shall speak unto thee; and we will hear it and do it." Deut. 5: 27.

That it was far better for Israel to have a pastor who was in direct communication with their God than to be left without either Moses or God to lead them is evident, but if Israel could have continued to hear the voice of Jehovah their God they would not have repeatedly rejected Him, as they would have continually beheld His glory and lived in constant communion with Him.

Origin of Babylon Script

We take the following from the *Philadelphia Public Ledger* of recent date, concerning the work of Dr. George A. Barton, of Bryn Mawr College, one of our leading Eastern Friends:

"Philadelphia and its immediate vicinity have been in the past the chief centre of research in Assyriology in this country. To the long list of publications emanating from this quarter another of a monumental character must now be added. By his investigations in Babylonian paleography Professor George A. Barton, of Bryn Mawr College, has become the foremost authority on that subject. His work, "The Origin and Development of Babylonian Writing," is far in advance of anything that has been attempted in this important investigation, and he has thrown much light upon the original pictures from which the cuneiform writing has been developed.

"For a number of years Professor Barton has been the leading authority on prehistoric decipherment. Such archaic script as the Hoffman tablet in the General Theological Seminary, New York City, the Blau monuments of the British Museum, and one in the University Museum, were studied by him. From these inscriptions and a few others he has compiled a considerable list of real pictographs. In addition, he has given a list of the signs and has traced their development through all periods of Babylonian and Assyrian history. The most important feature of the present work is the establishment of a scientific method of investigation. This involved the proof of the unscientific character of former methods, and the practical demonstration of the hypothesis that Babylonian writing, like the primitive writing of the Egyptian, Hittite, Cretan, Chinese and other ancient peoples, originated in pictographs. It was from the pictographic ideographs that the syllabic and alphabetic values were developed.

"The author has identified the original picture of nearly two-score signs, hitherto not recognized. He shows how the Sumerians combined different pictographs in order to express complex ideas; for example, a bowl under the mouth denoting "to eat." He holds that of the 719 signs he has listed, 288 different pictographs have now been identified with considerable probability, while 209 are probably compound signs.

"Professor Barton believes that, owing to the nature of the writing materials employed in the Mesopotamian Valley, it was difficult to make accurate pictures, and in consequence conventional forms derived from pictures supplanted the originals at an early date. The conventionalization of the signs went on through the centuries as long as the cuneiform writing was in use. Seven different periods of development are distinguished, covering more than 3,000 years.

"The work contains the most comprehensive tables of numerals, weights and measures of different periods ever brought together; in short, it is the most complete collection of signs of all periods listed in their relative chronological sequence. The work will be of great value to all Assyriologists."

Current Items of Interest to Friends

Baltimore Yearly Meeting

Friends of Alonzo E. Cloud will be glad to know that he has largely recovered from the shock following the loss of an eye from an explosion last year. He has sold his farm and is rendering good service in the Lower Virginia meetings.

Annie D. Stabler, of Washington City, is spending the month of April in the meeting and families of Lower Virginia, particularly at Black Creek. The building of the new meeting house at Sedley has opened new doors and added new responsibilities in this neighborhood.

L. Oscar Moon, field secretary of the Yearly Meeting Committee on Evangelization and Church Extension, who has been in England since the first of the year studying conditions and methods of work there, has returned to his home in Baltimore. Being delayed by head winds, he was unable to attend any of the sessions of the Quarterly meeting on March 29 and 30, as he had hoped. He arrived, however, on Sabbath afternoon in time to attend part of the meeting of the Evangelistic Committee. He enjoyed good health while abroad.

At Baltimore Quarterly Meeting, held at Baltimore, March 29 and 30, the chief interest was the development of an adequate ministry. A number of Friends spoke in the meeting on ministry and oversight, the prominent idea being that the Church must give fuller proof of its conviction of its own importance, and of the necessity of bringing the Christian message to the world. At the Quarterly Meeting in the afternoon, Esther G. Frame spoke on the "Riches of Christ." Though lacking the physical strength of earlier years, there was apparent no diminution of a desire for souls or of an appreciation of the power of God unto salvation. A conference was held in the evening of the 29th, addressed by Rufus M. Jones, of Haverford, Pennsylvania, the subject being the ministry. Purposeful preparation of young men and women for the service of the Church in spiritual and social lines was set forth as not only important, but necessary, and the responsibility was placed on the whole Church to see that this was brought about. The general desire was expressed that the address be printed for wider use. Rufus M. Jones also preached very acceptably on Sabbath morning.

Indiana Yearly Meeting

Members of the First Friends' Church at Marion, Indiana, have been busy collecting funds and giving aid to the many families of the city who were made homeless and destitute by the recent flood. Seventy-five dollars in cash was subscribed by Friends and much bedding, clothing, fuel, etc., was donated.

Revival services were recently conducted at Fountain City, Indiana. Milo Hinkle, of Farmland, was in charge, assisted by the pastor, Fred E. Smith. An extensive epidemic of the measles in the neighborhood, together with other sickness and some deaths, seemed to make it inexpedient to continue the services longer than one week.

The recent flood disaster at Hamilton, Ohio, seems to have been more extensive than is generally known. Among other losses the Y. W. C. A. suffered heavily. Evelyn White, a member of Indiana Yearly Meeting, whose home is near Knightstown, Indiana, is general secretary of the association in Hamilton. An appeal has been sent out to the churches and Christian societies far and near in an effort to rehabilitate the Young Women's Christian Association of that city. Evelyn White has asked that this appeal be extended to Friends in the hope that many will respond. Any contributions can be sent to her direct at Hamilton, Ohio, in care of the Y. W. C. A.

New England Yearly Meeting

Salem Monthly Meeting (Massachusetts) has been making special effort to increase the attendance and interest for several months past. In February, at Lynn, luncheon was served before the meeting, which is held in the evening, and Samuel L. Haworth, of Fall River, gave a helpful and inspiring address. In March, the meeting held at East Lynn was devoted particularly to the observance of the Livingstone centenary, while the April meeting at Salem was the most largely attended of all. A special trolley car from Lynn carried Friends from the two meetings there, numbering over forty. Lunch was served in the meeting house, and a practical address by Wilbur K. Thomas, of Boston, emphasized the importance of the spirit of Christ as exemplified in individual character.

Dover Monthly Meeting was held week before last at Dover, New Hamp-

shire, a goodly number of Friends gathering for the occasion. In the meeting for worship, Charles Peaslee spoke profitably on praising the Lord at all times, after which Emma H. Hodges delivered a message on precious faith, precious promises, and the precious blood. The business meeting was made interesting by the application of five persons for membership from the Meaderboro Meeting and by the verbal report of the pastor of that meeting. From the time the present pastor and his family arrived, the spiritual temperature has been rising. At various times altar services have been called for, the responses to which have been encouraging. At one of these, the Holy Spirit fell manifestly upon a young man, the son of a Unitarian family, since which time he has been active among the young people in Christian effort for their salvation. Others among the young people are likely to make application for membership. A young men's Bible class is being formed, also a "Willing Workers' League," which contemplates holding home meetings. A "Women's Foreign Missionary Society" will soon be organized and will hold meetings twice a week for needlework by the women, after one of which the husbands and friends will be invited to supper and the enjoyment of a social occasion. The Meeting was cordial in recommending the liberation of Samuel H. Hodges and wife for service in the approaching New York Yearly Meeting.

North Carolina Yearly Meeting

While visiting in England, the home address of Leanah Hobson, formerly pastor at Mt. Airy, North Carolina, is Donnington, Harlesden, N. W., London, England.

Philadelphia Yearly Meeting

Dr. Lucy L. W. Wilson lectured at Friends' Select School on Fifth-day morning, Fourth month 17, 1913, at 9:00 A. M. Her subject was "Dr. David Livingstone and his work in Africa."

Western Yearly Meeting

Robert L. Kelly, president of Earlham College, was at Bloomingdale, and spoke on "The Abundant Life" in the meeting for worship, Sabbath morning, April 13, and in the evening his theme was "Unspotted from the World." On Monday he conferred with the trustees of Bloomingdale Academy and the County Su-

perintendent of Education, concerning the future of the academy and plans were made for continuing the high grade of work in this institution.

The Inter-Academic Contest in declamation and oratory will be held at Bloomingdale, Indiana, May 2. There will also be an interesting Athletic day program. The competing academies are Fairmount, Plainfield, Vermilion Grove and Bloomingdale.

Carl Miller, of Vermilion Grove, Illinois, closed a two weeks' meeting at Mosier Chapel, March 3. The Gospel was preached in its fulness and in the demonstration of the spirit and with power. Repentance and heart purity were held up as the gospel standard. There were six conversions and six renewals with a deepening of the spiritual interests of the church.

Ministers and Workers Conference of Indiana Yearly Meeting

A new day of opportunity and larger activity is upon us. The call of God is clear; new light is bringing new and larger responsibilities; new visions are driving us afresh to the source of power. Ever since Pentecost, the value of united prayer and conference has been amply shown. Whenever God will lead his people forward he lays the burden on a band of men and women whose hearts he has touched, and through these leaders he arouses his church. The past is gone forever and the future is as yet unborn, but the present with all its joys, its responsibilities and its golden opportunities is ours and the tide of life is surging to the flood.

A strong program is being prepared for the Ministers' and Workers' Conference of Indiana Yearly Meeting to be held at Farmland, May 28-30 next. The first session, Wednesday afternoon, May 28, will be devoted to the Bible School. Wednesday evening will be devoted to Missions. Thursday the three services will consider respectively "The Sermon," "Methods" and "Rural Problems," while the closing session, Friday morning, will take up "Men and the Church."

But what we want especially to say at this time is come, *come, come*. Plan to come. Come and add your vision, your prayer, your personality to the gathering. Come and get in touch with the life currents which are now coursing through the body of Christ. Come and carry back to your work the practical suggestions, the inspiration and the steady purpose of others. And not only come, but see that your pastor comes.

GEORGE C. LEVERING,

President of the Conference.

Spiceland, Indiana.

Whittier College Notes

Whittier College in competition with the colleges of California, Arizona and New Mexico, was the winner in an inter-state oratorical contest recently held in Los Angeles. Harold Storey, of the Freshman Class, was the representative of Whittier College on the occasion, and the subject which he handled with such signal ability was "The New Revolution."

President Newlin, of Whittier College, was in attendance at the late Student Conference of the Pacific Coast Y. M. C. A., held at Pacific Grove, California, and gave an address at one of its sessions on "The Challenge of Opportunity in the Service of Teaching." The Whittier College Y. M. C. A. was represented at the conference by Morris Gifford, Frank Wright, Harold Haworth and Walter Cammack.

President Newlin, in the course of his journey in attending the conference, preached to the Friends' congregation at Lindsay, March 29th, and also addressed an afternoon mass meeting of the men of several churches of that place.

Alcoholism and tuberculosis have so weakened the strength of France that a College of Athletics is to be established in Paris, with branches throughout the nation.

Methodists have completed a \$1,000,000 endowment fund for Goucher College, a high grade institution for girls in Baltimore.

Makes Home Baking Easy

ROYAL



BAKING POWDER

Absolutely Pure

**The only baking powder
made from Royal Grape
Cream of Tartar**

NO ALUM, NO LIME PHOSPHATE

BIBLE SCHOOL LESSON

MAY 4.

SUBJECT—Joseph—Interprets Dreams.

LESSON TEXT—Gen. XL: 9-23. Read Gen. XXXIX and XL. Commit verses 14, 15.

GOLDEN TEXT—"The breath of the Almighty giveth them understanding."—Job 32: 8.

CHRISTIAN ENDEAVOR

MAY 4.

TOPIC—The Ideal Christian. V. His Prayers. Matt. 6: 5-13. (Consecration Meeting.)

Prayer is not only an essential but an indispensable element in the Christian life. Prayer is not only a petition, but it is communion. Not only are our wants to be made known unto God, but we need the blessings that come from the confidential touch of spirit with Spirit.

A workman can no more perform his labors without tools or equipment than can the Christian live without prayer. Not only do we need to pray as needy suppliants for the Father's favor, but prayer betokens a right relationship with Jehovah. The life that is nourished by an atmosphere of heavenly communion will know the joys of the Lord in their fulness.

Many prayers remain unanswered because they are prayers in form or in name and not in reality. Petitions for the gratification of selfish desire are not those which command the Divine favor. Petitions that are aimless or uttered by force of habit merely, are not within the category of prevailing prayer.

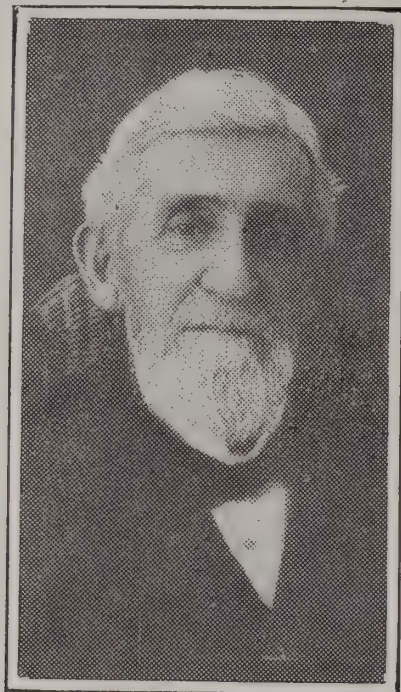
Christ's condemnation was upon the prayers of the hypocrite and the heathen, who delight in vain repetitions. His approval was upon the sincere, earnest prayer of one, who unseen, poured out his soul to the Father. The attitude of mind is vital in securing access to God.

"Pray without ceasing." It should be the rule of the Christian's life. Readiness to accept all blessings, all favors, all benefits, all good as the gift of the Father, is the sign of constant discipleship. Pray with importunity, with earnestness, with faith, with reverence.

Have each member discuss briefly a particular kind of prayer, as public prayer, family prayer, prayer for the unsaved, prayer for those we love, prayer for guidance, prayer for strength, etc. Finally, have all the members participate in a service of sentence prayers directed to some special end, closing with a dedicatory prayer which will impress a renewal of consecration to the work of the Lord.

Decisions of the United States Supreme Court have all been printed in one obscure shop for seventy-five years, and never once has previous knowledge of a decision leaked out.

Edward C. Young



Edward C. Young, whose death was noted recently in the obituary column of the AMERICAN FRIEND, and who attained the ripe age of eighty-four years, was of Quaker parentage, having been born in Baltimore, Maryland. For forty years he lived at North Lewisburg, Ohio, and for the first ten years of that period was engaged in the practice of medicine in that community.

He finally abandoned this profession to enter upon the work of the ministry, in which capacity he travelled in England, Scotland, Ireland, and throughout most of the yearly meetings in the United States. He felt that his life work was with the church. He was known widely among older Friends throughout America.

He was a capable man and strong preacher, holding steadfastly to Friends' doctrines and principles.

He died suddenly at the home of his nephew, Fred H. Young, at Indianapolis, with whom he was then living, his wife having preceded him to the better land some years ago. After rising from the breakfast table, he retired to his room for reading and study. Soon afterwards he called to his relatives, telling them composedly that he thought he was dying, and in a short time passed away.

Burial was held at his old home at North Lewisburg, the funeral services being conducted in the Friends' meeting house there by his old friends, Robert Douglas and Henry Johnson. * * *

New Books Received

Robert Barclay, by Christabel Cadbury. Publishers, Headley Bros., Bishopsgate, London, E. C., England. Price, 2 shillings, net.

The book is written in an interesting style and the author has given not only a clear and straightforward account of the life and writings of this prominent early Quaker, but also much interesting information concerning the history of Friends at that time. It would be valuable for the young Friends' Round Tables, which are studying the history of Quakerism.

John Greenleaf Whittier, by Georgina King Lewis. Publishers, Headley Bros., Bishopsgate, London, E. C., England. Price, 3 shillings 6 pence, net.

The English author has written a remarkably sympathetic account of the life and works of our Quaker poet. Especial emphasis is laid on his work in the anti-slavery movement; and while his gentle, lovable character is portrayed, it is the strength and nobility of the man which stays with us as we close the book. It is a valuable contribution to the already abundant literature that relates to the life and work of Whittier.

In the Vanguard, by Katrina Trask. Publishers, The MacMillan Company, New York City, N. Y. Price, \$1.25.

The idea of this little drama is the moral wrong of war as opposed to the general conception of its glory, and is typified in the case of a young soldier who suddenly comes to a realization of this truth. The play is somewhat weak in action, but presents the idea of universal brotherhood in a forcible manner.

The Peace Maker, by W. Winslow Hall, M.D. Publisher, A. C. Fitfield, 13 Clifford Inn, London, E. C., England. Price, 1 shilling, net.

This is another peace drama, but of a different type. The play is allegorical, having as characters, "Uncle Sam," "Fritz," "Madame Britt," etc., and the idea emphasized is the fallacy of armed peace. After all have come under the wonderful influence of "The Peace-maker," distrust vanishes and the spirit of brotherhood prevails. It is written in a very clever and entertaining style.

Yearly Meetings, 1913

New York—At New York City, May 28-June 1. Clerk, James Wood, Mt. Kisco, New York.

Nebraska—At Central City, June 4-8. Clerk, George D. Weeks, Denver, Colorado.

Oregon—At Newberg, Oregon, June 11-17. Clerk, Julius C. Hodson, Newburg, Oregon.

New England—At Providence, Rhode

Island, June 23-29. Clerk, Walter S. Meader, Gonic, New Hampshire.

California—At Whittier, June 24-30. Clerk, John Chawner, 765 Summitt Avenue, Pasadena, California.

Canada—At Pickering College, Newmarket, Ontario, June 26-—. Clerk, William Harris, Rockwood, Ontario.

North Carolina—At Guilford College, August 5-11. Clerk, Lewis Lyndon Hobbs, Guilford College, North Carolina.

Wilmington—At Wilmington, Ohio, August 13-20. Clerk, Albert J. Brown, Wilmington, Ohio.

Ohio—At Mt. Pleasant, Ohio, August 26-—. Clerk, Edward Mott, 3734 Carnegie Avenue, Cleveland, Ohio.

Iowa—At Oskaloosa, September 1-7. Clerk, S. M. Hadley, Oskaloosa, Iowa.

Western—At Plainfield, Indiana, September 16-—. Clerk, George H. Moore, Westfield, Indiana.

Indiana—At Richmond, Indiana, September 23-30. Clerk, Robert L. Kelly, Earlham, Indiana.

Kansas—At Lawrence, Kansas, October 7-13. Clerk, Edmund Stanley, Wichita, Kansas.

Baltimore—At Baltimore, November 14-19. Clerk, Allen C. Thomas, Haverford, Pennsylvania.

The amendment to the Federal Constitution providing for the election of United States Senators by popular vote, has been ratified by the required number of states, and is now a part of the fundamental law of the land.

DR. TALKS ON FOOD
Pres. of Board of Health.

"What shall I eat?" is the daily inquiry the physician is met with. I do not hesitate to say that in my judgment a large percentage of disease is caused by poorly selected and improperly prepared food. My personal experience with the fully-cooked food, known as Grape-Nuts, enables me to speak freely of its merits. "From overwork, I suffered several years with malnutrition, palpitation of the heart, and loss of sleep. Last summer I was led to experiment personally with the new food, which I used in conjunction with good rich cow's milk. In a short time after I commenced its use, the disagreeable symptoms disappeared, my heart's action became steady and normal, the functions of the stomach were properly carried out and I again slept as soundly and as well as in my youth.

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Ever read the above letter? A new one appears from time to time. They are genuine, true, and full of human interest.

Married

MOODY - CARTLAND — Chester Alfred Moody and Ina Mabel Cartland were very quietly married, using the Friends' ceremony, March 23, at the home of the bride's sister, Mrs. E. R. Pease, Ferris Lane, Poughkeepsie, New York.

Born

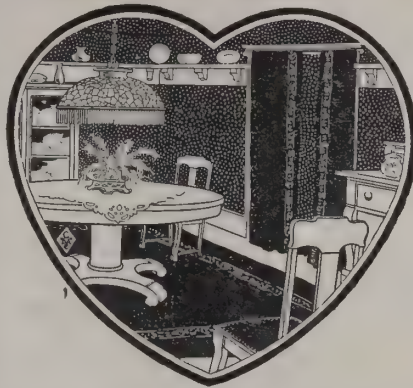
HIATT—To Murray and Lucile Hiatt, at 210 East Fifteenth Street, Marion, Indiana, a son, Robert Edwin.

Died

COLLINS—Harriette Dalton Collins was born in Readfield, Maine, September 1, 1830, and died at the home of her daughter, at Montrose, Colorado. She united with Friends in 1866 and was recorded a minister in 1868. She began her career as an educator at the age of fourteen, teaching at many places in New England, and for six years at Georgetown Seminary in Kentucky, returning north at the outbreak of the Civil War. For six years she was connected with Oak Grove Seminary. Beside her educational work, she was active in the church, was a teacher of a Bible class, and a leader in the W. C. T. U., and missionary work.

COMFORT—Anna Irene Comfort, daughter of Charles M. and Elizabeth E. Comfort, was born in Adrian, Michigan, July 29, 1891, and died April 4, 1913, being 21 years and about 8 months of age. The deceased was a former student of Raisin Valley Seminary, and received her diploma from Adrian High School with the class of 1909. Later she spent two years at the Michigan State Normal College, from which institution she graduated with honors in 1912. At the time of her death she was teaching at Vandalia, Michigan. She was a birth-right member of Friends and in early childhood yielded her life to Christ, and was actively engaged in Sabbath-school and Young Women's Christian Association work. The benediction of her life is a rich memory. Funeral services were held at the Raisin Valley Friends' Church, with the pastor, M. M. Coffin, in charge.

COOLEY—Abbie F. Cooley, daughter of Robert B. and Catherine P. Felch, was born and lived in Tamworth, New Hampshire. She was a member of Sandwich Monthly Meeting until the death of her husband, Alfred Cooley, thirty-five years ago, when she moved to Lynn, and afterwards to Everett, Massachusetts, transferring her membership to Salem Monthly Meeting. She died March 22, at the home of her only daughter, Katherine A. Smith, in South



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Portland, Maine. Burial took place at Sandwich, New Hampshire. She is survived by one sister and two brothers.

GARCIA—Ignacia Olivo de Garcia died in the city of Havana, March 26, 1913, aged fifty-four years. For some ten years she had been an earnest, devout Christian, and a leading member of Madrugá Monthly Meeting ever since that meeting was founded in 1904. Three of her sons live in Madrugá, one in Mexico, and one son and a daughter live in Havana. Her dying testimony was of joy and peaceful assurance.

SWIFT—Mary Abbie Swift, a highly esteemed member of the Friends Meeting at West Falmouth, Massachusetts, died on Easter morning, March 23, at the home of her brother in Worcester, Massachusetts. Very sudden was the call, but "O think—to step on shore, and that shore Heaven; to feel invigorated and know it Immortality." Funeral services were held at her former home at West Falmouth, when touching tributes to the sweetness of her exemplary Christian life were given by Elam Henderson and Dr. James F. Cooper.

TABER—Lola Martha Taber, daughter of Ervin G. and Margaret C. Taber, was born in Matehuala, Mexico, April 12, 1889, and died January 8, 1913, at Whittier, California, aged 23 years 8 months and 26 days. In her youth she gave herself definitely to her Savior, and by His leadings in later years was called to missionary work in Mexico. Her beautiful life closed seemingly with her life-work undone, but it was not lived in vain, as she was always true to her Master and brought sunshine and blessing to all around her. "She belonged to God; hers is the victory in being promoted to higher and eternal service before the Lamb."

THORNE—Isaac G. Thorne and wife, Mattie C. Thorne, passed away February 8th and 9th, 1913, both in the seventy-eighth year of their age, at their home

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near Wooster, Ohio. "Lovely and pleasant in their lives, in their death they were not divided."

YOUNG—Enoch Young was born in South Starkeboro, Vermont, March 3, 1853, and died at the home of his daughter in Bristol, Vermont, April 11, 1913, aged 60 years 1 month and 8 days. He was an upright member and for several years an elder of the Friends Church at South Starkeboro. He leaves a widow and two married daughters.

During the ten years between 1900 and 1910, the illiteracy of the United States decreased from 10.7 per cent. to 7.7 per cent. In the northern part of the country illiteracy among the children of school age has practically disappeared.

Three hundred Chinese troops recently went from Amoy to Tungan, to force the Chinese farmers to destroy their poppy plants.

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HERBERT J. MOTT, Editor, Scott City, Kan.

Mexico is still in an unsettled condi-
 tion. Certain rebellious forces seem as
 little inclined to accept Huerta's reign
 as they did that of Madero. It has been
 announced that Huerta has agreed to
 vacate the presidency in favor of Pedro
 Lascurain.

President Wilson has issued an order
 prohibiting the destruction of plumage
 birds in the Canal Zone.

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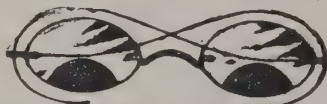
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The American Friend

Old Series.
Vol. XX. No. 18.

FIFTH MONTH 1, 1913.

New Series.
Vol. I. No. 18.

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FEAR NOT

BY HAKARU SATO

*S*PARROW on the greenwood bough,
Fear not thou!
Sportsmen 'mid the autumn splendor
Roam the fields, but Thy Defender,
God, will let no feather fall
Unbeknown, for He knows all.
Hop and sing then on thy bough!
Little sparrow, fear not thou!

Guardian of the orange plot,
Fear not thou!
Tho' thy precious fruitage seeking
Thief or robber come a-sneaking,
God is guarding day and night,
Naught can pass beyond His sight.
Peaceful, then, watch o'er thy plot.
Orange keeper, fear thou not!

Men of God's great family,
Fear not ye.
What tho' pain and grief affright you,
Fiery darts of evil smite you?
In the Father's love deep hidden?
Falls one hair of yours unbidden?
Hearts, then, brave and peaceful be,
Men and brothers, fear not ye!

—Translated from the Japanese
by Charlotte B. DeForest.

PUBLISHED WEEKLY BY THE FRIENDS PUBLICATION BOARD AT RICHMOND, INDIANA

AUTHORIZED BY THE FIVE YEARS MEETING OF FRIENDS IN AMERICA.

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Entered as second-class matter January 9, 1913, at the Richmond, Indiana, Postoffice.

Increasing the Circulation

New subscriptions continue to reach the AMERICAN FRIEND office slowly. Since the last tabulation two weeks ago, 22 new names have been added to the list; but how slowly they come!

We feel that the time is at hand when the burden of responsibility relative to this periodical, should begin to grip the church as a whole, as it has not yet done. No less is the obligation upon our subscribers to continue their present subscriptions than it is upon others to join our ranks.

What the paper needs is a sustaining patronage that will enable it to be what our denominational needs demand. But there is much of indifference. Thousands apparently hardly know that there is such a periodical, and Friends almost daily continue to send correspondence and even remittances to the old office at Philadelphia.

Then, too, there are other thousands, waiting, waiting, somewhat suspicious, but holding back for fear that some article may not suit their particular fancy. We wonder if all of them apply this same policy to secular papers and magazines. If not, then why should our own denominational periodical be made to suffer by a treatment different from that accorded to others, the success of which is of no personal concern?

Friends need to come to feel that the AMERICAN FRIEND is *their* paper. No longer does it belong to a company of individuals. It is the property of the whole church, its success depending upon the degree of patronage and support accorded it.

The management appreciates deeply the interest already manifested. The problem is to get our non-subscribing families to know just how much our readers are appreciating the paper. This will have to be accomplished by those who read the paper, making all others feel that they cannot afford to do without it.

In previous issues, we have set forth concretely what may be done in the way of increasing our subscription lists. We have just learned that in an important meeting in Indiana, a campaign has begun, in which the various Sabbath School classes are to compete in an attempt to send in the largest list of new names.

Can we not have those 4000 new names by July 1? That means a little more than 3,400 names within two months. We can get them if pastors, young people, interested Friends and concerned meetings will get real busy at the task.

Marvelous Changes in China

The daily dispatches under date of April 17, carry the gratifying but remarkable information that the Chinese government has called upon all the Christian churches in that country to spend April 27 in prayer, that the new regime may be guided aright in the administration of the affairs of the new Republic. No better evidence has been given to show the vital changes which have taken place in the erstwhile Celestial Kingdom.



CORRESPONDENCE



Letter From England

SUNDERLAND, ENGLAND.

Dear Readers of the American Friend:

I came here from Edinburgh, Scotland, on Saturday, the 12th. The work is planned by a committee that has charge of American Friends and their concerns. Lillian Hayes, who was helpful in the work, is now in Woodbrooke School. I have arranged for another companion, who is helpful. We have visited Friends and meetings in Liverpool, London, Paris, France, and in Glasgow, Kilmanack and Edinburgh in Scotland. We will be here for some days, then will go to Darlington Quarterly Meeting and thence to Leeds Quarter. On the 29th I go to Dublin Yearly Meeting and will stay one week visiting meetings, and will then return to London Yearly Meeting.

At the close of Yearly Meeting I will begin a series of meetings at Bunhill Fields Friends Meeting, where George Fox is laid to rest. Pray for me that I may make good. The opportunity is great. The Lord is making the way very plain, and through the dear Friends, very easy. I have met with more than a welcome, for which I am very thankful to the dear Lord, who called me to this service. I hope to be better prepared for work in the home land as the result of this visit.

I hope to arrive in America in July to attend North Carolina, Indiana and Western Yearly Meetings, and take pastoral work some place as way opens.

LEANAH HOBSON.

April 14, 1913.

An Appeal for Help

To Readers of the American Friend:

Vale Monthly Meeting, South Dakota, held April 18, decided to send out a general appeal for help to complete our church building, which was begun two years ago, but on account of crop failures, due to the non-completion of the irrigation project, has not yet been finished.

We have fifty members and many more ready to come in, when we are better organized. Spiritually this is decidedly the strongest church in all this region. Other denominations are eager to advance funds for our building and take over the field, but this would leave many, who can hardly join another denomination, without a church home. Every church in the Black Hills has had more or less help from mission funds.

Must this work pass from Friends? Will any who are interested respond quickly with what help they can give. We have faith that we can hold the work. Contributions should be sent to the clerk, Stephen Cartland Berry, Vale, South Dakota.

Signed,

SUSAN B. SISSON, *Resident Minister.*
STEPHEN C. BERRY, *Clerk.*

THE AMERICAN FRIEND

DEVOTED TO THE INTERESTS OF QUAKERISM IN AMERICA

S. EDGAR NICHOLSON, Editor and Manager

Old Series.
Vol. XX. No. 18.

RICHMOND, INDIANA, FIFTH MONTH 1, 1913.

New Series.
Vol. 1. No. 18.

Getting Rid of the Handicaps

"Let us lay aside every weight."—Heb. 12: 1.

Life is frequently pictured as a race, in which the runners receive rewards according to their deserts. The characterization is most apt. Whether regarded in the abstract or in the concrete, life is a course, a progression, a competition, wherein merit depends upon the manner of the running, no less than upon its purposes.

In the Olympic games, in the Marathons of today, only the athletes entered the lists, whether for their own physical development or to compete for the offered prize. In the race of life, all must run; no one is exempt; and upon the running depends our destiny. No less does the analogy hold good in the Christian life. "So run, that ye may obtain." On the race course many may strive, "but one receiveth the prize." In the Christian race, all receive awards in proportion to their manner of living.

The handicaps of life are elements that present a vital problem in this discussion. The Apostolic admonition to "lay aside every weight" was most opportune. It points the way to the solution of every problem wherein is involved the success of the Christian life. Multitudes are progressing with halting step, because of some impediment, some defect in experience, some unholy connection that has not been broken, some lack in complete consecration, some natural habit or tendency that has not been overcome or abandoned, some lack of faith, some disposition to carelessness, some physical ailment due to excesses, some age-worn tradition over-long observed, some besetting temptation, some tendency to controversy or fault finding, some narrowness of vision, some weight that clogs the step and hinders the normal development in the things of the spirit.

Sin is not only blighting to spiritual growth, but it arrests human progress at every point. No young man can climb the steep to what men call the highest success, with sin spotting his activities at every step. No young woman can attain social distinction or achieve culture that is ennobling, with sins, gross or otherwise, marking her pathway. The broken law of nature no less than the broken law of God, mars human character, scars

the soul, and brands life with an unholy impress. Sin is a weight which no human life can afford to carry through life. Whether it be in the form of the proverbial "wild oats," or the characteristic "besetting sin," or the smaller disobediences that mark infractions of the divine law, it is destructive of that which is best in human experience, and is a handicap to every holy aspiration and endeavor.

It is not the so-called grosser sins alone which hinder man's progress toward God. The delinquencies of life that vitiate Christian character and dwarf spiritual growth are not all in the category of what the world calls vicious and vulgar, although they may be just as deadly in their final operation. Any tendency, any habit, any neglect of duty, any act, thought or purpose that affects the religious life and renders it incapable of the highest service for God and humanity, is a weight to be condemned and cast aside as unworthy and without merit. It is often the little transgressions that hinder progress, quite as much as the greater delinquencies. They are burdens to be cast aside with the same determination that is applied to the more pronounced violations of the statutes which govern human conduct.

O the pity of it that so much of humanity is halting, content to live upon the lower planes of experience, all for the lack of casting aside the hinderances that drag heavily at every step! Many a Friends' meeting is in a rut, held there by reason of custom, or tradition, or personal relationship, or social standing or blood kinship, and has not the courage to throw it off with the assurance of entering upon a larger life of happiness and service.

There is nothing that can be compared with the experience of the man or woman who is free in Christ Jesus, who dares to do the right as it is presented, who dares to follow the truth wherever it may lead. Freedom does not mean laxity, nor does it mean unbridled license. Either is a burden that is foreign to the nature of genuine freedom. The man who runs in the Marathon, while free from impediments, must observe the rules of the race. Such a requirement is not a limitation that hinders, but a guarantee of equity

that is helpful. The race is not always to the swift, but always to the patient and the persevering who have cut all restraining cords.

"I therefore so run, not as uncertainly; so fight I, not as one that beateth the air; but I keep under my body, and bring it into subjection." This is a rule of conduct, which presages victory. It is a passport into the full enjoyment of the richest blessings of Jehovah.

Winning Our Youth

We heard the statement recently made that of ten boys allowed to go out of the Sabbath School without Christ, only two are won to Christ and the Church afterward.

It presents a problem that is both serious and fundamental. It recalls the proverbial Catholic declaration that if they are given the first seven years of a boy's life, they care not who has him in charge afterwards. Early character is abiding. The boy is father to the man. Yet all too often the Church pursues a policy that is altogether foreign to the general rule. Apparently proceeding upon the theory that if youth is not saved, there is hope in later life, children are allowed to go out of the Bible school, unacquainted with a personal Christ.

It would be interesting to know in how many schools of our own denomination, it is the rule in the classes to make a determined attempt to bring the pupils to Christ. Some of them make this effort, systematically, persistently, with a loving solicitude that brings results. Too many we fear are careless, teaching the lesson in a general, impersonal sort of way that makes little impress upon young minds that have not yet learned to think seriously. Too little is made of the Bible School as an evangelistic force, that personalizes Jesus Christ as a factor to be felt in every pupil's life. If it be true that only one boy in five is saved in after life who goes out of the Sabbath School without a consciousness of Christ, how great the responsibility of the Bible School and the Church in dealing with our youth!

The future church will be what the boys and girls of today make it, and their action then will depend largely upon their training now. It is our conviction that generally speaking youth can be converted better through the agency of the Sabbath School than by the influence of the Church direct, judging them by the average methods in vogue today. In the former, special attention is given the children; they are the object of solicitude. Bible School life centers about them. In the latter all too often no methods exist that are suited to interest or develop the children. In this respect there should be some radical changes, and both the Church and the Sabbath School should harmonize in activities that will grip the children while their minds are impressionable.

The Impress of Administration Custom

Christianity in the United States is greatly favored by reason of the religious atmosphere which apparently pervades the White House circles at Washington. General custom is regulated by administration custom more than we are wont to admit sometimes. A society administration stimulates social life not only at the Capital but throughout the land. A bibulous administration, wherein wine flows freely at all state functions, finds its counterpart in the freer use of intoxicants in public and domestic circles.

It can hardly be doubted that the religious flavor which already is apparent in certain administration quarters will ultimately have a wholesome influence upon the popular respect shown religious institutions. Upon this showing the country as well as the church is to be congratulated. Church going, Sabbath observance, total abstinence, Bible study, all should find stimulus from customs apparently established by the President and certain influential portions of his Cabinet.

While piety may not be marked, yet the recognition of the obligations of Christian service and the observance of religious rites by men high in authority, are bound to make their impress for good upon our national, social, industrial and, it is to be hoped, our political life.

Men are continually stumbling over other people's faults. They fail to do what they ought because somebody else has failed. They refuse to obey the call of duty and justify their course because of the wrong doing of others. Yet how few there are who are willing to admit their slavery to the mishaps of their fellows. Every man must stand or fall by his own life and by his own acts. No man can plead the sins of another in justification of his own sin.

Many a man goes wrong because he concludes it his business and concerns no one else. But God cares, and Jesus is disappointed and the Holy Spirit is grieved, when men deliberately choose evil. And that is all so worth while, that it should make anyone hesitate before he deliberately chooses to follow the path of evil.

In speaking of the mission of the Church, *The Continent* says editorially: "It is none of it fit to be called Church work if it has an ultimate object any less than making everybody within the radius of Church influence warmly acquainted with Jesus Christ." That is the essence of all Christian activity that is worth while.

Saying prayers is not praying. Acting righteously is not necessarily being righteous. It is what men are that counts, not what they seem to be.

An American Institution in Europe and How it has Grown

BY FRANCIS E. CLARK

In the early days of the movement the Young People's Society of Christian Endeavor was the subject of many a gibe because of its "American" parentage. It was spoken of as "this Yankee notion," the "queer American way of doing things," etc., and it was frequently said that, though such an organization might for a time suit the Americans, who are always infatuated with some new thing in their religious life, it would never answer for the older and staid churches of Europe.

I remember that at the first meeting of ministers in Great Britain which I ever addressed on the subject of the Christian Endeavor movement, one pastor objected to the strenuous religious features of the pledge and the prayer meeting, and said that his young people could serve God just as well on the lawn tennis courts or the cricket grounds as in a prayer meeting; whereupon an American missionary from Turkey, who happened to be present, came to the rescue and declared that from his observation what the churches needed was "less lawn tennis and more prayer meeting." But this was fully twenty-five years ago, and in Great Britain today the Christian Endeavor Society is accepted in thousands of churches as one of their chief auxiliaries, and even in the Church of England itself there is a strong contingent devoted to the movement, organized as "the Church of England Christian Endeavor Union."

In one of my earlier meetings in Germany, some twenty years ago, I had the privilege of addressing the theological students and some of the professors of the University of Halle. The surroundings seemed scarcely ecclesiastical to an American eye, for the table around which we gathered was liberally decorated with beer steins, while the air was blue with tobacco smoke. Perhaps this atmosphere was scarcely favorable to the subject discussed; at least, my explanations of the working of the Society fell upon the ear of many a doubting Thomas, and some of the students declared boldly that they had no use for a prayer meeting in their churches, and that they did not believe in public prayer on the part of young people.

But that was twenty years ago, and now there are hundreds of vigorous Christian Endeavor societies in Germany, the strong Protestant centers in the north and east of course having the largest number. In no societies in the world have I heard more earnest prayers or more valiant testimonies than by the young men and women of the Christian Endeavor (*Entschieden Christenthum*) of Germany. It is true that there is a very considerable section of the German church which will have nothing to do with the movement, and which probably never will adopt it, the section that is served by rationalistic pastors, who do not believe in conversion or in the kind of lay activities which the Endeavor Society promotes.

But there is another very large section of the German church which is distinctly evangelical, and more evangelistic in its tendencies than most of our American churches. To such churches and pastors the Society strongly appeals, and is growing in strength year by year. A general secretary and four travelling secretaries are maintained by the German Endeavorers, and they have been particularly active in missionary lines. If I am not mistaken, nearly a dozen missionaries have been sent out to Micronesia within the last few years from among the Endeavorers of Germany, and are largely supported by them, of course always with the consent and advice of their churches, who encourage the societies in this missionary zeal.

An interesting fact in this connection is that these missionaries work under the auspices of the American Board, and are of great assistance, inasmuch as the German government, which owns most of these islands, demands that the German language should be used in the mission schools. As a result of the advent of these German Endeavor missionaries, supplementing the work of the American missionaries, who have long had Christian Endeavor societies in the islands, there is no part of the world where the Society flourishes more vigorously than in the little islands which, like fly specks, dot the map of the Pacific Ocean. In some of them nearly half the inhabitants are members of the Christian Endeavor Society.

In the Scandinavian countries the soil is particularly suited to the Christian Endeavor seed. Though the inhabitants, like the German Protestants, for the most part adhere staunchly to the teachings of Luther, they find in his theology nothing opposed to the spirit of Christian Endeavor, and large numbers of churches, especially in Norway and Finland, have adopted with much enthusiasm this, one of the youngest children of the church family. The last European convention of Christian Endeavor was held in Christiania, the capital of Norway, and was attended by more than a thousand delegates from all parts of Europe, who received cordial attentions, not only from the municipality of Christiania, but from King Haakon and Queen Maud in a special reception accorded to them. On my last visit to Scandinavia, the fourth which I have made within the last fifteen years, I found the largest churches and the historic cathedrals, like those in Trondhjem, Bergen, Abo and Helsingfors, open to our meetings, and often filled with audiences that crowded them to the doors.

Hungary, too, is becoming a center of Christian Endeavor of no small importance. Of the sixteen millions of people in Hungary, it will be a surprise to many to know that four millions profess the Protestant faith, most of them staunch Calvinists or Lutherans. The pastor of the leading Calvinist church in the city of Budapest is the leader of the Hungarian Endeavorers, and a beautiful and well-equipped hospi-

tal in the same city is a large beneficiary of their prayers and gifts.

Spain is the home of one of the most active and enthusiastic groups of societies in Europe, and the Spanish Conventions of Christian Endeavor are noted far and wide for their intelligent zeal and fervor. In one of the early conventions which I attended in Zaragoza, the Endeavorers did not dare at first to sing, lest they arouse the ire of their Catholic neighbors, and the priests tried to stir up, through the daily papers, a hostile demonstration. But they did not succeed, and only a few stones were thrown at the convention-goers as they passed through the narrow streets. Now, under a more liberal administration, there is no thought of opposition, and the conventions are large and inspiring.

In France there are about a hundred Christian Endeavor societies; in Italy about a score; while the Russian domains harbor twenty or thirty societies, mostly in the Baltic states and in Russian Poland,

among the Lutherans of these provinces of the empire.

Bulgaria and Macedonia have a few societies in connection with our American mission schools and churches, and recently an earnest Christian teacher from Agram, the capital of Croatia, has made a Christian Endeavor pilgrimage through Servia, Dalmatia, Bosnia, Herzegovina, penetrating even as far as the heart of Montenegro, and found much encouragement for his mission in these lands. It would be expected that free republican Switzerland would have a part in this movement, which emanated from a sister republic, and such is the case, Geneva being the headquarters of the European Christian Endeavor Union, and a Genevan pastor its energetic, hard-working secretary.

Thus has this American idea in the good providence of God found its way into every corner of Europe. Many parts of this continent I have visited within the last few months, and have never before seen so much reason to thank God and take courage for the future.

Freiburg in Baden, Germany. March 15, 1913.

A Letter from Ramallah

Dear Friends in the Homeland:

On February tenth Mr. and Mrs. Rosenberger were at Jaffa to embark, as we arrived to take the work they were leaving. We were glad to have a short opportunity for conversation with them before their departure. That evening we received a royal welcome from the Mission workers and the children of the Training Homes. We were glad indeed to reach the place that seems like home to us, and to end our travels for a time.

Ramallah has grown much in four years and especially along the carriage road where the people are building very nice homes, and leaving land about them for the culture of gardens and beauty spots for years to come. The narrow streets of the older parts of the town seem to be cleaner than of yore and the street lamps are quite an innovation. The government has erected a nice town house next to our B. T. H. property, and is now building near it a good four room school house for the Moslem boys of this vicinity. Prominent among the improvements in the character of the modern buildings is the frequency of the good sized windows, where God's fresh air and sunshine may sweeten the atmosphere of the homes.

The neat little meeting house within its walled yard and its side-walk in front is on the carriage road about half way between the G. T. H. and the future B. T. H. It is in pleasing contrast to the place where we worshipped for so many years. During the school year our meeting averages about two hundred, and old and young are appreciative listeners. Bible School for the Training Home meets there on First-day afternoons and also mid-week meetings. We hope to use the house more as a social center later on, and by music and pictures endeavor to brighten and broaden the lives of the poor villagers. Friends in Philadelphia gave us a post-card projector, which will help us nicely in this work as well as in our school.

Our Training Homes are prospering under inspiring leadership. Helen G. Crosman of Saco, Maine, came with us to assist Alice Jones for a year. She is making herself very useful, not alone among the girls, but is assisting with the English in the B. T. H. It is a fine opportunity that is hers for a time to live and work among the people of the land of Christ's nativity, and we hope that other young Friends may feel inclined in the future to give the Mission a year of service. This year there are fifty-two girls in the G. T. H. and a happy family they are. Out of school hours one can often hear them singing on the play grounds while at their games. We rejoice in their pleasant surroundings and comfortable, airy, school and living rooms. In a dark and dingy house that has served as a dwelling, our forty-two boys are housed where but thirty should be accommodated. In this place it is difficult to teach them how they ought to live and we feel concerned for their health. Now that the permit for building has come, we are anxious to get our building operations under way. The location is much higher than the G. T. H. grounds, and is a twelve acre lot from which one may see the domes and minarets of Jerusalem, ten miles away. We shall be happy if we can have enough of the building completed with the money already on hand, so that a year from this fall when our present lease expires, the boys and teachers can move into more wholesome surroundings.

On February fifteenth our boys played soccer (football) with the team of Saint George's School from Jerusalem. We were proud to have our boys keep them from scoring, for they are the strongest school team in the city. We gave the team a little reception in the evening to show them our appreciation. School spirit is good among the boys and Khalil Totah is making a fine leader. He has some good plans for the future of the school, and we feel that it is largely up

to the friends of the school in America to enable us to carry them out.

One of Mr. Totah's plans was to start a library fund among the "old boys." He sent out a circular letter to all whose addresses he could obtain, and already he has received twenty francs from a former Nazareth student, twenty-five from a Ramallah boy who has gone to America, and others have signified their intention of helping. We have few good Arabic reading books for either school, and as the boys are ravenous readers, we feel that they should be made acquainted with the best literature of their mother tongue.

The day schools have improved much in four years. Mrs. Rosenberger's wide experience as a supervisor has enabled her to bring up the tone of the teaching and we have been pleased with what we have seen. We have visited all except the most distant, and hope to get over there in a few days and bring the teacher back to our regular monthly teachers' meeting. The Boston school is doing especially well, perhaps because of its fine opportunity in the very heart of the village. Last month the average attendance was eighty-three and the Bible School was quite as large.

Altogether the activities of the Mission are flourishing and inspiring. Much has been accomplished in the Ramallah homes that puts them into the front rank among the villages of the country. Much, however, remains to be done and we feel favored in being given the opportunity to have a part in the work, and we congratulate you all upon the devotion you are showing and the successful investment you have made in favor of this dear but needy land. We know not what disposition may be made of this part of Turkey in the final settlement of the Balkan War, but a greater opportunity and larger responsibility may fall to Christian people for the evangelization of Moslem lands.

There are many useful things that came with the Mission trunks, and we wish to express our gratitude, not only to the contributors but also to the Box Committee of the W. F. M. S. that has given so many years of faithful service.

With hearty thanks to all who have contributed to the happiness and efficiency of our Ramallah Mission and its interests, and with affectionate greetings to all, we remain,

Sincerely your friends,

A. EDWARD AND MARION E. KELSEY.

March 1, 1913.

Leprosy a Type of Sin

BY WILLIAM C. ALLEN

"And there came a leper beseeching him."

I was recently reading in the *Oriental Review* the account of a young American of good family, but whose name is jealously guarded, who a few years ago, at the age of seventeen, ran away from home, and stowed away on an American army transport bound for the Philippines. When the transport called at Hongkong, he allowed a Chinese to tattoo his arm. Soon thereafter the premonitory symptoms of leprosy were manifested. He was taken to a native hospital, and subsequently was discovered by a lady missionary, who had him removed to her private hospital for such unfortunates. Although now kindly cared for he will never be able to leave his present quarters. His disease is the direct result of inoculation from the needles of the Chinese tattooer.

The sad narrative brought vividly to mind my observations when holding religious meetings among some lepers in the West Indies a few years ago. The memory of that experience always reminds me that leprosy is a type of sin. The victim may once have been a good man and perfectly healthy, but when inoculated he is doomed.

We do not wonder that the Bible suggests leprosy as symbolic of sin. In the first place, how often do evil companionships introduce the virus of sin into a once pure personality. Like the tattooer's needle, in this instance, what is once undertaken as yielding novelty or pleasure will eventually prove to have introduced the seeds of death.

I have seen lepers sightless, with their members twisted out of human shape or with their fingers gone,

and full of suffering and despair. Even so does sin deal with the spiritual man.

Sin destroys the spiritual vision. Those who yield to what they feel is wrong, after a time lose sight of the better things. They become blind to the beauties of the purer life they once saw and knew. Their sense of proportion becomes distorted. They finally cease to look at the bright and beautiful objects that alone yield real happiness, and instead fix their gaze and hopes on the tawdry things and pleasures that inevitably perish with the using. As Paul said, "The god of this world has blinded their eyes." They no longer see the things that are worth while.

Sin rots away the spiritual members, or faculties, of men. Not only does it often impair the body, but it actually destroys the power to act and to accomplish noble deeds with the mental processes. It robs men of their nimbleness and ability to do. The man who places himself at the mercy of sin often has a more stupid mind and feebler body than he otherwise would have. His enjoyments have taken from him his spiritual and higher life,—which is the sweetest part of all,—just as the filthy leprosy takes the hands and feet of its unhappy victims, and leaves them helpless. His efficiency is demolished. How often does the physician or minister or social reformer see these poor wrecks, made so by the ruthless ravages of shameless or shame-faced sin.

Lepers have told me that they sometimes do not suffer much. In some cases they are benumbed. But the disease in all its hideousness is there. The distortion, the misery, the horribleness is there. Their

lives are spoiled; their hopes are gone. Even so may sin benumb its votaries so that they themselves are hardly aware of their condition,—so exceedingly deceitful is sin,—they have a nameless terror within themselves and are a source of sorrow to the pure in heart who see them.

What is the cure for the spiritual leper? Is there no help for him? There is. Thousands,—rather millions,—have tested the power of a supreme Helper. His assistance is an absolute verity, and not an idle

dream. As the leper nineteen hundred years ago went to Jesus crying, "Lord, if thou wilt, thou canst make me clean," even so may the wrecked, or despairing, or tainted life go to Him today, and ask Him to purify the unholy thoughts and to grant a beautiful spiritual vision to the once blinded eyes. And the same gracious answer, the same magic truth, comes to these suffering applicants today. They hear the same tender response, "I will heal thee—be thou clean."

San Jose, California.

Activities of the Church

Meetings of the Executive Committees

Last week there was a practical demonstration of the fact that Richmond, Indiana, has become the headquarters for Friends activities in America, as was planned by the last Five Years Meeting.

On Monday afternoon the Central Committee of the Executive Committee of the Five Years Meeting was in session. All five members were present, viz.: Allen D. Hole, Chairman; Willard O. Trueblood, Secretary; Rufus M. Jones, Miles White, Jr., and Ellison R. Purdy.

The Executive Committee was in session morning, afternoon and evening on Tuesday. Those present were Allen D. Hole, Chairman of the Peace Association; Willard O. Trueblood, Chairman of the Young People's Board; Harry R. Keates, Chairman of the Evangelistic and Church Extension Board; Rufus M. Jones, Chairman of the Social Service Board; Miles White, Jr., Chairman of the Finance Board; Carolena M. Wood, Chairman of the Board on Condition and Welfare of the Negro; George H. Moore, Chairman of the Foreign Missionary Board; Richard Haworth, Chairman of the Bible School Board; Robert L. Kelly, Chairman of the Board on Education; S. E. Nicholson, Chairman of the Board on Temperance and Legislation; Ellison R. Purdy, representing Wilmington Yearly Meeting; Charles O. Whitely, Oregon Yearly Meeting; Albert S. Rogers, Canada Yearly Meeting; and John M. Newlin, Kansas Yearly Meeting. Only four members were absent.

On Wednesday and Thursday, the Executive Committee of the Foreign Mission Board held two all-day sessions. On Tuesday and Wednesday, the Executive Committee of the Young People's Board was in session. On Wednesday the Executive Committee of the Evangelistic and Church Extension Board held two sessions; while the Executive Committee of the Peace Association was in session on Wednesday afternoon.

THE EXECUTIVE COMMITTEE

We hope to give a fuller account of the very important meeting of the Executive Committee of the Five Years Meeting later, when the Secretary's minutes are available. It will be remembered that this Committee was created to act for the Five Years Meeting in all matters, when this body is not in session.

Discussion centered largely about the new office of

the General Secretary of the denomination, its duties, the scope of its mission, the qualifications for the office, and the personnel of the one to fill the position. The whole question has been the subject of considerable investigation by correspondence during the past six months, and has been fully considered. The Committee felt the responsibility of its action and did not move hastily.

After full consideration the position was offered to Roscoe Coffin, of Minneapolis, Minnesota, who is now the Assistant Secretary of the Minnesota State Y. M. C. A., he having been in Y. M. C. A. work for the past eight years. It can only be said now that he has the matter under serious consideration, and will indicate his decision probably within a few weeks. We withhold further statement about him and his work, pending his acceptance of the position. Suffice it to say that the Committee is very hopeful of a favorable response.

Numerous other matters were considered at length and will be reported later. At the final evening session Mr. George Innes, of Philadelphia, who is one of the secretaries of the United Missionary Campaign movement, was given a hearing, and a Committee was named to confer with the proper Boards concerning the inauguration of this movement among Friends, according to some acceptable plan.

OTHER COMMITTEES

Many important subjects were before the Executive Committees of the Boards in session, which will report in their own way such matters as are of general interest to the membership.

Evangelistic and Church Extension Board

The spirit of true Quakerism was exemplified in its founder, George Fox, who was raised up and called of God to emphasize the spirituality of religion and the absolute necessity of individual regeneration and baptism with the Holy Ghost. Formal, ceremonial and theoretical religion was denounced and all classes were urged to believe the gospel in its simplicity and power. This preaching was wonderfully owned of God; it was scriptural as to its authority and dynamic in character, leading multitudes to an experimental knowledge of the truth. "And the Lord added to the Church daily

such as should be saved." Its aggressive missionary character and zeal earned for it the declaration that it was "primitive Christianity revived," a statement which the Church of today may well covet.

It is true that many conditions have changed in the past two hundred and fifty years, but the principles of truth are unchangeable and unchanging. In these days when so much is being made of social and ethical conditions and all kinds of remedies are being propounded, we as a denomination cannot afford to lose sight of the *true* Quaker Message, which goes to the root of the matter and seeks to "make the tree good," believing that the true remedy for the evil effects which abound is to deal with the *cause*, leading men to see that their only hope of salvation is to be found by repentance towards God and faith in our Lord Jesus Christ, whose atoning blood alone can cleanse from all sin and make men new creatures. To the devout student and loyal member of the Church, there is no question as to whether there is any need of such a message today, and if this be so, then the fields are white to harvest and the Master's commission rings out "Go ye into all the world and preach the gospel to every creature" and every other proposed method must and will fail.

With fifty millions of our population unevangelized, what are we doing about it now, and what are we going to do in the near future? If we are still to be regarded as exponents of "primitive Christianity revived" we must surely have a clearer vision and a deeper consecration to our task, lest our candlestick be taken out of its place. The grave moral and social questions of the day, the continued influx of foreign elements into our population, which menace and threaten our national future must be met by super-human methods and power and as a church we claim to possess it. Shall we exemplify it? Both workers and funds are needed to enable us to enter upon this task, whilst large measures of adaptation must be brought into operation and the work pushed assiduously.

Our Board has appealed for help through these columns and does so again at this time. The entire sum received by the treasurer of the Five Years Meeting for the use of the Board during the past six months is barely one hundred and fifty dollars. At this rate we should as a church subscribe fifteen hundred dollars in five years for national church extension work. Meanwhile there will be a number of small meetings laid down from various causes, not the least of which may be attributed to the steady drift of population from one place to another and many of those who thus change find no church of our denomination in their new environment. For awhile these may be retained on the records of the meeting where they last resided, but they will practically be lost to us unless we can undertake to plant churches as speedily as possible where we have none.

Sometime ago in conversation with a business man of more than average ability in one of our large cities, he mournfully said, "I see no hopeful future for our Church under existing conditions. I suppose we shall

just try to hold on in our meeting and do the best we can, but as a church our condition is very sad; there seems to be a lack of men, means and interest." I replied, by suggesting that a decline in any business demanded and must receive earnest consideration and adaptation of such methods as would turn the threatened failure into success, and he at once assented.

Our Board is thoroughly imbued with the idea that we have a great work to do and that difficulties must be met in a business-like way. At the Executive Meeting held April 23, we decided that at present we can possibly accomplish the best results by seeking to stimulate the work in the various Yearly Meetings, by a definite plan of campaign, which will seek the hearty interest, co-operation and support of every member. As this article is being hurried for the next issue of the AMERICAN FRIEND, further details are reserved for the present.

Meanwhile as the needs of the work are most urgent, may I ask that pastors who have not yet taken up subscriptions since the Five Years Meeting will kindly do so at once.

I feel that the chairman of the Board of Missions of the Five Years Meeting will pardon the personal reference, but with his own particular branch of work before him, he brought our pressing need before his Quarterly Meeting a short time ago and with such success that \$112.00 was subscribed, and half of it paid on the spot, and it is now being distributed among needy meetings. As a committee, we are thankful to him and the Friends who so kindly helped us. Are there not others who will "go and do likewise," and send the result to Francis A. Wright, Jr., 520 American Bank Building, Kansas City, Missouri?

For the Committee.

Oskaloosa, Iowa.

H. R. KEATES, *Chairman*.

YOUNG PEOPLE'S BOARD

Outline of the Plans of the Board of Young Friends' Activities of the Five Years Meeting

The first meeting of the Executive Committee of the Board of Young Friends' activities was held at Richmond, Indiana, April 22-23, 1913.

Since the appointment of the Board an endeavor has been made to ascertain the feeling of our Young Friends as to what is most needed from such a central committee, and after careful and prayerful discussion of the expressions and suggestions made to it, the Board of Young Friends' activities desires to make the following announcement as an outline of the scope of its work.

First of all, the Board desires to make it clear to all Friends young and old, that its primary purpose is to aid in developing to the fullest extent the spiritual life of each individual in the footsteps of Jesus Christ, under the leadership of the voice of God.

Second: That it desires to promote life and power and service as ends to which organizations are only means.

Third: That it desires to foster, encourage, enthuse, aid, stimulate and develop, in short to love and to cherish all existing organizations of Young Friends which make for life and power and service, and to establish and promote similar organizations where none exist.

It welcomes the opportunity afforded it to co-operate with Christian Endeavor, Bible Schools, the Quaker Study Classes or Round Tables, and other organizations, the Winona and other conference committees, and would remind Friends that no matter what the name or method of the organization, and no matter how different the details of the problems of our surroundings, there is probably this problem in common, that none of our organizations reaches in a vital way every one that it is possible to reach, and that no stone, or book or person must be left unturned if we are to attain our end.

The Board feels that it cannot attempt to point out the particular activity which any group of Young Friends should undertake, but it is supremely confident that an awakened spirit in its devotion to Truth and willingness to follow the Light, which is in Christ, will be quick to find the opportunity for service. Let us ask ourselves questions like these:

What are the conditions in your prisons and alms houses or County Institutions?

Are there any near you in need of food or fellowship?

Are there any children in the street who need a Sunday-school, or any slaves to superstition or oppression in your community?

In short, are there any hungry, or thirsty, or naked, or sick, or imprisoned, either physically, mentally or spiritually, who are not fed or clothed or visited?

Do you mind what "they" will think more than what the still small voice of God suggests that you and He will think?

To any who feel or have felt impatient that they have not been visited by the Young Friends' Secretary and started upon some uniform activity, the Board would send this message:

First: The best we are capable of in our various groups is our Friendly duty, and must not be impeded by waiting on uniformity of organization or method.

Second: The spirit of co-operation which we must cultivate bids us refrain from appealing for the support of a Secretary at a time when such an appeal must of necessity seem to conflict or compete with the appeal of the Executive Board for the General Secretary.

To all the larger gatherings of Young Friends during this summer it is hoped that a representative of this Board will *bring* a greeting and *receive* suggestions for helpful co-operation. Loyalty to the Society of Friends and friendliness to other denominations will, we trust, mark our attitude.

To the work intrusted to it by the Five Years Meeting the members of the Board on Young Friends' activities have come in great humility of spirit, and as we have conferred together by letter and in our meetings a vision of the greater work to which the Young Friends of our beloved Society are called has seemed to open before us. Into the members of the body of

the Friends Church we have seemed to see flowing the vital currents of the young lives which have felt the inspiring touch of the Master's hand, and into a fellowship of work and life and power—yes—and suffering with Him, we would come as expressions of God's purposes, that as we abandon ourselves to a manifestation of His love, our whole Society may in spirit and in Truth be able to worship Him in the beauty of holiness.

Richmond, April 23, 1913.

Young People's Executive Committee

A good response to the call of the Church was manifest in a meeting of the Executive Committee of the Board of Young Friends' activities, appointed at the recent Five Years Meeting. With the exception of Lillian Hayes, who is in England, all members were in attendance at the meeting held at Richmond, Indiana, April 22 and 23.

Various phases of the many-sided Young Friends' problem were considered. The work of Field Secretary is to be done at present by special appointment, although plans were made to have a secretary at work as soon as practicable.

Definite action was taken in regard to plans for Summer Conferences; a rally of Friends at the International C. E. Convention in July, at Los Angeles, California; and the general scope of the work of our Board, to appearing as above.

We face the multiform situation in confidence that Friends in each community will rise in response to their peculiar local needs, and through large vision and hard service, be welded into a unit of fellowship.

The C. E. Convention at Los Angeles

A Friends rally will be held at the C. E. Convention at Los Angeles, California, on July 10. The Board of Young Friends' activities urges all Friends who expect or even hope to attend the convention to send their names to Ashton Otis, Whittier, California, who is making arrangements for this rally as the representative of our Board.

Robert E. Pretlow, formerly of Brooklyn, New York, now of Seattle, Washington, and Mary E. White of Friends' Mission in Jamaica, are to be present. The exact date of the rally and a complete program will be announced later. No Friend should miss this opportunity to give and receive help.

Fame is what you have taken,
Character's what you give;
When to this truth you awaken,
Then you begin to live.

—Bayard Taylor.

Would you throw away a diamond because it pricked you? One good friend is not to be weighed against the jewels of all the earth. If there is coolness or unkindness between us, let us come face to face and have it out. Quick, before love grows cold!—Robert Smith.

Western Yearly Meeting Conference

The Ministerial Conference of Western Yearly Meeting will be held in the Union Street Friends Church at Kokomo, Indiana, May 6 and 7, 1913. All ministers and Christian workers are invited. Each minister is asked to notify neighboring ministers, lest they fail to hear the announcement. Names of those expecting to attend should be sent two or three days in advance to the pastor at Kokomo, Charles R. Axton, 608 North Washington Street, Kokomo, Indiana. It is announced that lodging and breakfast will be served free. Other meals will be served at ordinary cost. The following is the program:

2:00 P. M., TUESDAY, MAY 6.

Devotional.....Jehu Reagan
2:15 Symposium—"How to Produce Experts"

The Preacher, Frank V. Stafford
The Missionary

Jane D. H. Moore
In the Bible School

James E. Carter
In Social Service

Morton C. Pearson
(Speeches limited to ten minutes)

3:00 General Discussion led by
Edward M. Woodard

4:00 Business
Adjournment

EVENING

7:30 Devotion.....Austin Osborn
7:45 The Social Task of Christianity
Willard O. Trueblood

WEDNESDAY MORNING, MAY 7

9:00 Prayer and Praise Service
Frank Ashby

9:30 The State of the Church—Past,
Present, Future
Thomas C. Brown

10:15 General Discussion led by
Enos Harvey

11:30 Business

WEDNESDAY AFTERNOON

1:30 Meeting for Worship—Silence,
Scriptural Reading and Prayer
Sarah J. King

Sermon.....David Hadley
Adjournment.

At Archdale, North Carolina

The Friends' Church and community of Archdale, North Carolina, have recently received a great awakening and uplift in the religious life. On December 11th, Ada Elliott Lee, a minister of the Gospel, formerly of North Carolina Yearly Meeting, but recently of Marion, Indiana, came to us at the request of the Yearly Meeting Committee and the local church, and began a series of meetings.

The first meeting on the evening of the 11th, demonstrated the fact that the great Head of the Church had sent the worker and indicted the message. As the meetings progressed, the community was stirred and conviction settled upon the unsaved, which resulted in the salvation of more than thirty souls, and the renewal of spiritual life in as many more. The majority of the number brought to Christ were men from sixty-five years old down to young men in their teens. The awakening and renewal of the church in the spirit and service of the Master is quite as great a blessing to the community as the salvation of souls. After twelve days the meetings necessarily closed, a case of la grippe having fallen to the lot of the evangelist.

While there was much rejoicing in the great blessing received by the community, we felt that the work was only begun, and a deep interest was manifested by the church in taking care of the results of the evangelistic effort. By common consent a mass meeting was called on Sabbath afternoon, December 22nd, at which an animated discussion took place concerning the pastoral work of the community. By unanimous consent an invitation was extended to Ada E. Lee to remain in Archdale for the service of the Master. A committee was appointed to solicit funds sufficient for the support of the work and make any other necessary arrangements for it. This having been done, the invitation was freely accepted by one whose heart is, we believe, full of interest in the work and love for it.

The development of various lines of work has been pushed forward. The Christian Endeavor has gathered about fifty persons, who are present in the meetings and manifest much interest. The young people have been gathered into class organizations for Bible School work, and the "Women's Helping Hand" is doing fine work in the improvement of the church building. The Sabbath morning meetings are increasing in attendance and interest, while the evening meetings gather the masses of the people, the house being filled with eager listeners to the practical and instructive sermons delivered by the pastor.

The Monthly Meeting has recently begun the discussion of some topic of practical present-day importance to the church. On April 12th, the subject considered was "The Possibilities of the Rural Churches," the speaker being Earl J. Harold, of Greensboro.

Eleven new members have been received by request, and about twenty members have been received since the present pastor took charge. On the 13th,

the members received at the Monthly Meeting the day previous, were welcomed into the church by a handshake and other appropriate services.

We feel that both pastor and congregation are to be congratulated on the work now being done in our midst. Ada E. Lee has received a very warm welcome back to her native land and home church where she first named the name of Christ in the congregations of the people, and her development in the ministry, as demonstrated in her service, is greatly appreciated in this southland.

A Japanese Celebration

The Japanese Mission and night school conducted by Pasadena Meeting at Pasadena, California, celebrated its fifth anniversary on the evening of April 6th, with appropriate exercises. There were interesting addresses and papers by seven young men, who have received religious and English instruction in the mission, and they expressed gratitude to teachers and Friends for kindness shown them. The dental practice of Dr. John W. Dorland has increased so greatly that he has been obliged to withdraw from the superintendency of the Mission. The former superintendent, Mary A. White, after a rest of a year and a half, has resumed the work.

The following program was carried out at the celebration:

Chairman.....Bunji Kida
Hymn No. 13, Friends' Hymnal

Congregation

Scripture Reading, Twenty-third Psalm

Mr. Inouye

Prayer.....Bunji Kida

Solo.....Mr. Terui

PAPERS

"The brief Story of my Life and Conversion".....Mr. Nakamura

"Japan and the United States"

Mr. Nishioka

"Christ's Last Command," Mr. Kobukata

"Our Associate".....Mr. Tsukamoto

Solo.....Mr. S. Matsuo

PAPERS

"How I became a Christian," Mr. Yatsu

"Repentance".....Mr. R. S. Kurosu

"Mother's Love".....Mr. Hirasawa

Hymn 477, Friends Hymnal, 1, 2 and 4

verses Congregation

Collection

Remarks.....Dr. Sylvester Newlin

Report.....Dr. J. W. Dorland, Supt.

Prayer and Benediction..Benj. Coppock

The Japanese government is exercised over proposed legislation pending in the California legislature forbidding aliens to own or lease land in that state.

Current Items of Interest to Friends

California Yearly Meeting

Dr. Sylvester Newlin and wife, of Pasadena, have just spent a week at Bell, assisting the pastor, Susan E. Allen, in a series of meetings. Good interest was shown from the first, and the visible results included a number of conversions and renewals. On the 20th instant, Dr. Newlin attended the meeting at Holtville, in the Imperial Valley, while George N. Hartley preached very acceptably to Pasadena Friends morning and evening.

The home of Henry F. King and wife in Pasadena, was the scene of a delightful "Richmond Reunion" recently, the following guests being invited to participate: Joseph John Mills, wife and daughter; Naomi Harrison Jay; Anna Harrison; Susan Harrison Johnson and husband; A. C. Johnson; William V. Coffin and wife; Fred F. and Anna Butler, and W. J. and Emma Austin.

The sessions of San Diego Quarterly Meeting held at Ramona, California, were exceedingly interesting. The visiting ministers were Laura P. Townsend, Evangelistic Superintendent, and John Stribling, pastor at Bethel. Raybright Lewis, Field Secretary for the Yearly Meeting Christian Endeavor, was also present. About fifteen members of San Diego Monthly Meeting were present. The whole meeting was full of interest, the church being well filled at all the public services. Forceful and convincing sermons were preached by John Stribling, Laura P. Townsend, Benjamin Albertson, and Inez Bowers, the last named being probably the youngest recorded minister in the Friends' Church at the present time, and whose recording, along with that of Alma Albertson, was completed at this Quarterly Meeting. A Christian Endeavor Rally was held in the afternoon under the leadership of Raybright Lewis, at which several young people evidenced their desire to undertake active service in the Master's vineyard.

Indiana Yearly Meeting

Richard Haworth, pastor of the Friends' Church, Fairmount, Indiana, recently returned from Buffalo, New York, where he attended an important committee meeting.

At the morning service at the Friends' Memorial Church in Muncie, Indiana, on Sabbath, the 20th instant, seventy-four

new members were given a public welcome. Some had been received by certificate and some by letter, but the larger part by request, as a result of the series of meetings held in February, by Daisy D. Barr.

During the last six months the Second Friends' Church at Marion, Indiana, has had an addition in membership of thirty or more persons, most of whom are adults. At the last business meeting a building committee was appointed to proceed with the building of a parsonage. Eleven hundred dollars in cash has been pledged, and a small house and lot donated by Eli Cogshall, the proceeds of which will be applied on the new building.

The committee on Young People's activities at Fairmount, Indiana, recently held an adjourned evening session of the monthly meeting, at which a special program was rendered by the young people. The address by William C. Braithwaite, as given at the Five Years Meeting, was discussed from five different standpoints, by as many different young people. These discussions were brief, but showed breadth, insight and intelligent grasp of the subjects as set forth in the address. A double quartette furnished special music. The program as thus completed proved very helpful, as well as interesting and entertaining. Arrangements are being made for an address to be given in the near future by Professor Elbert Russell, of Earlham College, on some phase of Young People's activities, under the general direction of the Secondary Division of the Bible School in the Fairmount meeting, and another program for the monthly meeting consisting of reminiscences of Friends' work in Fairmount Quarterly Meeting.

Iowa Yearly Meeting

William and Elizabeth Hill returned to Minneapolis recently from a three months' visit among friends and relatives in southern California, and at Tacoma, Washington.

James Renfrew, former pastor of the Farmington, New York, Meeting, has accepted a call from the Friends of Muscatine, Iowa, to serve as pastor in that place. A public installation service conducted by the Yearly Meeting Evangelistic Superintendent, Harry R. Keates, was held on Sabbath evening, April 13.

The Minneapolis Meeting was much

favoured by the presence of Dean Stephen M. Hadley, of Penn College, at monthly meeting, April 10, and at Sabbath services following. At monthly meeting he gave a most comprehensive and encouraging survey of the condition of the Friends' Church in America, which he has had special opportunity to study in his long services as clerk of Iowa Yearly Meeting. This was the last of a series of meetings of the Quakerism Study Class, and was indeed a fitting conclusion to the year's work. A delightful supper was served at the church. On Sabbath morning he spoke on "The Growth of the Church," emphasizing especially our new and broader opportunities, and what constitutes permanent growth.

Kansas Yearly Meeting

Charles Lescault, of Haviland, Kansas, began a series of revival meetings at North Branch, Kansas, February 15th. He conducted meetings twice a day for eight days, when he was called home on account of the serious illness of his wife. The meetings were blessed in the salvation of souls, and the reclamation of backsliders. Quite a number made definite profession of saving faith, and many testified to definite blessings received through the meetings.

The new Friends' meeting house at Glendale, Kansas, about seven miles southwest of Mullinsville, Kansas, was dedicated on Easter Sunday. The dedicatory services were in charge of Charles Lescault, pastor of Haviland Friends' Church. Although the day was stormy, and we had one of the worst dust storms of the season, the house was crowded to its fullest capacity. Charles Lescault preached the dedication sermon from Ephesians 2: 19-22. About \$550.00 was needed to dedicate the building free from indebtedness, and this was pledged in a few minutes, after which the building was impressively dedicated to the service of God. After the morning service, a splendid basket dinner was served by the ladies of the Glendale Meeting. At 3:00 P. M., the people again assembled for worship. Charles Lescault again brought a message, preaching from Galatians 6: 9. The blessing of the Lord rested as a seal to the dedication, and six persons were converted in the afternoon service. Friends have an open door and are pushing in to occupy the field. Plans are now being made for the

building of a parsonage and the location of a pastor on the field.

Western Yearly Meeting

Lester Haworth, of Buffalo, New York, recently addressed a large audience at the Friends' Church at Danville, Indiana, on Y. M. C. A. work, which was greatly appreciated by all present.

Edward Woodard, evangelistic superintendent of the Yearly Meeting, attended the Sabbath evening meeting recently at Carmel, Indiana, and preached a strong sermon on the subject, "The Twentieth Century Christian."

The Friends of Danville, Hadly and Amo, Indiana, are planning for a big home-coming at Old Mill Creek Church, the 6th and 7th of September next, to which the public is cordially invited. The regular Quarterly Meeting occurs at the same time.

A three weeks' meeting was held at Danville, Indiana, during the month of January, conducted by James Armstrong, of California. The meetings were very successful in every way, resulting in about twenty conversions and a great up-building of the church.

Chicago Monthly Meeting received a new member at its April meeting. The attendance at the Christian Endeavor has increased nearly fifty per cent. since the first of the year. The interest in the Quakerism Study continues strong. The last meeting was devoted to a brief study of the Barclays of Ury, and a digest of the propositions in Robert Barclay's "Apology."

Easter at Banes, Cuba

Aside from the regular Spanish work at Banes, Cuba, there is an English-speaking congregation composed of the blacks who come over from Jamaica to work on the sugar plantation, of which Banes is the headquarters.

There are several hundred of these Jamaicans, and while all do not attend the church, yet the majority at one time or another come in contact with the missionaries. It may be on their wedding day or the day when their toils are over, or it may be when in need of counsel, or when they want their little ones presented in the house of God, that they come to us.

Easter is celebrated with a special service for them every year, and as Livingstone's life and work is so closely related with them as a race, we felt that the concert program combining the celebration of Easter, March 23, and the Livingstone Centenary, March 19, was most fitting to use on that day. The programs were accordingly secured and

turned over to the Jamaicans themselves. Almost without assistance from the missionaries they prepared the entire program, with the exception of a few numbers.

On Easter Sunday at 4:00 P. M., the church was crowded, about two hundred people being present. The program was rendered in an interesting manner, peculiar to people of their race. We might almost have imagined we were among the very people with whom Livingstone labored, but for their dress and surroundings. The only white faces in that large audience were those of the missionaries, and a few officials and their families of the United Fruit Company.

We had announced that the offering would be given to the F. A. I. M., and were not surprised that it amounted to \$18.45, for we know the generosity of these simple-hearted people,—these men who cut the cane and dig the ditches,—these women who wash, iron and scrub for ten dollars a month.

Their lives are not always all that might be desired, but they are very faithful in attending services in the church, and a more orderly, more attentive, more respectful and more worshipful congregation would be hard to find. They are surrounded with many temptations, but we believe that God, who looks at the heart, understands it all, and deals with them accordingly.

The sermon in Spanish in the evening was along the same lines, the "Resurrected Life," as manifested in the life and work of Livingstone.

A quiet company of Cubans listened to the Easter message and we trust were helped by it. The offering of the Spanish congregation, \$4.17, along with that of the Jamaicans, will be sent to the F. A. I. M., with the prayer that it may bring the Message of Light to some darkened hearts in Africa.

C. C. HAWORTH.

At El Modeno, California

There has been considerable activity in all departments of our Monthly Meeting, especially within the past six months. The Sabbath services are well attended, both morning and evening. Our pastor, Harley M. Moore, is an interesting speaker, and delivers sermons full of spiritual food for all, whether young or old in the Christian service. He is a true pastor in every sense of the word.

The Sabbath-school has been steadily growing in all departments, as shown by comparison with the records of the past year.

At the suggestion of our pastor a men's committee was organized for the purpose of creating more interest among

the men of our community in Sabbath-school and church work. As a direct result of this committee, a Men's Class was established in the Sabbath-school, in which the attendance for the past four months has averaged more than double that of the attendance of the men in a mixed class during the year previous. Also, once each month the committee arranges for a special men's meeting, and secures a noted business man to address the meeting. The speakers thus far, have been judges or lawyers, who are especially active in Sabbath-school and other lines of Christian service. At one meeting we were favored by having Judge Curtis D. Wilbur, of the Juvenile Court of Los Angeles, address us. These meetings are exceptionally well attended, and the interest is growing with each meeting.

Some Home Missionary work is being done among the Japanese and Spanish of the community. Some of the families of our Monthly Meeting are giving lessons in English regularly, to some of the Japanese boys who are very anxious to master the language.

The Monthly Meeting has sold some of its surplus ground, and is building a new parsonage, which will be up-to-date in every respect. * * *

Earlham College News

The movement for the Earlham home-coming at Commencement week in June is well under way, and a large assemblage of ex-students of the institution is expected. Not the least important of the events of the week will be a large number of class reunions, already being arranged for. The home-coming will mark an epoch in the life of Earlham.

The inter-state peace contest was held at Goshen, Indiana, Friday evening, April 25. Fred Hollowell, who won the state peace oratorical contest for Earlham on April 5, met representatives of Ohio, Pennsylvania, Michigan and Wisconsin. The winner at Goshen goes to Lake Mohonk, where the national contest will be held.

At the state prohibition oratorical contest held at Valparaiso, Indiana, on April 15, Malcolm Campbell, of Earlham, won second place, DePauw University winning first by one-half of one per cent.

The Indiana High School Athletic Association Meet will be held on Reid Field at Earlham, on May 17. At least two hundred athletes, representing over sixty high schools in Indiana, are expected to compete for honors, Earlham serving as host for the occasion.

Ex-President Taft has entered upon his duties as Kent Professor of Law at Yale.

BIBLE SCHOOL LESSON

MAY 11.

SUBJECT—Joseph made Ruler of Egypt.

LESSON—Genesis 41: 25-40. Read Gen. 41. Commit verses 39, 40.

GOLDEN TEXT—"God giveth grace to the humble."—I. Peter, 5: 5.

CHRISTIAN ENDEAVOR

MAY 11.

TOPIC—Love not the world.—I. John 2: 15-25.

Affection for Jehovah and His Son is the supreme privilege of man. It is not always easy for men and women to understand the truth of this statement. Surrounded by a natural world that has so much of beauty that is enticing; so much of pleasure that is tempting; so much of inspiration and loveliness, it is not always an easy task to set one's affections upon things spiritual.

But to love God supremely is to add to one's rightful and lawful appreciation of the things of earth. God wants a whole heart, an undivided affection. In fact, the nature of the relationship between man and the Creator will admit of nothing less. "If any man love the world," selfishly, supremely, with no thought of the higher aspirations that ennoble the soul, "the love of the Father is not in him." When God's love is enthroned in the heart, the enjoyments of earth become sanctified, and they are appreciated, not for their own sake or as ministering to worldly gratification, but as being the creation of a beneficent Father.

Nature was created to be the servant of man, not a thing to be adored and worshipped. It is to be utilized as ministering to man's necessities, but is not a thing to be revered. Man, who loves God, finds his rightful relationship in having dominion over the material things about him.

The world in the scriptural sense is a synonym for that which is sensual and sinful upon which natural affections are lavished; the pleasures and allurements that lead men away from God; that which is wicked and unregenerated that turn men away from reverencing their Creator. It is against all this that Christians are warned. He who loves these more than Christ "is not of the Father, but is of the world."

"A man said to D. L. Moody, 'Now that I am converted, have I got to give up the world?' Mr. Moody answered, 'No, you haven't got to give up the world; if you give a good ringing testimony for the Son of God, the world will give you up pretty quick; they won't want you around.'"—*Christian Endeavor World*.

President Wilson read his message on the tariff to Congress in person, thus breaking a precedent existing since the days when John Adams was president.

A Personal Statement

Editor of *The American Friend*:

In the *AMERICAN FRIEND* of Fourth Month 17th, is a little notice of the meeting at Chester, Indiana, in which the writer says some very kind things about myself and wife. In one respect, however, the article is quite incorrect. I am not the pastor of the meeting. We are mostly at the meeting, and are glad when we can be of service to our friends, but during a part of each month the ministry is otherwise provided for.

We feel it a privilege occasionally to have the opportunity of visiting other meetings and getting in touch with the religious life of Friends of today. Personally, I am much in sympathy with those who desire great freedom in the exercise of all gifts, and a careful and restricted exercise of pastoral functions by any one individual.

Thy friend,

RICHARD SIMMS.

Yearly Meetings, 1913

New York—At New York City, May 28-June 1. Clerk, James Wood, Mt. Kisco, New York.

Nebraska—At Central City, June 4-8. Clerk, George D. Weeks, Denver, Colorado.

Oregon—At Newberg, Oregon, June 11-17. Clerk, Julius C. Hodson, Newburg, Oregon.

New England—At Providence, Rhode Island, June 23-29. Clerk, Walter S. Meader, Gonic, New Hampshire.

California—At Whittier, June 24-30. Clerk, John Chawner, 765 Summit Avenue, Pasadena, California.

Canada—At Pickering College, Newmarket, Ontario, June 26- ——. Clerk, William Harris, Rockwood, Ontario.

North Carolina—At Guilford College, August 5-11. Clerk, Lewis Lyndon Hobbs, Guilford College, North Carolina.

Wilmington—At Wilmington, Ohio, August 13-20. Clerk, Albert J. Brown, Wilmington, Ohio.

Ohio—At Mt. Pleasant, Ohio, August 26- ——. Clerk, Edward Mott, 3734 Carnegie Avenue, Cleveland, Ohio.

Iowa—At Oskaloosa, September 1-7. Clerk, S. M. Hadley, Oskaloosa, Iowa.

Western—At Plainfield, Indiana, September 16- ——. Clerk, George H. Moore, Westfield, Indiana.

Indiana—At Richmond, Indiana, September 23-30. Clerk, Robert L. Kelly, Earlham, Indiana.

Kansas—At Lawrence, Kansas, October 7-13. Clerk, Edmund Stanley, Wichita, Kansas.

Baltimore—At Baltimore, November 14-19. Clerk, Allen C. Thomas, Haverford, Pennsylvania.

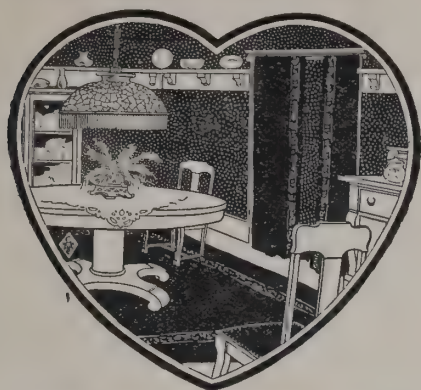
The Vaterland, the largest passenger vessel in the world, was launched at Hamburg, Germany, on April 13. It is owned by the Hamburg-American Line, and carries 4,050 passengers and 1,200 crew.

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RICHMOND, IND.

Married

FELLERS-HIATT—At the home of the bride in Kiowa, Kansas, Roy O. Fellers to Jessie Hiatt, the pastor, Leroy Thornburg, officiating.

MURPHY-RINARD—At the home of the bride's parents, Alonzo H. and Virena Rinard, Boise, Idaho, March 25, 1913, Wendell P. Murphy to Hazel A. Rinard.

TRUEBLOOD-GRIMES—At the home of the bride near Salem, Indiana, March 12, 1913, Henry Merl Trueblood to Fannie Folsom Grimes.

Born

BARKER—To Claude M. and Katharine Barker, pastors of Friends' meeting at Peshastin, Washington, March 31, 1913, a daughter, Miriam Lois.

HAMMOND—To Arthur and Lillian Hammond, Carmel, Indiana, April 10, 1913, a son, Walter Henry.

PERKINS—To Daniel Reese and Esther Lewis Perkins, at Bison, Perkins County, South Dakota, April 15, 1913, a daughter, Margaret Fell.

Died

BROWN—William Austin Brown, one of the oldest and most respected among the Friends and citizens of Lynn, Massachusetts, died April 21, 1913, aged about eighty-one years. During the past sixty years, he had been connected with a variety of business interests in the city, and was a pioneer in the modern shoe industry. More or less active in public worship, his cordial manner exemplified the attractive Christian life.

FARQUHAR—Hannah Ann McMillan Farquhar died at the family home in Wilmington, Ohio, April 14, 1913, in her seventy-fifth year. She was married by the Friends' ceremony, September 23, 1858, to Francis Farquhar at Chester Meeting house. With the exception of a few years spent in Richmond, Indiana; Des Moines, Iowa, and Chicago, Illinois, she lived her life in Clinton County,

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Ohio. A Friend by birthright, she was devoted to the principles of the Society. She was an elder, and had filled many positions of responsibility in the church. She was active in the crusade, and a charter member of the W. C. T. U. Her interest in young people enabled her to wield a large influence for good in the community where she lived, and her life was a benediction.

JONES—John F. Jones, a birthright member with Friends, died at his home in Fairmount, Indiana, April 15, 1913, aged 73 years and 1 month. A widow, two sons and one daughter survive.

McCLOUD—Phebe Elinor Almy McCloud, daughter of the late Samuel H. and Julia E. Almy, was born in Adams, Massachusetts, December 26, 1835, and died at the home of her son in Bangor, California, January 28, 1913. She was descended from a long line of Quaker ancestry, and its principles dominated her life, and bore fruit in the lives and character of her children. She was a noble Christian woman, an affectionate daughter and sister, faithful to the trust reposed in her as wife and mother, and was a kind and sympathetic friend and neighbor. She was an esteemed member of College Park Association of Friends at San Jose, California, and an active member of the W. C. T. U. She is survived by four sons, two daughters, twenty-seven grandchildren, four great-grandchildren, one brother and two sisters.

Friends Sunday School Publications

TEACHER'S QUARTERLY

Forty-eight pages. A bright and spicy help for teachers, superintendents and older scholars. Price, single copy, 40 cents per year; club rate, 7½ cents per quarter.

FRIENDS

ADVANCED QUARTERLY

Thirty-two pages. Valuable notes on the lesson. Price, 3¾ cents each in clubs to one address; single copies, 5 cents, or 20 cents a year. This Quarterly is especially arranged for adults and older scholars and teachers.

INTERMEDIATE QUARTERLY

For boys and girls from 8 to 14. Price, in clubs, 3 cents per quarter, 15 cents per year.

LESSON SHEETS

Same matter as Bible School Quarterly. Designed for visitors. Every school should have at least ten copies to hand out to visitors or those who attend the school only occasionally. Price, 2½ cents each per quarter.

CHILD'S LESSON LEAF

Adapted to infant classes. One each week containing the lesson story, also pictures and stories for small children. Price, 20 cents per year, in clubs of five or more copies to one address, or 5 cents per quarter.

THE YOUTH'S FRIEND

Eight-page weekly, illustrated paper for young people. Just the paper to put in the hands of young people. Price, 50 cents per year. To Sunday schools, 10 cents a copy per quarter.

GRADED HELPS

In regard to the graded helps, I would say that four of the large denominational publishing houses have formed a syndicate in which the smaller bodies have also entered, for the purpose of publishing graded lessons. The Methodist Book Concern was chosen as the house for getting out these supplies. This was done because of the limited demand and large expense necessary to publish these helps. The publishers demand an edition of five thousand copies of each publication to secure the privilege of an imprint edition. The Friends, being one of the smaller bodies, cannot use enough copies to get an imprint edition, but must send them out with the imprint of the M. E. Book Concern. All helps for the graded system, no matter where secured, except from the Baptist and Christian Publishing Houses, will be the same. I ask Friends to order through me as it will cost no more than through any other house.

The Commission on a Central Publishing House, and Friends Literature, recommended that the Friends Sabbath Schools should use the new graded system of Lesson Helps, and the Lesson Helps published by us at Plainfield, Ind. This was done after a very exhaustive study of the condition and needs of the Friends Church, and was very gratifying to me.

P. W. RAIDABAUGH, Plainfield, Ind.

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MENT, Shallow Water, Kan.**LANDS FOR SALE.****WHY** pay rent when you can make your rent?
Buy you a good farm in a Friends' colony in
Canada. For further information, correspond with
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pleasant climate all of the year. Floods and Torna-
does unknown. Pure cold water. Three thousand
feet elevation. Ideal health conditions. Colorado
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WATER. Strawberries, Tomatoes, Onions, Alfalfa,
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VALLEY FRIENDS SETTLEMENT, Shallow
Water, Kan.**BUSINESS CARDS.****J. S. SEAMAN,** Boot and Shoe Repairing,
1502½ Main Street, **Richmond, Ind.**Alfalfa Valley Notes, issued each month (when
the Editor has time) giving information regarding
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Shallow Water, Alfalfa Valley, Friends Mountain
Assembly, The American Friends Home Missionary
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HERBERT J. MOTT, Editor, Scott City, Kan.**The Books of the Bible**Do you know how many books are
in the Bible? You once knew, but have
forgotten? Let me tell you one good
way to remember, so as never to forget.
First write down the words "Old Testa-
ment." Now, how many letters are in
the word "Old?" Three. How many
in the word "Testament?" Nine. Put
three and nine together and you have 39,
the number of books in the Old Testa-
ment.Next write down the words "New Tes-
tament." There are also in "New" and
"Testament" three and nine letters. Now
multiply 3 by 9 and you have 27, the
number of books in the New Testament.Of course by adding 39 and 27 you
have 66, the number of books in the
Bible.Any boy or girl who will read this
over twice will never forget how many
books are in the Bible.—*Sel.*

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The American Friend

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VOL. XX. No. 19.

FIFTH MONTH 8, 1913.

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VOL. I. No. 19.

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Mothers' Day, May 11.

O MOTHER OF MINE

J. Y. B. WOOD

I LOVE the wrinkles in your dear face,
The silver threads in your hair;
Ineffable beauty there I can trace,
A beauty beyond compare.
Pure love shines forth from your dear blue eyes,
A love that is strong, divine,
Of kindness, goodness—all that is sweet—
O mother of mine; dear mother of mine.
You nursed me through all my tender years;
When a child you cared for me;
You shared my hopes, my joys, my fears,
Your counsels were good, I see.
And when my footsteps were prone to err,
Your heart's sun failed to shine,
Tho' you loved me better than e'er before—
O mother of mine; dear mother of mine.
And now, that your eyes are dim with age,
And shadows, dark, cloud your brow,
That love still grows, the blest God knows,
For the one who's away from you now.
And the prayers you've prayed to keep him right,
Have been heard by ears divine,
And your crown will be bright with jewels rare—
O mother of mine; dear mother of mine.
—Christian Standard.

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Entered as second-class matter January 9, 1913, at the Richmond, Indiana, Postoffice.

Increasing the Circulation

Seventeen new subscriptions have been added to the AMERICAN FRIEND list during the past week. We are grateful to those who are making the canvass, but in hundreds of meetings no effort as yet is being made in this direction.

There are probably not fewer than 100 meetings, which are well able to follow the lead of East Main Street Friends Meeting at Richmond, Indiana, which is putting itself back of a special effort to get the paper into the hands of *every* family belonging to the meeting. We commend the plan to the earnest consideration of others.

Then, too, there are so many Friends' families in poor circumstances. If each subscriber would only send in the subscription for some other worthy Friend, who is not able to pay the subscription price, it would mean joy in many of our denominational households.

It will be encouraging to know that Dr. Henry T. Hodgkin, of London, from whose pen we have an article in this issue, will be heard from occasionally throughout the year. Numerous other leaders in the church, East and West, are promising articles, which will aid materially to the development of the AMERICAN FRIEND. The time to subscribe and get the benefit of all these is now.

BIBLE SCHOOL BOARD

The watchword of the church today is evangelism. The religious forces of the country are turning away from critical Bible study to research for soul winning. The growing church today is the evangelistic church, but there is a new evangelism coming rapidly to the front. "The revival is a great wrecking crew rescuing all who can be reached, but the Sunday School is a great light house guiding the children past the rocks and thus avoiding the cause of wrecks."

The Bible is looked upon as the revelation of God's will and the Bible School as the chief center of Bible study for the community.

The churches are placing more emphasis on the Bible School as an evangelistic force or agency. There the children, young people and older members of the community gather and study the Book of Books. Week after week the study goes on until the time for the evangelistic services arrives. The church then operates for a time at gathering a harvest of souls, and if the teaching force of the School has done its work well and is active in the special services, the richest part of the harvest will be gathered from the Bible School.

The importance of such work is being shown in the greater stress being laid on teacher training and good Biblical instruction. No other field of church activity yields such large and immediate results. It is a feeder for every other department of the church.

The live Sunday School teaches the latest temperance items and drills its pupils in the broadest and best of temperance principles. Missions receive a lively

impetus in the Sunday School while peace principles are held up as an integral part of the work of the Prince of Peace. Something of the evangelistic power of the Bible School is shown in the fact that 89 per cent. of all additions to the church last year came through the Bible School. No one is equipped for first-class church service until he is a good Bible student and lives its teachings.

The last Five Years Meeting saw this trend of affairs and wisely created a Board to have in charge that line of activity. This Board is gathering information for every department of Bible School activity.

The Executive Committee is anxious to get in touch with every Bible School in the Five Years Meeting and asks that local workers please send to Wilbur K. Thomas, 12 Hazelwood St., Roxbury, Boston, Mass., the name of your Superintendent. This is needed: first, because in that way only can the greatest efficiency and uniformity be attained; second, by ordering supplies through our secretary a financial favor is conferred without any extra expenditure of time or money. The secretary is prepared to furnish all Sunday School supplies except such as are published by the Publishing Association of Friends.

In order to carry out the work inaugurated for the present year it will require about \$1,000, less than half of which is thus far available. The need is pressing; the importance cannot be overestimated. Will Friends permit the cause to suffer for lack of finances?

If sufficient funds can be procured for this year's work the Board anticipates beginning the publication in the near future of a *Friends Quarterly*, edited and published under the direct supervision of the Board. Such an ideal has long been in the minds of many Friends and will be attainable when sufficient funds are available to partly support editorial writers. Present indications point to financial independence in the near future.

On behalf of the Bible School Board of the Five Years Meeting. RICHARD HAWORTH, *President*.

Seeking to Evangelize France

A convention of unusual interest will be held in Pittsfield, Massachusetts, on the 14th and 15th of this month. It is the annual gathering of those interested in the work of the McAll Mission, which has for its purpose the evangelization of France. The Christian world sees with alarm the rapid passing of that gifted nation into atheism and materialism. To evangelize France is to release the power of Christ at the intellectual headquarters of the world. * * *

He keepeth watch, thou needst not wake;
He taketh care, why shouldst thou fear?
Should eyes be wet or sad hearts break
While His voice bids us be of cheer?
The gloom that folds the world about
Is but the cloud of our own doubt.
Mercy above it shineth bright,
Our faithless fear blots out the light.

—Great Thoughts.

THE AMERICAN FRIEND

DEVOTED TO THE INTERESTS OF QUAKERISM IN AMERICA

S. EDGAR NICHOLSON, Editor and Manager

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Happy Are They Who Endure

"Behold, we count them happy which endure."—James 5: 11.

God's promises of blessing are for those who continue faithful. There is no haphazard pathway in His kingdom. His favor is not vouchsafed to those who merely "run well for a season." They do not know the real happiness of the Lord, who must continually be revived to keep them in the Christian pathway. "He that endureth to the end shall be saved."

The Christian life is a warfare. Whether it be afflictions against which Job had to contend, or the deceitfulness of Jacob, or temptations which marked the pathway of David, or the persecutions of the prophets, or the impulsiveness of Peter, or the thorn in Paul's flesh, or the martyrdom of the saints, or the materialism of modern life, he who would live Godly and receive the crowning at the end, must resist them all continuously and effectively. Too often we are inclined to excuse and condone the shortcomings of our fellows, even though they be the manifest result of negligence or wilful disobedience.

Merit is measured by overcoming. If there be persecutions, they must be endured, or the persecutors won by the power of Christian love. If there be afflictions, they must be suffered in patience, even as the Son suffered the ignominy of the cross. If there be temptations, they must be resisted to the end. If there be sinful tendencies, they must be faced and overcome. If there be any wrong that touches the life from within or without, that clogs the free flow of God's grace and dwarfs spiritual development, it must be throttled and eradicated. He, who is overcome by circumstances, must suffer the consequences thereof. Even the frailties of mind and body must be brought into subjection to an unconquerable faith. He who overcomes and masters environment will reap the reward of the faithful and enjoy the happiness of those who walk with the Lord.

Happiness is soul freedom, and how few there are who taste its sweets to the full! How few there are who rise above the hindering things of earth, and are free to render whole-hearted service in the vineyard of Jehovah! How few there are who have cut the last shore line that impedes progress in the things of

the spirit! It is they who endure; they that overcome; they who, facing difficulty, conquer it, that are counted happy. No one can know such happiness, such delight of the soul, who has not met opposition or some hindering thing in his pathway, and by resistance, put it forever under his feet.

This is a principle of Christian development which should be impressed upon every boy and girl; upon every young man and woman; upon every convert newly born into the kingdom of God. The doctrine of continuance, which is the doctrine of faithful obedience, is just as important to be preached with insistence to the point of reiteration, as is the doctrine of conversion. Too many converts are given the impression that henceforth there are to be no more struggles, no further temptations, no new difficulties, with the result that when these appear, as appear they will, the convert grows discouraged, lacks endurance, and falls by the wayside, a martyr to a false theory of Christian discipleship.

How many Christians, how many congregations there are which regularly, year after year, must have the stimulus of a revival effort to keep them alive in Christian experience! Is it any wonder that at times the Church seems to lack efficiency? While there will always be times of refreshing, special occasions of inspiration, that come as a necessary part of universal Christian experience, it is a reflection upon our holy Christianity that the customary revivalistic efforts of our churches must so frequently be applied to the re-vivifying of the professed followers of Christ. So stable should be the experiences of believers that a revival so called, as practiced by the evangelical churches, should be directed almost wholly to the winning of the unsaved.

In common practice, however, it is an experience all too common, that the Church must first be gotten right, before the call can go out to the unregenerated. Is it any wonder that with such examples of instability constantly before the eyes of the non-believers, they so frequently find little that is attractive in the church of today? There are some bright exceptions, wherein a live congregation, yearning for the salvation of the lost, by prayer, united in spirit and ready

for any sacrifice, enters upon the task of seeking out the unsaved and winning souls for the Master. These are they who know the joy of the Lord by enduring to the end.

The test of discipleship is obedience; and obedience means continuing faith and service. They rejoice who succeed. It is a law of life. Well may it be said that they are counted happy who endure.

The Awakening Public Conscience

Our American Republic has apparently entered upon an era of reform. To what degree the purpose is genuine, time alone will reveal. Unfortunately, policy rather than principle, governs the action of so many, that it is not always easy to foresee the outcome. Probably there is no class of men in all the world whose aims and operations are governed by expediency to quite the same extent as those of the average politician and law maker. Cowardice, rather than statesmanship, often governs their course.

This indictment is by no means universal. In fact, there is reason to believe that it has less general application now, than at any other period since the early days of the Republic. But the need of improvement is still far too great. And upon the people rests the responsibility of establishing an era of government, wherein not only will public men consider every public question from the standpoint of public benefit, but will create a condition in which no other kind of officials can be chosen by popular vote.

The cowardice and fawning of politicians is not wholly their fault. Upon the electorate rests responsibility equally strong. So long as the voting public fails to support the official who dares to do the right, and with proper discrimination marks the fawning and unprincipled candidate for slaughter, so long will we have loose government and unworthy men in official position.

The hope that is brightest in our record of today is the apparent determination of the people at large to demand reform, and to select men who will bring it about. That there has been a public awakening, dating back to the beginning of the present century, is apparent to all. What the causes have been may not be determined with exactness. Whether it be the reaction from age-worn abuses, or the education, emanating from movements like the Christian Endeavor Society, which have touched every phase of our citizenship, or the awakening of the public conscience, which is the natural fruition of the modern crusade against the liquor traffic and kindred evils; whether it be the culmination of the dogmatic teachings of the present Secretary of State, who with all his supposed economic heresies has kept moral obligations to the fore, or whether it be the preachments of our strenuous exponent of the "square deal";

whether any one or all or none of these have been contributory to it, the fact remains that a moral awakening has evidently touched the conscience of the Nation, and moral worth is at a premium, where once it was heavily discounted in the marts of trade and in the halls of legislation.

The present crusade against social vice, which is fast assuming national proportions, is a phase of the awakening that is bound to purify many of the currents of our municipal and social life. No less important is the growing determination to "make the map all white" as relates to the traffic in intoxicants. Alongside of these are the movements to purify politics, to rectify the standards by which capital and labor are unequally judged, to limit the powers of dangerous capitalistic combinations, to re-establish rightful competition as the law of commerce, to obliterate graft, and establish government upon the basis of equity and justice to all.

That the counterfeit is bound to intrude itself amid the genuine in reform is practically certain. Men will become reformers who have axes to grind, expecting to ride into power upon some popular wave. Others, who are sin-besotted will hasten to become the color bearers of some popular crusade, later on to become traitors to the cause they have espoused. Over and above all is the consciousness that reforms too often are merely spasms of virtue, wherein the people lack staying powers so essential to the maintenance of public morality.

Herein is manifested the vital importance of the incorporation of Christian principles into any movement which seeks the betterment of humanity. The church should be in the vanguard of all such activities. Genuine reform that means the amelioration of suffering or sinful humanity, is the handmaid of evangelization. The two should move forward together. Christianity should bestir itself in order to insure the turning of the present national awakening into permanent and realistic channels.

From the days of the four and five hour sermons to a twenty minute discourse marks a startling transition. Can it be true that vital Christian experience has vanished in like proportion? Not necessarily, but the connection between the two is not wholly imaginary.

It is the constant dripping of the water that wears away the stone. It is the constant example of the Christian life that has the greatest influence in winning the world to God.

In our cities, one frequently sees the sign upon some building, "Business temporarily suspended." It is a sign which too often characterizes the Christian activities of some members of the Church.

The Averted Face

BY HENRY T. HODGKIN

When the prophet sought to paint the picture of the servant of Jehovah, he did not shrink from painting in the dark, difficult, and even repulsive features. It is true that in the end there stood out a portrait of amazing loveliness, at least so it seems to us who have read it in the light of that gracious Life which alone has faithfully filled out every detail of the picture. We may do our work less thoroughly today, scamping the unlovely parts because we fear to face all that they mean. When we talk of Jesus nowadays we are apt to leave out the marred visage, the root out of a dry ground; we dare not say that he had no form or comeliness, that there was no beauty that we should desire Him. Nevertheless, this is a part of the truth, and an absolutely necessary part too.

The Apostle Paul was not afraid of it. He knew that his message would be to the Greeks foolishness, to the Jews a stumbling block. Nevertheless he said, "I determined not to know anything among you save Jesus Christ, and Him crucified"—Him a criminal; the unlovely, difficult, incomprehensible side of His life—this I determined to bring to the front as the very heart of my message. Some of us think that if we preach Christ as the perfect Pattern for human life, if we lift up the beautiful figure of the gentle Jesus, we have done all that is required of us as His messengers. But we are expressly told that when He spoke of being "lifted up" it was a reference to His death. Can we truly lift Him up if we surpress this difficult element in the Gospel?

He was, says the prophet, "As one from whom men hide their faces." All the attention which is being turned to that great Figure in history does not give the lie to this testimony. Still we see the averted face; still do men turn away instinctively from the mystery of His death. Why is this? Is it because of the deep mystery which bids us stand in awe and keep silence? Is it because we fear so much to speak unreal words which have not sprung out of the experience of our own lives? Is it a reaction from a too exclusive reiteration on, or a too rigid interpretation of the meaning of the Cross? These may in part explain the phenomenon of the averted face, but there is a deeper and more permanent reason which must be stated if we are to reach a full answer to the question.

We hide our faces from the Cross in large part because we see in it a revelation of the loathsomeness of sin. This is what sin once did, what it has done, in effect, many times since, what it may do at any moment. It crucified and may again crucify the Son of God, the spotless Jesus against whose pure life nothing can be brought that mars its perfection, still less that marks it out for death—and for such a death! When we dare to look sin squarely in the face it is always horrible. We may paint it in glowing colors and glorify it with misleading names; but when once we

see it as it really is, it is hateful, revolting and difficult to look upon. The Cross shows us sin as it really is.

We have read lately of the awful cruelty of the men who have tortured their brothers and sisters in the quest of rubber. Many of us have found it hard to read on to the end; we have turned away our faces. But even this is not so terrible as to look at the Son of God upon the cross of Calvary. There we see not only sin as it is, shown in all its awfulness against the background of perfect love, but we also see that we ourselves are the culprits. This it is which gives the deepest pain to us as we gaze upon the crucified Savior. In some way, we cannot perhaps say how or why, we are made to realize that this awful evil which brought Him there is ours, and that in our own hearts there lurks the germ of this same devastating plague. Small wonder then that the face is averted.

Nor is this all. To many there has come some such revelation, and as they still gazed in deepest penitence and woe there has come to them the further sight of utmost forgiveness and of all-conquering good. Seeing this they have indeed been cheered. They have drawn fresh life from the very sight they scarce dared to gaze upon. But they still again turn away. The dazzling brightness is too much. The Cross has not done all its work for us when we learn that we are sinners and that we have been forgiven. It makes a demand upon us in every part of our life. It tells us in the plainest terms of Him who knew that life was in truth a battle, and who went out to fight for good against evil to the very end. No one who continues to gaze at Christ upon the Cross can live a life of ease. He dare not cease from strife. He is called in every fibre of his being to rise and follow, to fight on, even if in doing so he sheds his last drop of blood and dies forsaken and forgotten.

The life of our time is not in harmony with this stringent, urgent call to sacrifice and death. It seeks to tread an easier path than He trod. It is not strange that, while it talks about the beautiful life of the Savior, it turns away its face from the Figure on the Cross. It cannot bear to hear those strong, harsh words, "If any man would come after me let him deny himself, and take up his cross and follow me."

But the church that is out to do God's work in the world cannot afford to put the Cross into the second place. The averted face does not spell victory. It means lack of courage and leads only to defeat. Every great forward movement in the church has found first inspiration in the marvel and mystery of the crucified Son of God. If the Society of Friends is to do its work in the world today, it must look long and earnestly at this strange sight until it becomes possessed once more with the divine passion, and learns afresh to lose its life in the service of Jesus Christ.

London, England.

Some Reflections on Christian Worship

BY GEORGE A. BARTON, IN FRIEND'S FELLOWSHIP PAPERS

To us who have been educated from childhood as Friends, the type of worship expressed in a Friends' Meeting is essentially sacred. Its moments of living silence in which the soul becomes conscious of the realities of the spiritual life and God comes very near, are dear to us, as are those other moments when some gifted and inspired soul voices a message from God which meets our need, or utters a supplication which makes vocal our unformulated aspirations in a way to give them greater stability and a permanent influence in our lives. Educated in such a spiritual environment, it is little wonder that many of us have looked with scant sympathy upon the religious forms of the rest of the Christian world, and have comforted ourselves with the thought that we, somehow, stand a little nearer to God than others, and form a spiritual aristocracy.

In these latter days our self-congratulation has, however, received some rude shocks. There have been defections from the Quaker type of worship in many parts of our own borders. The modern "Friends Churches" probably outnumber the old-fashioned Friends Meetings, and in the "Churches" the worship is conducted according to a program. At the present moment probably the largest number of those who call themselves Friends have abandoned the Quaker type of worship. This fact should lead us to a renewed examination of the purpose and function of public worship, and to a renewed examination of its different types, to see if we can understand why the Quaker forms of worship, dear as they are to us, failed to hold even our own membership, to say nothing of failure to attract the world.

It must be confessed even by those who love the Friends' Meeting most, that its best product has been purchased at great cost. None who have taught in Friends' schools can have failed to note how little many children get out of the meetings. There is nothing to aid in the control of their undisciplined thoughts; meeting too often is a time for irreverent pranks. In spite of this the great realities of the Spirit finally grip the hearts of some, but the irksome repression has driven many hopelessly beyond our influence. One cannot help wondering whether it is necessary that the choice products of Quaker character and experience should be purchased at the cost of such great waste of lives.

Again, many of our meetings, especially in country districts in America, have become formal, stupid, and unspiritual. The silence has too often been devoid of spiritual life; the utterances have been the fantastic notions of ignorant people, uttered with the most grotesque tones and gestures, which, powerless as they were to feed the spirit or kindle faith, have been mistaken by the leaders of the meetings for the utterances of the Spirit. A large part of our heritage has gone to waste in consequence of such intellectual and spiri-

ual dry rot. The causes of this are no doubt complex, but among them one has been potent. Our early Quaker polity was built on a false psychology. The early Friends made a great discovery in the realm of worship, but, like many discoverers in other fields, they pushed the discovery too far.

Robert Barclay was profoundly influenced by Descartes' doctrine of innate divine ideas. It would seem that other of the early leaders, though not scholars, had in some way come under its influence.* Back of this Cartesian doctrine lay the mediæval conception of the worthlessness and utter corruption of human nature. It was easy to teach under the ægis of this philosophy that only a direct inspiration, which spoke through the feelings and not through the mind could be of value in worship.

Again, the early Friends conceived public worship as the prostration of the soul before God. When individual communion was conceived as the only function of public worship, it was natural, under the influence of the new discovery of the power of silence, to make that dominant. In this, however, Friends set themselves in opposition, not only to the general practice of Christians, but to Apostolic practice as well. Early Christian worship was profoundly influenced by the synagogue, into the exercises of which the Scripture lessons entered largely. From the beginning the Apostles recognized that there was an element of instruction in all proper Christian worship. While Paul, in I Cor. XII: 14, lays down the rule that there must be opportunity for each to exercise his gift, and that the Spirit must be free, he does not insist upon or presuppose silence. He takes it for granted that there will be, as there has been, the reading and interpretation of Scripture, the singing of psalms, and teaching.

Owen, in the introduction to the English edition of one of Harnack's books,† draws a picture of a typical Lord's Day service in the north of Palestine at the end of the first century. The picture is based on historical analogies and is, I believe, essentially correct. All the elements of instruction and praise which Paul had pre-supposed were present. * * *

Public worship undoubtedly has a social as well as an individual function. Its social function is to draw all, mature and immature alike, veteran Christians and immature children, into sympathy with one another, into sympathetic fellowship with the heroes of faith, into communion with God and devotion to His will. The majority of Christians, from the days of Paul to our own, have found in such exercises as Scripture reading and exposition and in singing, the best means to this social end. Out of the social helpfulness aid

* See the writer's "Heart of the Christian Message," 2d ed., p. 174.

† See "Sources of the Apostolic Canons," London, 1895, p. lix. f.

has come to individuals. Sluggish souls have been stirred and lifted to the point of individual consecration and communion. One cannot help wondering at times whether Friends were wise to disregard this social side of worship and compel all, however immature, to strive to worship

Where is neither church or priest,
And never rag of form or creed,
To clothe the nakedness of need.

In the early period of Quaker history, when the age was dominated by the philosophical conceptions which shaped Quaker theology, people were won to Quakerism in such numbers that it seemed as though the Quaker form of worship might sweep the world. The early Quaker apostles expected that it would. They had no thought of founding a mere sect. They believed that they had re-discovered a truth of universal adaptability to human experience, and they hoped to make it truly Catholic in the Christian world. We no longer have that hope. Our missionaries have generally found it necessary to use other forms of worship at least to some degree in their work. In our Home Mission and Adult School work we acknowledge that the traditional Quaker way does not produce the best results. In America whole Yearly Meetings have abandoned this form of worship in their own gatherings. Those of us who love this way of worship must have no hope of doing more than to keep it for use among a specially educated spiritual aristocracy.

When, however, we turn our eyes from our ecclesiastical forms to those of others, the ideal form of worship is hard to find. It certainly does not exist in the Roman, Greek, and Oriental communions, in which the laity take no real part in the exercises of worship. The Anglican service, which has in common with Quakerism the idea that all the congregation participates in worship, has nevertheless serious drawbacks. It is hedged in by a form of words, which, though decorous and beautiful, are inelastic.

The form of worship that prevails among Presbyterians and Nonconformists generally is not more satisfactory. Worship is here performed for the congregation by the minister and the choir. It has only this advantage over the worship of the Roman and Eastern churches; its teaching is more intelligent and the congregation can often join in the hymns. In general, however, the worshipers watch while the service is performed for them, and as a spectacle it is less interesting than in the Roman and Oriental communions.

It is not contended that any forms of worship are vain. Through all of them souls reach out after God and find Him. I am only saying that, if we are honest enough to perceive that the Quaker form of worship which we love has its limitations, we have the comfort of knowing that all other forms have their defects too. The perfect form of the congregational worship of God is yet to come.

Meantime we may comfort ourselves with the knowledge that our spiritual ancestors made a distinct contribution to adequate public worship by the discovery

of the value of silence. Ministers of other denominations are beginning to introduce periods of silence into their worship. One not a Friend, in describing his experience in such a silent period, says: "First there came very quietly the sense of a Presence. The work of prayer grew strangely easy. We were not resolutely fixing our thoughts upon a friend in a far country; we were listening to One who was there in the church—speaking." May it not be that these men, in making silence an instrument of communion for mature, spiritually minded Christians, are wiser than we, who have long practically said that it is the only way to approach God?

Meantime the question presses upon the conscience of some of us: What shall be our attitude to the Christian world? Shall it be provincial or catholic? Shall we count ourselves as members of a small aristocracy? Shall we live apart and enjoy our inheritance? Or shall we take the precious spiritual discovery of our forefathers, lift it out of the limitations in which they placed it, and seek in the light of the present and the future to find that way of Christian worship that shall at once meet the social and individual needs of the greatest number of men, and be the most efficient aid for the mature spirit in its efforts to come into communion with God?

Bryn Mawr, Pennsylvania.

The Panama Exposition

The Administrative Committee of the Federal Council of Churches has sent out a request that religious bodies take proper action relative to the resolution given below. We suggest that individual congregations and monthly meetings approve the resolution, and when properly signed, forward the same to the President of the Panama Exposition, San Francisco, California. The various Yearly Meetings should take appropriate action, also, when they convene.

The suggested resolutions are as follows:

"Whereas, There is to be held in the city of San Francisco, in 1915, a great Exposition, in which both American and foreign nations are to participate, and

"Whereas, The moral conditions under which such an Exposition is held are a matter of immediate and general concern, be it hereby

"Resolved, That we.....
in accord with the action of the Federal Council of Churches of Christ in America, do earnestly urge the city government of San Francisco and the Board of Directors of the Exposition to adopt every means to prevent the exploiting of the Exposition by commercialized vice, and to protect the visitors to San Francisco from such influence as would tend to lower public morals and injure the good name of San Francisco and America."

Copies of the action taken should also be addressed to the mayor of San Francisco.

Let us be content in work
To do the thing we can, and not presume
To fret because it's little.

—Elizabeth Barrett Browning.

The Mexican Situation and Our Missions

BY CHARLES E. TEBBETTS

Meeting of the Executive Committee of American Friends Board of Foreign Missions

At the mid-year meeting of the Executive Committee reports were received from the different fields under its care, and the general interests of the work carefully considered, a brief report of which is here given:

MISSIONS IN MEXICO

The work in Mexico has been peculiarly trying because of the political condition of the country. Much of the time the mail service has been interrupted, and railroad communication absolutely cut off. The General Secretary in returning from California expected to attend the annual meeting of the Mission, which was to have been held at Matehuala at the Easter season. But all roads to the interior were closed, and he could only reach Matamoros. The annual meeting could not be held. There has been no trouble at Matamoros that has seriously disturbed the work there. Everett Morgan's work has been interrupted for a time, as his health is much broken, and he has gone to Battle Creek to see what can be done to restore it. The Presbyterian workers there have kindly consented to look after his work in his absence so far as the church services are concerned.

At Matehuala the workers have been living under severe nervous strain, because of the uncertainty of conditions. Raymond Holding wrote on February 18: "Today is the eighth day that we have been completely cut off from the outside world. We do not know what is going on ten leagues away. All sorts of rumors are continually coming to us. They tell us all that the surrounding towns and villages have been taken by the rebels, and that all the depredations incident to warfare have been committed, and that Matehuala is sure to be attacked at any hour. At all hours of the night the word is passed from house to house 'They are coming, they are coming'; but so far they have not come. The people have been greatly alarmed because of the horrible crimes that were committed at Vanegas (the junction point of the Matehuala Railroad, a few miles away).

"It was feared the same depredations would be perpetrated here. It was very difficult to induce anyone to offer their services as guards. They would say, 'What's the use; why place ourselves as targets for the bandits.' A few families went out into the country and passed the nights, returning during the day. The large copper smelter has been closed down nearly a month, as have most of the mining activities, thus throwing a large number of wage-earners out of employment. They really constitute the most dangerous class just now. Any sort of an uprising would be seconded by many of these, and a general looting would be the result. We are anxious to see traffic restored, so that if needs be we can move out. But just now we are obliged to take our portion of what-

ever comes. We Americans have passed the greater portion of our time visiting back and forth to make inquiry as to the outlook. The most common salutation is: 'What's the word?' or 'Have you heard?' 'I came to tell you, though I do not know whether it is true,' 'If you hear anything let me know,' 'What would be the best thing to do?' We think that 'tomorrow we will know something.' But no not so."

Such has been the condition of affairs most of the time for the last three months. On the 23d he writes: "Late this evening friends of ours that live out on a ranch, a day's drive, came into the city to find refuge from the bandits. They relate something of the horrors from which they fled. The group of rebels numbered about thirty. They entered the ranch and made demands for money and edibles, horses and cattle. Their demands were met and they went to another ranch with similar demands. They ordered the owner to send word to others of their party to return, which was done. They ordered a sumptuous feast to be prepared by the lady of the house. This having been done they began an all-night debauch, taking all the liberties that their brutal natures might suggest. In the morning upon leaving they called for a fine horse that the rancher owned. It was immediately brought forth. A bandit asked if the horse was gentle, and was answered, 'Get on and try it.' This displeased the bandit and he drew his pistol and killed the man. The lady of the house was ordered to scrub up his blood that ran out on the floor. Such are the reports that so frequently come in from the nearby villages and ranches."

The 26th he writes: "We received a telegram from my father-in-law telling us that the situation looked ugly, and we had better get out. Since we are not ready to go by telegraph, we are consoling ourselves with the thought that the wires are working once more."

On the 28th: "It was eleven o'clock this morning when a number of parents came hurrying to the school asking for their children, saying that a band of rebels were three miles from the city, and would soon make an attack. I at once repaired to the police station and learned that it was the same gang that had visited Vanegas a few days before. They demanded the surrender of the city. Word spread like wildfire. The indignation that already existed because of the depredations at Vanegas soon stirred the citizens to action. A committee was sent to treat with the band, to ascertain their object and to see if they could be dissuaded, offering whatsoever they might wish if it were in the bounds of reason. Otherwise the people are determined to resist.

"At two o'clock I went to lay in a few groceries so that in case it was a few days' affair we would have something to eat. I noticed that there was scarcely a woman or child on the street. Men were gathered in

serious groups at various places planning, in event that things should come to the worst. At the store the clerks were busy loading shotgun shells with buckshot. Later in the evening they were able to effect arrangements whereby the rebels would pass on without giving further trouble to the city."

Is it worth while to work under such conditions? Of one Sabbath, Raymond Holding writes: "The Sabbath day has passed by comparatively quiet. Services have been well attended. The night meeting was one of the best we have had for a long while. In the city there were no moving pictures, and there are many people that cannot get out, and were anxious to hear something that would give rest to their troubled spirits." Of all times, such as these are times when the native church and anxious souls need the gospel and the help of the Mission. When the wolf comes it is no time to leave the flock without a shepherd.

At Victoria it has been less disturbed, and yet during the session of our committee, a telegram was received from R. Solomon Tice saying, they were all safe, and requesting information to be sent to their friends. What the trouble was is not known here as yet, but evidently there had been serious trouble.

The end is not yet, and no one can foresee when it will be. It is surely time for the church to stand close to our missionaries through prayer, and by giving such prompt help that they may have no added anxiety over fear lest there be lack of full support at home. Miss Sarah Lindley has resigned, as she cannot longer stand the strain, after so many years of hard service. She has long needed a missionary helper in the large school, but our funds would not warrant it. Cannot the friends of Mexico rally with larger support, and relieve the strain?

The Peace Movement Among Friends

[This Department is designed to afford an opportunity for a presentation of important phases of the Peace question, and will welcome correspondence which gives information in regard to the progress of the Peace movement anywhere among Friends, or which reflects clearly the views of any of our readers, younger or older, on this important subject. Such correspondence should be addressed to *Allen D. Hole, 615 National Road, West, Richmond, Indiana.*]

Conscience and War

Conscience not always against War

The most ardent advocates of peace must certainly agree that some, perhaps very many, of the supporters of the program of the militarists give their support conscientiously. It is also certain that a very large majority of our citizens are not convinced that war is in itself wrong, for by the tens of thousands, men enlisted in 1861 to 1865, and again by the thousand in the war against Spain; enlisted with the support and encouragement of others by the hundreds of thousands who for various reasons remained at home.

From the churches, soldiers came. Even from among Friends, who as a body have always maintained a clear testimony against war, came some who enlisted as soldiers when the call was made. True, there were many Friends in the South who in those trying days suffered the most severe trials rather than disobey the voice of conscience as to war; and to the honor of Southern Friends let it be said that none of their number took up arms in that time of so great trial. Thousands of Friends in the North also suffered reproach for conscience sake; but some equally conscientious, no doubt, joined as soldiers in the great conflict.

Our situation. Our Problem

Our situation seems then to be this: In common with other nations we find ourselves to a greater or less extent under the influence of a great system which requires of us support. The support demanded is sometimes money, sometimes influence, sometimes the

lives of thousands of our sons. As a matter of life and death, at least, it is a moral question which makes an appeal to the conscience. But some of our citizens have a conscience to support the system, some have a conscience to oppose it, and some, while not wishing to give their support, do not have convictions strong enough to become the ground for real opposition to the system.

The problem for those who view the war system as a great wrong, is how to make the number of men who feel that war is wrong sufficiently large to outlaw it among all the nations of the earth.

The Method

When we ask how conscience can be quickened we are asking the old but ever new questions, "How do we know what is right? How can we convince men that this or that is right?" For we are to remember that conscience does not answer the question "Is this right?" Conscience acts only after a belief in what is right is established.

Just in what way the decision as to what is right is brought about, is a question for philosophers to make clear. But this much we all can see: Men today are not inclined to accept as binding on their own individual consciences unsupported statements by others in regard to what is right and wrong. Even for those who trust most implicitly the words of the Bible, there is still the consciousness that when two men, equally intelligent, and equally desirous of knowing the truth, read the same Holy Book and yet come away with different views as to what God intends to teach there, some help must be sought outside the Book to know how it is to be understood.

Some will tell us to seek to acquaint ourselves more intimately with the Holy Spirit if we would know the right interpretation of the Scriptures; and this is indeed the right and complete way. But we must still inquire as to how we are to know the mind of the Spirit; and while much should be said and learned

about access to the Spirit by means of prayer and personal communion, it has been found to be true that for most men the mind of the Spirit is most fully revealed only as they have consciously used all their powers in the attempt to find out the truth for themselves. This means primarily careful observation and thoughtful investigation.

As touching the question here referred to upon which there is now a division of opinion, namely, "Is war wrong?" the field of observation most important and most readily accessible for investigation is that of the history of the nations. And the method to be followed is to be determined by this principle, which is almost an axiom in its nature: "That which is ethically and morally wrong will be found in the end to be wrong industrially, socially, politically, and economically." And conversely, "If any practice is found to be ruinous to the industrial, the social, and the political interests of a nation, that practice is ethically and morally wrong."

Our Present Stage

It is interesting and instructive to note some of the different stages through which entrenched evils pass before they are finally removed, such as the following:

1. Existence as a custom which is taken for granted as necessary, and therefore unchallenged.
2. Existence as an established custom, but with emphatic protest by a few men who are to be classed as prophets and seers, saying, "This is wrong."
3. A stage in which the growing sentiment against it forces the evil to attempt to justify its existence. This usually includes an attempt to prove its own very great usefulness, and the consequent injustice of its being classed as a "wrong."
4. A stage in which the claim of "usefulness" is tested fully. This is the beginning of the end.

Conscience against an evil as awakened in a few by the burning messages of a prophet, may be of somewhat different temper and quality from the conscience awakened in a nation by the conviction that the interests of the nation and the well-being of its citizens are threatened. Yet each has its fitting part in the great work of hastening the day when the Prince of Peace shall reign supreme in all the nations of the earth. Let us do our full share in the work before us in this our day.

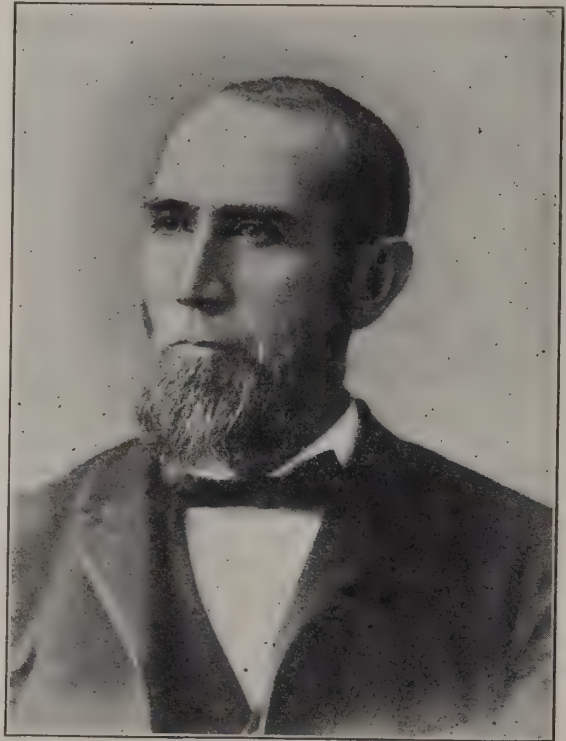
Lord, help me live from day to day,
In such a self-forgetful way,
That even when I kneel to pray,
My prayer shall be for others.
And when my work on earth is done,
And my work in heaven's begun,
May I forget the crown I've won,
While thinking still of—others.—*Ex.*

We must remember that we live in the Master's presence; and therefore in his strength, for his sake, let us show in all our dealings with men the graciousness which won all hearts to himself.—*W. L. Watkinson.*

JOSIAH NICHOLSON

The death of Josiah Nicholson, which occurred on March 30, has removed from North Carolina Yearly Meeting one of its best known and best beloved members. Indeed, the loss of a Friend of such wide interest in our branch of the church, one whose activity has extended over so long a period, is keenly felt by a very large circle of our membership in the various yearly meetings.

The ancestry of the Nicholson family came early to this country, settling in New England about the



year 1660. On account of the bitter and relentless persecutions of Friends under John Endicott's administration, quite a tide of emigration set in from the New England colony. Many of these found a home in North Carolina. Among them were Elizabeth Nicholson and her two sons, Christopher and Joseph, who settled in eastern Carolina about 1670. The first record of marriage among these Friends is that of Christopher Nicholson and Ann Atwood. It is believed that this was the Christopher Nicholson whose name occurs among the Boston sufferers. Christopher's grandson, Thomas, was a prominent Friends minister for forty-four years. Josiah Nicholson was the great-grandson of Thomas Nicholson. His parents, Josiah and Anna White Robinson Nicholson were elders in the Society of Friends and influential in the church and community.

Josiah Nicholson was born April 13, 1831. In his childhood and youth he was very conscientious and yet an agreeable companion and popular with his associates. His early education was obtained in the Belvidere Academy, near the old homestead. Later he attended Providence School, R. I. He possessed a bright mind and made good use of his opportunity;

in later life his intellectual ability and refinement of manners clearly marked him as a Christian gentleman. Especially was he well informed in all matters pertaining to the Society of Friends.

While his brothers left their native State and became leaders wherever they resided, not only in matters relating to the church, but also in every kind of endeavor that aimed at human uplift, Josiah remained within the limits of North Carolina Yearly Meeting and was long a pillar of strength in all the affairs which claimed the attention of the Yearly Meeting. He was an elder in Piney Woods Monthly Meeting for fifty years and a member of the Permanent Board from its beginning to the end of his life. He served the church with great efficiency in almost every capacity from clerk of the monthly meeting to that of the yearly meeting, both of the meeting on ministry and oversight and of the body at large. The latter office he filled at various times for five years.

As representative of the yearly meeting to Conferences and to the Five Years Meeting, his service was greatly valued by North Carolina Friends and by delegates from other yearly meetings. The last duty of this kind was in the Five Years Meeting last held.

His interests in education was marked, and his efforts in behalf of the Belvidere Academy were greatly appreciated by the entire community in which he lived; and his support and guiding hand in the school was a large factor in the perpetuation and development of this worthy institution. In 1890 he was elected a member of the Board of Trustees of Guilford College and served with great satisfaction to the yearly meeting and to the board from that date until his death. He was repeatedly elected Treasurer of Perquimans County.

He was first married to Ellen Bassett of Providence, R. I. Of this union there survive one son, F. H. Nicholson of Greensboro, N. C.; Alice N. White of High Point, N. C.; and Anna N. Riddick of Belvidere. His second marriage was with Harriet Hare, who lived only a short time thereafter. Subsequently he married Elizabeth White, who survives.

Josiah Nicholson was noted for quick insight into all questions, good business ability, excellent judgment and rare gentleness of manner. When great questions were at stake, his courage in word and in deed was equal to any emergency. Both his wisdom and courage were put to the test many times in the difficult position in which he was placed during the Civil War. Opposed on principle to both war and the disruption of the Union, and living on the border line between the two armies, his conduct was determined by such fine sense of truth and righteousness mingled with good judgment, that he was held in the highest esteem by his neighbors irrespective of his known Union sympathy.

As indicating the impression which the life of Josiah Nicholson made on a young man not a member of the Society of Friends, the following estimate of him is taken from an address made in 1912 at Guilford Col-

lege by his friend, the well known Christian scholar, Horace H. Williams, professor of philosophy in the University of North Carolina: "Two years of my life were spent in Belvidere in the service of Josiah Nicholson. I was his clerk and lived in his family. I saw all sides of his life. This was thirty-three years ago. Since then I have seen many men and have had much experience. Next to my mother I place Josiah Nicholson. His influence upon me was elemental. In Harvard University I knew well the greatest thinker America ever produced—Dr. Charles Eliot. In Boston I heard America's greatest preacher—Phillips Brooks. Among these deep, elemental forces in my life, I am still inspired by the gentleness, the simplicity, the integrity, the beauty of the life of Josiah Nicholson. For thirty years I have been striving to understand it and make it my own."

L. L. HOBBS.

Guilford College, North Carolina.

The United Missionary Campaign

At the time of the meeting of the Executive Committee of the Five Years Meeting and the meeting of the Executive Committee of the Foreign Mission Board in Richmond week before last, Mr. George Innes of Philadelphia, one of the secretaries of the United Missionary Campaign movement, accounts of which have already been set forth in the *AMERICAN FRIEND*, was present and presented the claims of this cause to both committees.

The Executive Committee authorized the appointment of a sub-committee to counsel with like committees to be appointed by the Boards interested, in devising plans for the incorporation of the Campaign into the work of Friends. The Foreign Mission Board likewise appointed a committee, and others, like the Evangelistic and Church Extension Board and the Social Service Board, will likely take similar action.

If the inauguration of this system means nothing more to Friends than the adoption of some systematic and adequate method of raising the funds necessary for the work of our various Boards, it will be well worth the trial. It is hoped that the Committees will be able to work out some satisfactory plan by which this whole movement can be presented to the various Yearly Meetings for endorsement.

One of the purposes of the Campaign is to secure an every member canvass, with a view to getting every member of the church to contribute to the work of the church, especially that pertaining to missions, both home and foreign. It is an interdenominational effort looking to a simultaneous canvass in March, 1914, with conventions to be held this autumn, and proper organization to be effected meanwhile in each denomination that will make the Campaign effective.

A tender thought in warm emotion dressed
Outlives the laughter of the keener jest;
Who brings a smile can hardly get so near
The human heart, as one who brings a tear.

—Fred Emerson Brooks.

Current Items of Interest to Friends

California Yearly Meeting

We have received word that Ruth Trueblood Green, wife of William K. Green, of Whittier, died in a hospital May 1. She was a sister of Professor Edwin P. Trueblood, of Earlham College. We hope to have a fuller notice later.

Canada Yearly Meeting

Canadian Friends have contributed \$151.75 for the War Victims' Relief Fund, being raised by members of London Yearly Meeting.

Friends of Wellington Quarterly Meeting to be held at Wellington, June 7th and 8th, are hoping to have with them Gurney Binford and wife.

The Young Friends' Christian Association at Newmarket gave two splendid programs last month. The first was an evening with the Huguenots, an address being given by Fred J. Sutton. The second was an illustrated lecture by David Rogers, the Science Master of Pickering College, on recent day astronomy. On the evening of the 20th, Arthur G. Dorland, of Pickering College, gave a helpful sermon on "Show Thyself a Man."

Indiana Yearly Meeting

A social evening was enjoyed by members of the Friends' Bible School at Ludlow Falls, Ohio, recently, when a reception was given in honor of the primary class, which secured the largest number of new scholars during the month of March. A splendid program was rendered and the social spirit will long be remembered. Ice cream and cake were served in the dining room of the church. The spirit now is to do something to increase the interest of the school.

Iowa Yearly Meeting

On April 13th, Oskaloosa Friends were favored with the presence of Allen Roundtree, of England, both at the morning and at the evening meeting. In the morning meeting he supplemented Clarence M. Case's sermon on Peace and Patriotism, with a few fitting remarks, and in the evening service he delivered an address on the same subject, which was greatly appreciated by those who had the privilege of hearing him.

According to the provisions of the will of Bertha Heacock Williams, late wife of Edgar R. Williams, of Grinnell, Iowa, \$50.00 from her estate goes to the Friends' church at Grinnell, Iowa; \$50.00 to the Children's Home at Council Bluffs, Iowa; and \$75.00 for the benefit of the

Boys' Dormitory in Jamaica, W. I. Bertha Williams was a devoted Christian, and her interest in missions was attested by her liberal contributions to this cause. She was a life long members of Sugar Creek Monthly Meeting, Iowa.

New England Yearly Meeting

The Woman's Foreign Missionary Society of Fall River, Massachusetts, recently entertained the societies of Providence, Somerset, Portsmouth and Newport. H. Alma Swift spoke most interestingly of the work of Friends in Jamaica. Following the meeting was a social hour, when tea was served in the meeting house parlors, and Mrs. Swift exhibited a number of interesting curios, pictures, and handwork by the students of Happy Grove. An offering of \$10.13 for Jamaica was taken in the meeting.

During the winter the Christian Endeavor Society of Fall River, Massachusetts, has had a number of outside speakers, who have contributed much toward the meetings. David Keefe, ex-representative, spoke on tuberculosis. Mr. Quimby, immigrant secretary of the Y. M. C. A., spoke of the work being done in Fall River for the foreigners. Vincent D. Nicholson was with us one Sabbath, and told of the Mission work of American Friends. Mr. Jones, of the Y. M. C. A., and Miss Laurenson, of the Fall River Christian Endeavor Union, have each led one meeting. But perhaps the greatest good has come through the faithfulness of the members.

New York Yearly Meeting

Robert Pretlow, who has served the Friends' meeting at Brooklyn, New York, for some years as pastor, has resigned his position, and will take up the pastoral work immediately at Seattle, Washington, succeeding the late Isom P. Wooten. The Brooklyn Friends gave him and his wife a farewell reception, which was largely attended, and was an occasion long to be remembered. After a fitting program had been rendered, showing the appreciation in which the pastor and his family had been held, a substantial purse was presented to Robert Pretlow and a brooch to Mrs. Pretlow. Robert Pretlow begins his work at Seattle about the middle of May. In July he is on the program to give an address at one of the missionary conferences at the National Christian Endeavor convention at Los Angeles. He is a trustee of that organization, and will be

heard at the Friends' denominational rally to be held in connection with the convention on July 10.

Oregon Yearly Meeting

Arthur and Eliza F. Dann, of England, visited Salem, Oregon, and held a four days' service. Their messages were very acceptable and helpful to the congregations.

Homer L. Cox and wife, of Portland, assisted the pastor, Blanche Ford Pickering, at the First Friends' Church in Salem, Oregon, in a series of revival meetings which lasted eighteen days, beginning March 9th. The preaching of the gospel was in the power of the Spirit. Sin was uncovered, confessions were made, many were renewed and saved, many received the baptism with the Spirit, (seventy-five in all were at the altar), and the church was greatly strengthened. Fourteen have united with the church.

Sanford J. and Blanche Ford Pickering, who have been the pastors of the two Friends' churches in Salem, the former since its organization last October, and the latter for two and a half years, have resigned their work, and will leave the Yearly Meeting at the close of the coming session in June. It was with strong protest that the resignations were accepted, for their work in our midst has been eminently successful. The new church at South Salem has been growing steadily under the ministry of S. J. Pickering, and the First Church under that of Blanche Ford Pickering, in the two and a half years of service, has brought in one hundred and fifty members. They have won a large place in the religious work of the city, have been called upon to address union meetings of different character, have been conspicuous in the work of the Ministerial Association, and have faithfully shepherded the flocks. It is with regret that the church and city hears of the resignations.

Wilmington Yearly Meeting

The people of Wilmington gave prompt response to the appeal for aid from the flood sufferers, raising about \$3,000.00 in money, and sending large donations of food and clothing by automobiles to Dayton, thirty-five miles away. Friends were liberal and active in this work.

Fairfield Quarterly Meeting on Ministry and Oversight at its session, April

25th; discussed the interests of the AMERICAN FRIEND, and steps were taken to canvass each meeting in the Quarterly Meeting.

Ellison R. Purdy preached at the Fairfield Quarterly Meeting held at New Vienna, Ohio, April 26th, and in the business meeting presented the claims of the AMERICAN FRIEND and the Evangelistic Committee of the Five Years Meeting, urging the unity of Friends in the work throughout the country.

Wilmington Monthly Meeting recorded twelve new members in April.

Mrs. Ellison R. Purdy was hostess to her Sunday-school class Friday, April 18. The occasion was not alone for the social advantage, but for a combination of work and pleasure. The "Helpers' Class" spent all day working on Christmas quilts and comforts for the needy. Forty-four members of the class and twelve small children were present. A feast of good things added to the day's pleasure, especially the sumptuous dinner. Two large tables were spread with a variety of choice things and the noon hour was a real feast. A half hour was given to a review of the life of Abraham, and the story was very interestingly told by seven or eight of the ladies.

—Wilmington, Ohio, Journal-Republican.

Friends Celebrate Silver Wedding

An impressive reception took place Friday evening, April 18, at Everett, Washington, when Charles and May Replogle, of the First Friends Church, celebrated their silver wedding anniversary. About one hundred and fifty invited guests registered their names in the beautifully bound volume arranged for the occasion.

A splendid program had been prepared and was given in the auditorium of the meeting house. The committee, consisting of two elders, Emerson Ball and Lettie Gregory, and two overseers, Frank Hallock and Flora Jones, appointed by the monthly meeting, was seated on the platform, and Virgil Sarff was in charge of the program. Miss Italy Hallock presided at the organ, and opened the program with a splendidly rendered wedding march. This was followed by an impressive scripture reading and prayer by Lettie Gregory.

Virgil Sarff then explained at length the practice in the church in the years gone by, of its members marrying themselves without the aid of priest or preacher, and how, as long as the church held to its original custom, divorce had been absolutely unknown among them.

Following this address, the honor guests came down the center aisle of the room unattended, and stood before the

platform, while a copy of their license was read. They then joined their hands and solemnly rehearsed the proceedings of their wedding, after which Mrs. Mildred McCumby, their only daughter, sang a beautiful solo.

Flora Jones read a paper giving an account of their service in the church from 1888 to 1903, which included their nine years in Alaska as missionaries and a year in Europe, where they traveled, visiting meetings and scattered families through many countries. Lettie Gregory told the story of the circumstances leading to their coming to Everett, and of their nine years of service in this city and state.

William Wills gave an excellent solo, and Alda Hickey contributed a splendid reading. A song by Mrs. Ellen Carbanio with Professor James at the organ, added further pleasure. B. F. Caudill, of the First Baptist Church, concluded the program with a splendid talk.

After a picture of the company had been taken, the guests partook of refreshments prepared by the ladies of the church. Many acquaintances were formed, and a general good time was enjoyed.

—Everett Paper.

Winona, July 23-30

Are you going to Winona with the rest of us to attend our Fourth Annual Summer Conference for Young Friends in America? The date this year is July 23-30. Since the Five Years Meeting, one of the liveliest topics for discussion among Friends has been the department of young people's activities. Everywhere young Friends are awakening to the great opportunities for service in our church. At Winona we shall spend a week in close study of our church organization and its problems. You will meet young Quakers from all parts of America, and some from England.

Address Everett Davis, Earlham College, Indiana, for information and a program.

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—MADE AT HOME—

Indiana Yearly Meeting Ministerial Association

The following is the program of the Indiana Yearly Meeting Ministerial Association, which is to be held at Farmland, Indiana, May 28-30, 1913. All ministers and others interested in the active movements of the Church are invited to be present. It is urged especially that ministers make arrangements to attend.

MAY 28—AFTERNOON SESSION, 1:30 P. M.

Bible School Department.

Devotional.

An Organized Class at Work

C. J. Helms

The Elementary Division

Mrs. Alice Cates
Higher Ground....Mrs. Dorothy Luther
Agencies and Methods, Ancil E. Ratliff

MAY 28—NIGHT SESSION, 7:30 P. M.

The Non-Christian World

Devotional.

The Awakening World, Edgar Williams
Status of Women in the Ethnic Religions.....Murray S. Kenworthy

MAY 29—MORNING SESSION, 9:30 A. M.

Making the Sermon

Devotional.

The Topical Sermon; Text II. Peter,
1: 5*Frank Cornell
The Expository Sermon; Text I.
Kings 18: 16-24.....Elbert Russell

MAY 29—AFTERNOON SESSION, 1:30 P. M.

Methods—A Symposium

Devotional.

How do you Conduct your Prayer
Meeting? Leader.....Fred Carter
How do you Care for the Unchurched?

Leader.....Fred Tormohlen
Giving the Meeting Publicity

S. E. Nicholson

MAY 29—NIGHT SESSION, 7:30 P. M.

Rural Problems

Devotional.

Social Life.....Zona Williams
Religious Life.....Mary McVickers

MAY 30—MORNING SESSION, 9:30 A. M.

Men and the Church

Devotional.

The Church Man in Business

J. Elmer Rhea

The Church Man in Politics

Thomas Huchins

The Church Man in his Church

Gurney Hill

George C. Levering, President, Spiceland, Indiana.

Alice Lawrence, Secretary, Spiceland, Indiana.

* This session is to be devoted to the actual building of sermons on the above texts. Ministers are asked to study them and be prepared to assist with suggestions or criticisms.

The George Fox Pilgrimage

A jolly group of ten Friends from Baltimore, Washington, Patuxent and Hopewell, left Baltimore on the Norfolk boat, Wednesday, April 23. That evening we learned to laugh together, nor forgot our first lesson throughout the trip, and as the days went by we learned little by little to work together as well.

The objects of the "Pilgrimage" were: to attend the Commencement of Friends' Corinth Academy, at Corinth, Virginia; to visit the site of the old Porter Homestead, where George Fox had stayed; to attend four of the meetings which compose Lower Virginia Quarterly Meeting; but chief of all to get acquainted with the local Friends. These four Meetings are separated by miles of flat, sandy roads, which at this time of year pass for the most part between ploughed fields and woods of tall, dark pines, whose sombre aspect is enlivened by oaks and elms and other deciduous trees, with here and there a blossoming dogwood or gay clusters of pink and white azaleas.

We frequently came upon swamps and were reminded that not far off lay Lake Drummond, surrounded by the mysterious stretches of the Dismal swamp, haunted, we were told by occasional bears and poisonous snakes. Songs of mating birds filled the bright spring air with melody, so that the long rides were a source of delight, and the unwearied hospitality of Virginia Friends made us feel that it was no burden, but a pleasure to them, to convey us from place to place.

On our arrival, we went straight to Corinth Academy, where we attended the varying exercises of its Commencement, which included a masterly presentation of part of Longfellow's "Hiawatha," given at night by the students, out of doors among the pines; a meeting on "Education and the Society of Friends," at which special emphasis was laid upon the practicability of a technical course for boys and a domestic science course for girls to be offered by the Academy next year; a Farmers' Meeting; and the Commencement, at which the four graduates read carefully prepared essays, and L. Oscar Moon gave an inspiring address.

Immediately after the Commencement, seven of the group went to Franklin, where we spent a very enjoyable evening with Dr. and Mrs. White and the Pretlow sisters. Next morning we went by train and carriage to Somerton, where we attended the Monthly Meeting. In the afternoon the Pilgrims, together with local Friends, visited the site of the old Porter Homestead, now a ploughed field,

and sitting on the pine-needles in the neighboring woods, recounted the memorable visit of George Fox, when he preached to a thousand of the inhabitants, and retold the hardships which he and others went through that they might carry the message which they felt to be of such vital importance. We then discussed the applicability of this message to the present day, and how best it may be presented.

On Sunday the Pilgrims attended the four local meetings and Bible Schools, to their encouragement and edification, and in the evening met on the boat at Norfolk for the homeward journey, and spent a profitable time recounting their various experiences and discussing the "Pilgrimage" as a whole. All felt that we had had a thoroughly enjoyable and helpful trip in the land of the pine and the cypress. Our interests have been widened and our hearts warmed by the overflowing hospitality and kindness of local Friends, many of whom are now to us not friends in name only but in reality.

"THE PILGRIMS."

Sixtieth Wedding Anniversary

On April 14th, Luke and Elvirah Woodard celebrated their sixtieth marriage anniversary at their home in Fountain City, Indiana. The affair was arranged by their children.

Invitations were given to citizens who were sixty years old and over, including all companions who had not reached that age. More than sixty responded to this invitation.

Mr. and Mrs. Woodard appeared in the Friends' costume of sixty years ago, before the company which was seated as in a Friends' meeting. After a silence of a few moments, they stood up, hand in hand, and repeated the Friends' ceremony by which they were married.

Then followed a few words explaining the preliminary marriage proceedings of that date and the reading of a poem and a prayer by Luke Woodard, after which an informal social time was enjoyed. There were appropriate floral decorations, and refreshments were served.

All seemed to enjoy the occasion, and the guests expressed their congratulations as they took the "newly married" couple by the hand.

A poem which was composed by Luke Woodard was read by him on the occasion.—*Richmond Palladium*.

Mayor Rudolph Blankenburg, the veteran reform mayor of Philadelphia, announces that he will go shortly to attend a brief course of lectures at the University of Wisconsin, on various phases of municipal affairs and administration.

BIBLE SCHOOL LESSON

MAY 18.

SUBJECT—Joseph Meets with his Brethren.

LESSON—Genesis 42: 3-17. Commit verses 15, 16.

GOLDEN TEXT—"Whatsoever a man soweth, that shall he also reap."—Galatians 6: 7.

CHRISTIAN ENDEAVOR

MAY 18.

TOPIC—"The Stature of Christ"—Growing up into it. Ephesians 4: 11-16. (Union meeting with the Junior and Intermediate Societies.)

This is a lesson of ideals, of incentives and of growth. The ideal in corn is the best and largest seasoned ear that can be grown. The ideal in fruit is the largest, juiciest apple or pear or cherry or berry that can be produced. The ideal in character is the best and brightest saint we have ever known. Our ideals are generally the best, the highest types, actually produced or imagined.

It is in the nature of man to strive for something not yet attained. Humanity, realizing its own limitations, its own finiteness, looks for ideals outside and beyond its own boundaries.

The divine stature, which is the measure of Christ, is the ideal for all Christendom. The Apostle recognized it, when speaking of the edifying of the Church, which is the body of Christ. Growing into the perfect man, into the stature of Christ is the natural fruition of the exercise of the gifts, the apostolic, the prophetic, the evangelistic, the pastoral and the teaching.

We grow into the ideal by faithfulness, by obedience, by prayer, by trusting, by Christian activity. By "speaking the truth in love," we "may grow up into Him in all things." By testimony, therefore, and by example, we are to grow in the things of the Spirit.

"In growing mentally or spiritually we must have an ideal. Carlyle believed that everyone is at bottom a hero-worshipper. The hoodlum on the street has for his ideal, it may be, a prominent criminal, and he takes delight in imitating his deeds of daring. In the same way the Christian should set up an ideal to follow, and then strive to be like his Master. The Christian Endeavorer's ideal is Christ; as the pledge says, 'Trusting in the Lord Jesus Christ for strength, I promise Him that I will strive to do whatever He would like to have me do.'"—*Christian Endeavor World*.

Arrange the program so that both the Junior and Intermediate Societies may have some definite part, using lessons of natural growth with which to emphasize the growing in grace and in the knowledge of God.

Married

COOK-MORRIS—At the home of the bride's parents, Newberg, Oregon, April 12, 1913, Nathan M. Cook to Nettie Morris. The bride is a granddaughter of Asa and Sarah Kelsey.

HAWORTH-LOTTIE—At the home of the bride's father at Fall River, Massachusetts, April 2, 1913, Carlton L. Haworth to Helen Louise Lottie. At home at Lewiston, Maine.

Born

HODGIN—To President Samuel H. and Olive J. Hodgin, at Wilmington, Ohio, April 18, 1913, a son, Samuel Horace, Junior.

MILLS—To Leland S. and Elizabeth Lucretia Mills, at Valley Mills, Indiana, March 24, 1913, a daughter, Clarice Anita.

RUSSEL—To Adelbert and Isa Russel, at Upperville, Chenango County, New York, March 22, 1913, a son, Donald Robert.

Died

CLEMENS—LeRoy Clemens was born in Greene County, Ohio, June 29, 1845, and died at Wilmington, Ohio, March

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Many former coffee drinkers who have mental work to perform, day after day, have found a better capacity and greater endurance by using Postum instead of coffee. An Ills. woman writes:

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23, 1913, in his sixty-seventh year. He began active Christian service during some meetings held by Harvey and Alice Bergman over thirty years ago, joined Friends at that time, and was soon after recorded a minister. He served several meetings in Indiana and Wilmington Yearly Meetings as pastor, and was very successful in evangelistic work. Three years ago, on account of physical infirmity, he was obliged to give up preaching. He was a man of sterling Christian character and much beloved by those who knew him. At his funeral services held at Wilmington, there were a number of testimonies to the blessing his life and service had been. He left a widow and one son.

KELLY—Ann Maria Lawrence Kelly, known by all her friends as Mida, was born near Fairmount, Indiana, November 26, 1873, and died at the home of her brother, Henry Lawrence, near Chester, Indiana, April 16, 1913. She was a birthright member of Friends. When grown to womanhood, having given herself to Christ and his work, she entered the missionary field. Her first work was as teacher in Friends' Mission in Indian Territory. She remained there two years, and later was with Charles and May Replogle in the Friends' Mission at Douglas, Alaska, for three years. Later she entered a school for missionary training at Los Angeles, California, wishing to prepare herself more fully for the Lord's work. While there she married Thomas J. Kelly, a returned missionary from Central America. Since her husband's death, which occurred in less than a year after their marriage, she has been living in her home land, devoting herself to her one son, who survives her.

MITCHELL—Mary Jane Mitchell was born near Salem, Indiana, May 25, 1839, and died at Elwood, Indiana, March 10, 1913, aged 73 years 9 months and 15 days. She was a birthright member of Friends, having been a member of Blue

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River Meeting. With her husband, Captain A. O. Mitchell, she joined the M. E. Church at Richmond, Indiana, in 1885. She was a consistent Christian and died in the triumphs of living faith.

SMITH—John L. Smith, son of George W. and Sarah Smith, was born in Shelby County, Illinois, March 10, 1844, and died at his home in Friendswood, Texas, April 19, 1913. He grew to manhood in Illinois, moving to Johnson County, Kansas, in 1873, and in 1906 to Friendswood, Texas. Converted in 1885, he joined the Wesleyan Methodist Church, but later transferred his membership to Friends. While in poor health for some time, death came suddenly. He leaves a widow and three children.

Mrs. Pankhurst, the suffragette leader, is serving a three years' penal servitude sentence for instigating a bomb explosion.

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Lord Northcliffe has offered \$50,000.00
for a trans-atlantic flight in a hydro-
plane.

Farming trains carried agricultural
education last year to more than a mil-
lion persons in thirty-one states.

There are now 15,154,158 Roman
Catholics in the United States, and
23,329,047 under the American flag.

New York City is the first city in the
world to adopt the moving platform as
an essential part of its transit system.

A citizens' protective league has been
organized in Denver to do away with
yellow journalism, which has become a
curse in that city.

Farmers representing thirty states are
at Chicago investigating why producers
get so little for food-stuffs, and consum-
ers pay so much for them.

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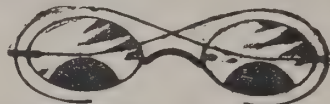
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The American Friend

Old Series.
Vol. XX. No. 20.

FIFTH MONTH 15, 1913.

New Series.
Vol. I. No. 20.

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God's Answer



THE cry of man's anguish went up unto God:
"Lord, take away pain.
The sorrow that darkens the world Thou hast
made,
The close coiling chain
That strangles the heart, the burden that weighs
On the wings that would soar;
Lord, take away pain from the world
Thou hast made,
That it love Thee the more.

Then answered the Lord to the cry of His world:
"Shall I take away pain?—
And with it the power of the soul to endure,
Made strong by the strain?
Shall I take away pity that knits heart to heart,
And sacrifice high?
Will ye lose all your heroes that lift from the fire
White brows to the sky?
Shall I take away love that redeems with a price
And smiles at its loss?
Can ye spare from your lives that would climb
into mine
The Christ on His cross?"

—Lloyd Austin.

PUBLISHED WEEKLY BY THE FRIENDS PUBLICATION BOARD AT RICHMOND, INDIANA

AUTHORIZED BY THE FIVE YEARS MEETING OF FRIENDS IN AMERICA.

SUBSCRIPTION PRICE, \$1.50 A YEAR.

Foreign postage, 50 cents extra. HEADLEY BROS., 136 Bishopsgate, London, E. C., Agents for Great Britain and Ireland.

Entered as second-class matter January 9, 1913, at the Richmond, Indiana, Postoffice.

Getting New Subscribers

Since the first of January, when the AMERICAN FRIEND was taken over by the Five Years Meeting, 636 new subscriptions have been entered upon our books. While the management feels thankful for this increase, it is so small in comparison with what evidently ought to be, that we feel the time has come to emphasize the responsibility of Friends generally relative to this periodical. Fifteen new names have been added during the past week.

Evidently there are thousands of families which as yet have felt no obligation whatever toward this product of the Church. Yet there is probably no part of the mechanism of Quakerism in America that is fraught with such wide-spread possibilities of blessing and uplift to the whole denomination as the publication of the AMERICAN FRIEND.

As has been so frequently remarked before, the paper needs the patronage of every Friend's family, to enable it to become the force in our activities which it ought to be. If only one-half of Friends' families were taking the paper, we would be publishing at least 24 pages every week, with the probability of another increase in size in the near future.

In the second place, and this is the more important element in the problem, every Friend's family needs the AMERICAN FRIEND. Now that it is the product of the Church, and the authorized mouth-piece of every department of the Church, conveying weekly both the messages and the news of the Church, we fail to understand how anyone interested at all in the work and welfare of the denomination can afford to do without its weekly visitations. We feel sure that those who are not readers of the paper are even now sustaining a distinct loss, which they can ill afford to have continued.

Much of the best talent in the denomination will be heard in our columns during the year; the Boards will bring important messages that need to reach the entire membership; the news of the church will be set forth attractively and in larger volume week after week; we will endeavor to maintain the spiritual tone of the paper at a high standard that ought to be felt in every home and in every meeting; the needs of younger Friends will be given special attention shortly; while education, Bible schools, missions and evangelistic endeavors will be constant features that cannot fail to interest and profit.

But if the AMERICAN FRIEND occupies the wide field which it has planned to do, and which the Five Years Meeting expects it to do, the responsibility rests heavily upon its friends to see that its circulation is vastly increased at the earliest possible moment. In the last analysis, the paper will have to stand upon its own merits, but until Friends generally have felt the insistence of the obligations that are upon them to become patrons, the responsibilities of others is equally great with the management in building up the circulation.

We urge, therefore, serious and earnest consideration of the following suggestions, to be utilized in our various meetings, in addition to the wide-spread per-

sonal canvass which the management is at present arranging for.

1. There are perhaps 100 local meetings which can arrange for every family in the meeting to receive the paper, according to some such plan as the Richmond, Indiana, East Main Street Meeting has already inaugurated, and which has been set forth in our columns.

2. There are probably another 100 meetings where a few Friends could raise from \$5.00 to \$20.00 to send the paper to families not able to take the paper, and to those who ought to become interested. What pleasure and profit this would bring to hundreds of families throughout all the Yearly Meetings! This method in part is already being used in three Yearly Meetings.

3. More than half of our subscribers might easily afford to pay the subscription of one or more others not able to subscribe, or as a means of getting them interested. Such an investment will bring large dividends in the form of increased interest in our denominational activities.

4. One or two Sabbath schools have instituted a contest among the classes to secure the largest number of new subscribers to the paper. It is a plan which many schools can use with profit to themselves and to the AMERICAN FRIEND.

5. Young People's Societies can do much by taking charge of an active canvass for new subscriptions, and thereby carry out the spirit of the young Friends of the Five Years Meeting, who were such an important factor in inaugurating the movement for the publication of the paper under the present arrangement.

6. Friends can help materially by renewing their subscriptions, and paying for the same promptly.

7. Finally, every one can say a good word for the AMERICAN FRIEND upon every proper occasion, and urge others to become subscribers. If every subscriber now on the list, would only secure an additional subscription and forward to us, the paper would be on the high road to prosperity.

We shall be glad to send samples, and forward any information necessary to carry out the purposes of this appeal.

Let a special effort be made to double our list during the balance of May and throughout June. July 1 is the goal for 4,000 new subscribers since January 1.

Address, THE AMERICAN FRIEND,
Richmond, Indiana.

The man or woman who does work worth doing is the man or woman who lives, breathes, and sleeps that work; with whom it is ever present in his or her soul; whose ambition is to do it well and feel rewarded by the thought of having done it well. That man, that woman, puts the whole country under an obligation.—
John Ruskin.

The secret of life is not to do what one likes, but to try to like that which one has to do; and one does it in time.

"The straightest way, perhaps, which may be sought,
Lies through the great highway men call 'I ought.'"

THE AMERICAN FRIEND

DEVOTED TO THE INTERESTS OF *QUAKERISM IN AMERICA*

S. EDGAR NICHOLSON, Editor and Manager

Old Series.
Vol. XX. No. 20.

RICHMOND, INDIANA, FIFTH MONTH 15, 1913.

New Series.
Vol. 1. No. 20.

A Lesson from an Old Story

"Inquire thou whose son the stripling is."—I. Sam. 17: 56.

The ways of God often seem mysterious to the natural man. The Divine law sometimes appears to be strangely at variance with the commonly accepted human standards. What the average man often regards as the law of contrasts is more often the law of cause and effect. The beatitudes of Jesus, while according with the best psychological deductions, scarce harmonize with the ordinary ideals of the world.

To the unthinking mind the philosophy of human procedure means little. In the daily routine of life, events are accepted as they occur, be they surprising or commonplace, and there is only now and then a man who writes a question mark and dares to ask the reason why. The busy, rushing, work-a-day world rarely takes time to study causes, and when some unusual event arouses curiosity or interest, is easily satisfied with surface conclusions, or failing to probe to the depths what prove to be intricate problems, is easily led astray into a maze of uncertainty, bewilderment and doubt.

To the real philosopher, who dares to probe into the inner consciousness of reason and study the causes which are fundamental to human conduct, the problem of life is not so mysterious. This is the realm of the why and the wherefore. Here is revealed the important fact that every action has a cause, ranging from the manifold natural forces that affect human life to the operations of a Divine law, wherein God is recognized not only as a great first Cause but also as the Father of His children, re-enforcing natural energy and purpose by the power of His spirit, until human instrumentality becomes the Divine agency in the operations of human conduct. It is this knowledge which is needed to throw light upon many of the startling events of history, biblical, mediæval and modern.

Our text concerns such an event. David was an enigma to Saul. None of the usual interpretations could account for such a prodigy. Here was a shepherd boy, a mere lad in the eye of the king, an incidental visitor to the camp of the army, with no suggestion of the training of the warrior, who boldly announces both his ability and willingness to meet the awful challenge of a giant from the opposing camp,

from whose presence the hosts of Israel had recoiled in terror. In the presence of the ruler, this youth preached a strange doctrine of efficiency and power so at variance with the ordinary standards, that it is little wonder the curiosity of the king was stirred to the point of commanding his captain to find out what this unnatural spectacle meant.

"Inquire thou whose son the stripling is." What is his lineage; by what authority does he speak with such boldness; what are the causes operating in this young life? Abner was to become philosopher for the moment; he was to search out what was back of such a miracle of assurance, which shortly became a reality in that wonderful triumph down in the valley over him who had so tauntingly challenged the army of the Lord.

To him, however, who is able to see the Divine touch upon human life, and to believe in the impartation of Divine energy to re-enforce the powers of human effort when occasion is needed to give triumph to a righteous cause, the problem is not so puzzling. David had an acquaintanceship with his God. While feeding the flocks, he had learned to commune with his Father, and when the supreme test came he had the equipment to do the utmost that was required of him. Knowledge begets faith, while faith begets confidence and trust, which are the essential elements of power in all human endeavors.

May we not herein find a lesson for the Society of Friends of today? There are yet enemies to be destroyed, which are a challenge to the Church of this generation no less real than was the challenge of the giant Philistine in the days of Saul.

Infidelity, rationalism, materialism, the groser evils that threaten society, the slums of our cities, the manifold sins of the age that block the pathway of Christian progress, all are a challenge to the best endeavors of the Christian Church in the early years of this twentieth century. Where is the stripling that is to answer the challenge and up-hold the standards of our King Immanuel?

We are not so credulous as to suppose that Friends can ever take their place as the major part of the Christian army—the Church universal—that is Christ's

representative in the world, commanded now as ever to destroy the sin that is abroad, or, as characterized in the Scriptures, "the works of the devil." Probably if Friends had remained faithful to their early visions and had continued in the spirit of the first evangelists of the Quaker truth, our denomination might easily today be in the vanguard of the hosts of righteousness as a world-power of Christian influence. However that may be, it is practically certain that we have not filled up our measure of usefulness to the full, and are not doing it today.

It is just as certain, we believe, that a far larger field of service awaits us, if as a denomination we only dare to touch the springs of power and equip ourselves for the larger tasks. Our aim should not be to build up Quakerism for its own sake. Such a purpose has enervated many a religious organization in the past. What we need is a vision of things to be done, and a purpose to gird ourselves with power for the effort. The spirit and faith and assurance of the stripling David should become the endowment of our Quaker life, not for purposes of carnal usage, but for the larger and more important task of helping to evangelize the world, and blaze a clean pathway in which the coming millions may walk free from the contamination of the evils which now threaten upon every hand.

The Quaker character is suited to the requirements of an age, such as we now face, wherein simple faith and the guidance of the Spirit are the elements of power so much required. In the spirit of confidence, which marked David's exploit and characterized him as a marvel of history, may we not determine to go forward into a larger denominational life with the assurance that Jehovah will not forsake us, and that His grace will suffice for every need?

A Great Modern Problem—No. 1

There is no problem in our American life that so vitally concerns the present and future welfare of the Republic as the liquor problem. In large degree it is fundamental to every other social and economic question that touches the morals, the happiness and the prosperity of our people. Any subject that concerns the sanctity of the home, the progress of the Church, the purity of the ballot, the status of the social order, the success of trade and commerce or the stability of government is one to be faced with solicitude by all friends of human progress; but when an element exists in the body politic that affects all of these adversely, and casts its blight upon all that is holy and good and beneficent in the life of our people, it is time for an awakening that will mean disaster to such contamination.

Primarily, the Church and the saloon are the antipodes of the social and religious life of the Nation. As light obliterates darkness, as mercy opposes oppression,

as holiness hates sin, so must the Church array itself in opposition to this organized evil.

As a problem in social ethics, the futility of reforming the drunkard and preserving others from the drinking habit was long ago seen, so long as the public saloon, whose business it is to make drunkards, was allowed to exist. Therein lay the foundation of the present-day prohibition movements in this country. Every sort of regulation has been attempted. The traffic has been hedged in, until it stands plainly in a class by itself, controlled and restricted as is no other business interest in America today. Yet its blight has continued, until the Church, the home, society, our electorate, legislation and the government have all felt the deadly sting of its touch.

Little wonder then that the conviction has seized the American mind that a business that cannot be controlled and will not be regulated must be destroyed. Little wonder that our national and business and social conscience, no less than our moral and religious conscience, outraged by the excesses of this traffic and driven to desperation by its continued devastations, have begun to crystallize plans for its extinction.

The advocates of this remedy have grown to a multitude within a decade, ready to be led by the Christian church still yet more aggressively for the overthrow of this tyrant of iniquity in our land.

We are not herewith concerned so much with methods of operations, the divisions over which have been the bane of the prohibition movement, but our concern is that the church as a whole and the Society of Friends in particular shall in no degree shrink from the task of saloon destruction to which the American people have apparently set themselves. By the educative methods of total abstinence teachings that will make the Church of the next generation a unit as the uncompromising enemy of the liquor traffic, and by the use of all practical means which can be devised today for driving the saloon farther and farther back from territory which it now controls, having as its objective the speediest possible destruction of the whole system of the beverage liquor traffic, the Church should gird itself with power for the greater battles with the saloon evil which are just ahead.

Friends have an enviable record as a temperance people. At a time when the conflict has grown sharper let us be no less active because the problem is more difficult. It will be no easy task to dethrone the rum power, buttressed as it is by legislation and so many of our political machines, and supported by a vast array of kindred and sympathetic evils. It is not an achievement which can be won by any one body. But Friends can do their full share by standing positively and unitedly upon every occasion, by precept and by example, in public declaration and at the polls, for the annihilation of the liquor traffic. The saloon must go, and Friends must get ready to help make it go.

The Pattern of Christianity

BY ELBERT RUSSELL

Our wonderfully cheap fabrics with their complicated designs have been made possible by the invention, not only of power-driven machinery but of mechanical patterns, by which a design may be automatically woven into the fabric. Without either pattern or power the beautiful and cheap result would be impossible.

These two elements—pattern and power—are as important in religion as in the silk mill; in weaving life as in weaving cloth. The first element in all vital religion is power. It comes through union of the soul with God; through faith, self-renunciation, and consecration, which remove the barriers that selfishness and sensuality interpose to the free working of God in the soul; through love and religious passion, which are man's response to the revelation and call of God. Without these religion must be formal, cold, and dead. Therefore Jesus puts as the first commandment, "Thou shalt love the Lord thy God with all thy heart and with all thy soul and with all thy mind and with all thy strength."

We have been accustomed to interpret Christianity chiefly in terms of power or the means to power, but it is not this which chiefly distinguishes the Christian religion. Christ did open for men sluices of moral and spiritual energy. The boldness, convincing power, the endurance and overflowing enthusiasm of his disciples when they became filled with his Spirit impressed all observers. The triumphant sufferings of his martyrs, the patient zeal of his missionaries, the successful struggle of his followers against social and personal sin are among the wonders of religious history.

Nevertheless, such power is not of itself distinctive of the religion of Christ. The founders of all great religions would agree with him that voluntary obedience (if not love) to God or the gods is the first and great commandment. In abandon of faith, in enthusiasm, in endurance of pain, in utter self-sacrifice, the devotees of many religions may equal the Christian monk, martyr, and missionary. The Hindu holy man, who in the desire to lose himself in Brahma holds his arm outstretched and rigid until the bones grow together at the joints and his finger-nails grow through his palms, has found power in his religion. In self-forgetful ecstasy the Mohammedan dervish equals the "gift of tongues" rapture of the early church. The crusading passion of Mediæval Catholicism never reached the reckless fury with which the Mahdi's fanatical army flung itself to death upon Kitchener's machine guns. Self-immolation in the name of religion could hardly surpass the Hindu widow sharing the funeral pyre of her husband or the Mormon wife sharing her husband with another woman.

The element of power is common to all vital religions. It is their pattern of life that distinguishes them from one another. All urge men to forsake sin and to do the will of God, but they differ when they come

to define sin and duty. They differ in the concrete meaning they give to the will of God, in the pattern they set for daily conduct. The uniqueness of Christianity appears in the answer Jesus gives to the questions: "What must we do to be acceptable to God? We must repent of what? Be saved from what? Be converted to what? In terms of daily living and conduct what is God's will?"

For a Christian the pattern of life is determined by the revelation of God's character and purposes in Christ. The circle of life's interests will be drawn from the Divine will as a center. To draw it correctly we must learn from Jesus where among the practical objects of human striving we find God's will: In heaven in the next world, or in the church, or in ourselves, or in our fellowmen? If we locate the purposes of God exclusively or chiefly in the next life, then the interests of this present world will lie outside the Christian circle and will be classed as secular or worldly. The pattern of life will be made up of acts of ascetic self-mortification and exercises preparatory to the world to come. In order to be religious men will neglect themselves and their neighbors, retire into monastic seclusion and devote themselves to pious exercises, getting ready to appear righteous before God in the next life.

If we believe the will of God is chiefly concerned with the order and observances of the church, then we shall attend "services with zeal, repeat liturgies and say prescribed prayers, pay tithes and honor the clergy with diminished regard for the weightier matters of justice, mercy, and faith."

If we locate the purposes of God chiefly in our personal salvation, then religion will consist primarily in the struggles, emotions, and experiences of the prescribed pattern for getting saved. It will end practically in personal and self-centered pardon, peace, bliss.

If we find God's will chiefly in the welfare of humanity as a whole, religious effort aims to help our fellow men: to heal disease, to enlighten the ignorant, uplift, purify, bless and redeem our neighbors.

The decisive question as to the practical character of Christianity is, therefore, where does Jesus designate the center of Divine interest? What is his pattern of life? As we have seen, Jesus asserts that the first commandment is to love God with one's whole being; but, lest Pharisee should take that to mean merely washings and other outward ordinances of the law, or other Jews should construe it to mean justice and mercy to fellow-Jews alone, Jesus gives at once a second commandment, which defines the first in terms of conduct: "Thou shalt love thy neighbor as thyself." For the purposes of religious expression Jesus identifies the love of God with the service of men. He advises the neglect of forms of worship rather than loss of brotherhood (Matt. 5: 23, 24), and

commends the alien and heretic who proved neighbor above the hereditary and orthodox priest and Levite who neglected the ministry of human love (Luke 10: 25-37).

A brief study of the recorded sayings of Jesus shows how far these are from isolated expressions; how completely he identifies the will of God with the welfare of men. His summary of the righteousness of the kingdom of God in the sermon on the mount is the Golden Rule (Matt. 7: 12). In his model prayer he teaches his disciples to pray for forgiveness as they forgive one another (Matt. 6: 11, 14, 15). In the parable of the King's Judgment he makes men's treatment of one another the test of their service to him (Matt. 25: 40, 45). At the last supper Jesus made love toward men the test by which discipleship might be known to men (John 13: 34).

If we consult Jesus' earliest interpreters we find the same emphasis. Paul says that love is the first fruit of the Spirit (Gal. 5: 22); the greatest and most enduring among spiritual gifts (1 Cor. 13). He asserts that in Christ nothing outward has value, apart from faith working through love (Gal. 5: 6). John asserts that love is the proof that one has been born of the Spirit (1 John 3: 14; 4: 7); and that one cannot love God, if he do not love men in a very practical way (1 John 3: 17; 4: 20). According to Christ and the apostles, then, to be converted is to be changed from a selfish to an altruistic spirit; to love and serve God is fundamentally to love and serve men. It is toward this end that the power of Christian faith is to be devoted. It is the social and moral power it has conferred upon men that distinguishes Christianity from other forms of religion.

Our generation has, through the historical study of the New Testament, newly discovered Jesus and his pattern of life. We find it necessary sometimes to revise our inherited beliefs, our religious practices and our social order to make it conform to his pattern. In doing so we may keep all that is consistent with human good, that may be practiced from purely altruistic motives. In the past our presentation of the gospel has often made too much of sins that harm the individual, and too little of those that hurt others. The chief appeal to men has been to forsake sin because of the harm that it does to them, here and hereafter. We have exhorted men not to steal because it would ostracise them from society and get them into jail. We have warned the young man against adultery because of the guilt that would haunt his soul and the disease that would infest his body. We have exhorted men to be truthful because lies would destroy their business credit and their neighbor's trust in them. But from Christ's point of view the most terrible thing about sin is that it hurts somebody else. One cannot steal without impoverishing a neighbor. Adultery is a terrible sin against womanhood, against the peace of the family and the purity of the home. Lying is serious because it deceives somebody; because it cheats somebody, slanders somebody; separates friends or thwarts justice.

From Jesus' point of view we should value religious experiences, not as ends in themselves, not as selfish privileges, not for the joy and peace they bring us alone, but because by them the spirit of brotherhood has come to us and the power to help others. And a religious experience that is self-centered and leaves one careless of other's rights and feelings, hot-tempered when crossed, and hard in dealings and judgment, is hardly to be called a Christian experience. According to Jesus' pattern a creed may be useful as a means of teaching others to find the way to God as a guide-book or text-book in the things of God, but never a prison house for the mind or a fetter for the conscience. A church is Christian as long as it serves, not for the selfish pleasure and advancement of the members, but as an effective organization for administering to the needs of men the grace of God and the love of Christ. Worship is Christian when it strengthens the worshipers for that love of men which is Jesus' test of discipleship. It becomes unchristian when it becomes merely passive, when men seek it for the luxury of ecstatic emotions, or intellectual enjoyment, or social exclusiveness.

No man is right by Christ's standard of righteousness if he has merely sought Christ to save his soul and to keep his experience. No man can be saved alone. God offers us salvation as parts of humanity. It may help us to realize that we are included in the world which God seeks to save and which Christ died to save, to repeat (as we are sometimes exhorted to do) Isaiah 53: 5 or John 3: 16, using the singular personal pronoun: "He was wounded for *my* transgressions, * * * and with his stripes *I* am healed." "For God so loved *me*, that he gave his only begotten Son, that *I* believing on him should not perish but have eternal life." But as a matter of fact, the great promises of Christ are for the world and we have our part in them only as we take our place in the world that is the object of the Divine redemption; and we enter the kingdom of God by learning to say in the complete spirit of brotherhood, "*Our* Father."

Earlham College, Indiana.

Pictures for Tuskegee Institute

We have received the following letter from Booker T. Washington, which is self-explanatory. Anyone having pictures to donate such as he indicates can communicate directly with him.

DEAR SIR: It occurs to me that some of your readers might have either new or old pictures, framed or unframed, which they might donate to this institution. We can make good pictures serve as a medium of educating our students, and I very much hope that some of your readers will help us in this matter. If the pictures are unframed, they can be framed in our own shop. Pictures can be sent by express or mailed to the following address.

Yours very truly,

(Signed) BOOKER T. WASHINGTON,
Tuskegee Institute, Alabama.

"Our business as Christians is to serve the Lord in every business of life."—Mark Guy Pearse.

The Development of the Country Church

BY RAY GLENNEY

It is evident that the country church is not the effective agency in the community that it might be and ought to be. It has not kept pace with the general development. The appeal of the city has been so strong and has offered so many advantages over country life, that it has been and is the ambition of young men and women to seek their fortune in the city. This migration has weakened the country, and made it in the minds of most people an undesirable place in which to live and make a success in life.

The disadvantages of the country are found in low community ideals; a poor public school system; poor methods of farming; low standards of home life and lack of community spirit.

The solution of this problem must be worked out by some agency which is in sympathy with every phase of rural life. We can find no institution that is capable of dealing with it justly except the church. In the past the church has been an institution very much like the school, doing a certain line of work and keeping within set bounds. The country problem demands assistance which seeks not for material remuneration, but gives of its best life blood to secure the greatest good to the greatest number. We must fall back on the church as an institution capable of establishing a new community ideal, and directing the development of the community toward this ideal under the guidance of the religious nature.

The greatest difficulty will be to break down certain customs of rural life and conquer traditional ideas and conservative minds. To suggest anything new for country people, without educating and preparing them to receive new ideas, would mean the death of progress. This new rural medicine must be given in terms of established rural customs, and thus bring about new conceptions without appearing to break with the previous ones. This education must be given to the different classes of people in different ways. The schools cannot do this, social organizations are not interested and the grange only to a certain extent. It remains then for the church to assume the burden of educating our rural people to assist in the solution of their own problems.

About the only possibility for the church is to secure a pastor fully in sympathy with the rural problem, who from the pulpit will deal with religion in such an appealing manner, as to gradually lead his people to an appreciation of country life, and the adaptation of religion to it. He ought to be a student of every phase of farm life, reading much, observing much, getting in touch with farmers, and discussing with them, not religion alone, but farm life. He should not assume superior knowledge of farming but talk in a suggestive way, asking an abundance of questions and discussing solutions freely. In this way the country pastor will make himself a welcome caller, and in due time the community will be thinking about personal affairs.

This will lead inevitably to the consideration of community problems.

The pastor's interest should include every member of the community, old and young alike. He needs a perfected organization back of him. This is the keynote to an ideal rural life. If the church is going to be the leader in community ideals she must set the example. It must grow upon a firm foundation before the community can grow. Hence the need of a perfected organization which uses the best business methods and commands strict adherence to systematic action. This task of organization is not to be accomplished easily nor immediately, but the progress can go on until a new state of affairs exists in the church and community.

Following this educational process, a few social gatherings may be called with the thought in mind of developing a community spirit. This is necessary for the accomplishing of anything new in the country. At the first of these gatherings, programs can be arranged, instigative of ideas for informal discussions and amusements of a rural type. By this means they will do collective thinking, and common interests will spring up. Conditions will soon be favorable to having programs at the social occasions. These may be of an entertaining nature at first, but a little of agriculture, home life on the farm may, along with other subjects of interest to a rural people, be introduced as soon as admissible. Before people know what is happening they will be doing effective thinking on the community problem. Then comes the possibility of securing the necessary organizations in the community to build toward the ideal community life, because the required interest has been aroused under the direction of the proper motive.

A meeting of the farmers who are interested in better farming might be called, where there could be a free discussion of the relation of good farming to an ideal community life. At the proper time the relation of the farmers to the church should be discussed in order to link the church to as much of progress in the community as possible.

Perhaps the most important feature of this problem is that of home life, which deserves the greatest consideration in the task of keeping the young people on the farm. Farm homes are largely responsible for the great number of boys and girls going to the city. It might be possible to deal with this problem by means of a parents' club, which would be the forum of discussion on home life. Subjects which demand proper consideration are, sanitation, farm houses, literature, amusements, the training and rearing of children, etc. Being under the supervision of the pastor and the church, all these interests will be treated in their relation to Christian living.

In order to keep the community on a high plane intellectually and keep it in touch with the outside

world, a literary club is necessary. The influence of such a club will keep the rural ideas from becoming narrow and conservative, and will, doubtless, have an important influence on the kind and standard of literature used in the community. What people read determines where their interests are very largely, and if the right kind of reading is promoted in the rural community the rural problem will be partly solved.

Ultimately the conditions may be favorable to extending rural ideas to the country school. If the teachers are in sympathy with the movement, they will welcome any suggestions as to courses in the study of rural life. Agriculture ought to have a place in the

school. Various elementary studies in regard to the farm and home will be of value to the children in giving them a love for the country.

When the non-church people of the community see how practical religion can be made and how far reaching it is, there will be a changed attitude toward the church. There will be a tendency perhaps for the prime motive of the church to be covered over in the face of these many new duties, but it ought to be able to use every possible means to make the interests of the church predominate in the community.

Penn College, Iowa.

Foreign Missionary Activities

BY CHARLES E. TEBBETTS

Report of Meeting of Executive Committee of the American Friends Board of Foreign Missions

(CONTINUED)

WORK IN CUBA

Missionary work in Cuba has been going steadily forward. The main difficulty has been to keep well qualified teachers in charge of the schools. Each of the missionaries has been required to give much time to teaching, somewhat at the expense of the general work.

Miss Bertha Lawrence retires from the work this year because of the lack of physical strength.

Joseph M. Purdy and wife are to strengthen the teaching force next year. He is a son of Samuel M. Purdy, our first missionary to Mexico.

Miss Carrie E. Haviland, a member of Baltimore Yearly Meeting, will also be added to the teaching force. For some time she has been teaching in a private school in Havana.

The problem of higher educational work is a very pressing one. No opportunity is at present given in our territory for any child to go beyond the sixth grade. All must recognize how very insufficient this is, and the importance of providing for higher work. The Baptists have a fine school at Cristo, in a very healthy location on the highlands on the railroad to Santiago. A proposition has been made for us to join with them in the higher educational work. This is being carefully considered by the Cuba Field Committee and Board.

THE AFRICAN MISSION

Reports from Africa show worthy progress. In the evangelistic department in Kaimosa district there are Sunday services held at four points with an average attendance of 1,300. In Marigoli district services are held at nine points, and fourteen applicants for membership in the mission church. At Lirhandia station the average attendance at the Sunday services is 400 and there is out-station work besides.

In educational work there is said to be manifest improvement in attention of pupils and character of work.

Marigoli reports 522 enrolled in the three schools of that district. There is need of a larger supply of school supplies.

The industrial departments are making increased progress. The building of the new sawmill and sheds for curing lumber, and work on the mission homes at Lirhandia and Marigoli is advancing rapidly. The material for the hospital is getting in shape. Large quantities of brick are being prepared for these buildings. The agricultural work is being pushed with fresh vigor since the arrival of the Conovers.

The new workers are reported as being well adapted for their work, and are taking hold very effectively. The outlook for the entire field is very bright. They are not without some discouragements. There are occasional lapses of natives, disappointing their fond hopes. But on the other hand the larger number of those under their immediate care give strong evidence of faithfulness under the severe temptations of their heathen surroundings. The health of some of the mission force is not as rugged as we wish it were. They are laboring under great strain, and greatly need our sympathy and prayers.

JAMAICA MISSION

The work at all the stations in Jamaica is steadily progressing, notwithstanding some breaks in the staff of workers. Mrs. Alma Swift has been on furlough for several months, and has used the time in securing \$3,000.00 for dormitory accommodations in connection with the Boys' School. She has now returned to the Field. Miss Mary White was obliged to come home for rest, on account of her health breaking. Miss Eva H. Allen has been sent to take her place in the East India work at Fellowship. Jefferson Ford and wife have resigned, to leave Jamaica at the end of the year to take work in Africa. Miss Alice Kennedy is on furlough this year.

The reports indicate that the different branches of the work are prospering. The educational work has the fullest endorsement of the Jamaican government. They have especially approved of the work for the East Indian coolies, and have placed many of the

orphan children, for whom the government acts as guardian, in the Happy Grove Training Home. Miss Alsina Andrews has had unusual success in the careful training of these girls, and of the colored girls under her care. The bright young East Indian men who have been trained as catechists are effective workers among their own people. So successful has this East Indian mission been, that the owners of plantations, who have many of them in their service, have generously offered lots and built suitable chapel buildings for the use of Friends.

CANDIDATES

Joseph M. Purdy and wife, and Miss Carrie E. Haviland have been accepted for work in Cuba next year. The first two have worked under our Board before. Lloyd Mendenhall and Bertha Louise Hammond have been accepted for the Mexican Mission next year. Both are graduates of Penn College, and Lloyd Mendenhall is this year at Haverford as the scholarship student from Penn. He is fitting himself for Industrial mission work and is expected to have charge of that department at Victoria. Miss Pearl Johnson, of Sterling, Kansas, has been accepted for teaching in mission schools whenever there may be a suitable opening. She is now a teacher in the public schools of Kansas. Errol D. Peckham and wife, who are now at the Hartford Seminary, will be ready soon for work in China if way can be provided for them. Our Board has no China mission. Dr. James F. Cooper, of Falmouth, Mass., desires to go out as a medical missionary under some Board, preferably Friends, but we have no medical missions except in Africa, and they are provided for. Other candidates are offering themselves whenever they can be used.

(TO BE CONTINUED)

Philadelphia Yearly Meeting

What was regarded by many as one of the best and most interesting sessions of Philadelphia Yearly Meeting in recent years, was the one which was held April 21-25 of this year. It was the two hundred and thirty-second annual gathering of the body, which emphasizes the fact that Quakerism as a religious force is co-extensive with that which is most valuable in the life of the American people.

The attendance was up to the usual standard, and the number of Friends participating in the active deliberations of the various sessions was encouraging. To many elsewhere, the wide scope of subjects considered by Philadelphia Friends may be somewhat surprising. When to the number of subjects embracing the practical affairs of the church which come under review at Fourth and Arch Streets in the Yearly Meeting proper, are added the questions touching the more modern activities in which all evangelical Churches are interested, and which are considered in afternoon and evening meetings at the Twelfth Street meeting house, one is impressed with the broad outlook of this somewhat conservative body.

An unusually large number of visiting Friends were

present from other Yearly Meetings, among whom were Gurney and Elizabeth Binford of Japan, and members of Kansas Yearly Meeting; Benjamin P. Brown of North Carolina; Thomas E. Mott and wife of Iowa; and Amassa Jenkins and wife of Indiana.

The Representative Meeting, which occupies very much the place of an Executive Committee or Permanent Board, and acts for the Yearly Meeting when it is not in session, and which until recently was known as the Meeting for Sufferings, convened in a preliminary meeting on April 18. Its report of the year's work, brought before the Yearly Meeting on Second-day, covered a variety of questions including, a formal protest against appropriating \$100,000.00 for the encouragement of rifle practice in the schools and colleges of the country; a report that the Committee having in charge the care of the Doukhobors find that their labors are practically ended, as the Canadian government now offers practically all the advantages needed by these faithful people; a protest to the governor and authorities of Maryland against gambling and a race track at Havre de Grace in that state; the proposition of the book committee to have portions of the Journal of John Woolman translated into the Japanese language for circulation in that country; the publication by the same committee of various books and pamphlets; the introduction into the Pennsylvania legislature of a bill substituting life imprisonment for capital punishment at the option of the jury; the preparation and circulation of a paper among the newspapers of the country, pleading for higher ideals and a loftier standard of morals in the press, and expressing sympathy with the efforts for civic honesty, which paper was reproduced in full in the *Literary Digest*; the preparation of a letter to President Wilson, which was conveyed to him in person by three Friends, expressing the desire of Friends to uphold the president and his cabinet in his righteous purposes for the nation; and a call upon Secretary of State Bryan by the same deputation in the interest of a cessation of armaments.

The meeting of ministers and elders, held at 10 o'clock on the 19th, proved to be a season of deep interest, in which the spiritual needs of the membership and subordinate meetings were the burden of many hearts. Friends were reminded that the simplicity of their mode of worship should most commend it. Some concern was expressed over the fact that in some meetings vocal ministry is only occasionally exercised, and members were exhorted to have a care for these as far as possible. Much sympathy was expressed for the younger members of the Yearly Meeting, and that older Friends should be careful to encourage rather than hinder development.

On Sabbath afternoon of the 20th, a special meeting of the Foreign Missionary Association met at Twelfth Street, presided over by Asa S. Wing. Addresses were given by Elizabeth C. Wistar of Bombay, India; Wilbert W. White, who in past years has been in China, Korea and Japan; and Gurney and Elizabeth Binford of Japan. It was declared that progress in the Orient

is due to the open Bible, and all were exhorted to stand by the missionaries with their prayers and with funds.

The reading and consideration of the queries occupied the greater part of two days, as usual, more attention being given to this procedure, as in London and Dublin Yearly Meetings, than in the remaining American bodies. The reading brought out considerable solicitude for certain tendencies among Friends, as well as many expressions of satisfaction at the faithfulness manifested by so many members. The religious exercise which this year, as in former years, overspread the sessions, bringing all to a realization of their dependance upon God, and the importance of maintaining a proper testimony before the world, stamps this as one of the features of Philadelphia Yearly Meeting.

Considerable interest was manifested in friendly greetings which came from London Yearly Meeting and from Friends in Australia. Contrary to the usual custom, these messages were read and after a full expression of appreciation had been given, suitable replies were directed to be prepared and sent, the one to Australia voicing the sympathy of the meeting with the trials of Friends in that far away land, in attempting to avoid the Australian universal requirement for military service.

A concern was brought before the meeting relating to the care of those, who while not members of Friends, are closely associated with their various interests and activities. After full deliberation a joint committee was named to consider the question and report next year. A memorial to the late John H. Dillingham was given much prayerful and thoughtful consideration.

The reports showed a total membership in the Yearly Meeting of 4,388, which is a slight reduction from the total of last year. Children of school age number 701, and 227 of these attend monthly or preparative meeting schools, 143 attend the school at Westtown, 39 attend other schools under the care of Friends, while 27 attend colleges under Friends' management, 108 attend public schools and 67 other institutions. There are thirteen primary schools and four high schools under the care of Friends in the Yearly Meeting.

Considerable attention was given to Westtown school, which is in a prosperous condition. A large percentage of the graduates enter college. A new department of forestry and orchards involving an outlay of about \$15,000 is being considered. A new lake of fourteen acres has been added to the school grounds. The physical equipment is well cared for.

The afternoon and evening meetings at Twelfth Street were up to the usual standard of lively interest. On Second-day afternoon was held the annual meeting of the Peace Association of Friends, during which the chairman, Stanley R. Yarnell, paid high tribute to Congressman A. Mitchell Palmer, who is a Hicksite Friend, and who while close to President Wilson, refused to accept the position of Secretary of War because of his peace principles as a Quaker. The evening session was in charge of the Freedman's Association,

at which President Isaac Sharpless presided, with addresses by Chancellor Elmer E. Brown of New York University, and Edgar A. Long, principal of a school supported by Friends at Christiansburg, Virginia.

On Third-day evening, the annual meeting on temperance was held, addressed by Charles L. Huston of Coatesville, Pennsylvania, and Albert T. Bell, manager of the Chalfonte Hotel at Atlantic City, the latter emphasizing the fact that hotels do not require bars in order to conduct a successful business.

A meeting of the Young Women's Auxiliary of the Friends Missionary Association was held on Fourth-day afternoon, and in the evening Friends' First-day School Association held their annual gathering, with several addresses. On Fifth-day evening, Robert G. Valentine, former Commissioner of Indian Affairs, gave an interesting and profitable address at a meeting of the Indian Aid Association, followed by General Pratt, formerly of the Carlisle Indian School.

The Yearly Meeting closed under a conscious sense of the presence and blessing of God, and with much prayer and exhortation on the part of many.

The Panama Canal Toll Question

The question of the exemption of tolls upon American coastwise traffic, passing through the Panama Canal, is one of live interest still to all lovers of international peace. Ex-Vice-President Fairbanks delivered an address at the recent national peace congress at St. Louis in which he discussed this problem vigorously, taking the position that the action of the last Congress was plainly a violation of the provisions of the treaty between this country and Great Britain. Regarding our general obligations as a world power, he said:

If America is to attain a high destiny she must always faithfully preserve her solemnly plighted word. If our country is to have weight in the world's affairs, we must keep our treaties in letter and spirit—not occasionally, but always—not when it suits us, but when it does not suit us also.

After discussing the provisions of the old Clayton-Bulwer treaty, and the new convention which resulted in the ratification of the Hay-Pauncefote treaty, with reference to the latter, he said:

If it had been in the minds of Secretary Hay and Lord Pauncefote that so radical a departure should be made from the equality provisions of the Clayton-Bulwer treaty as the exemption of tolls upon American coastwise traffic, they would have employed some other language to express it; they would never have followed so closely the phraseology of the old treaty. * * * When he wrote that the canal should be free and open to the vessels of commerce and of war of all nations, and that there should be no discrimination against any nation or its citizens or subjects in respect to the conditions and charges of traffic or otherwise, he meant precisely what he said. * * * I do not believe that we should put Great Britain to the trouble of resorting to an arbitral tribunal to determine a question which has no basis either in fact or in good conscience. The question is one which from every consideration of national good faith and national honor should be settled by ourselves, and if we rightly understand it, there need be no doubt that it will be settled in entire harmony with our mani-

fest national duty. In the event, however, that we are unable to accept the view that we are not entitled to preferential treatment, then we owe it to ourselves and to Great Britain, and other nations to submit the question to the determination of an impartial tribunal. This course is laid upon us by the highest considerations of justice and fair dealing toward other powers. The American people will keep faith; they will not for the first time break their international word, and thereby forfeit the high respect in which they are held by the nations of the world.

Summer School of Missions, Winona Lake, Indiana, June 19 to June 27, 1913

The hundreds of women of our churches who are working so earnestly for the cause of Missions will be glad to know of an opportunity to obtain help in solving some of their many problems. The Summer School of Missions, held annually at Winona Lake, Indiana, under the auspices of the Interdenominational Committee of the Central West for Missions, offers a fine opportunity for special preparation for service.

Immigration will be the central thought in the study for Home Missions. The book to be studied is "The New America," by Mrs. L. C. Barnes. Mrs. D. B. Wells, so well known as a lecturer on missionary subjects, will give lectures on the book. Mrs. Henry A. Hunter, who has done such fine service in preparation for "The World in Chicago," will give the lectures on the Foreign Mission book, "The King's Business," treating of increased efficiency at Home, written by Mrs. Paul W. Raymond.

There will also be classes for those desiring to take up the Young Women's work, the Hours with Missionaries, and many helpful Conferences. The evening services will be of special interest. Among those who will give lectures on special subjects are Dr. Edward A. Steiner, well known as an authority on the Immigrant, Dr. George B. Stafford on the problems of our great Cities, and President William King of Monmouth College, who will tell of actual conditions on Mission Fields.

It is hoped there will be a large attendance of our women at this helpful gathering.

For further information send for literature to

CHARLOTTE E. VICKERS, *Cor. Secretary.*

Oak Park, Illinois.

A Federal Council Publication

"Christian Unity at Work," edited by Charles S. McFarland, Secretary, and published by the Federal Council of Churches, is just off the press. The book contains the report of the various commissions, on a variety of subjects, made to the last meeting of the Federal Council of Churches of Christ in America at Chicago last December. In addition, the address of the retiring president, Bishop R. Hendrix, and the address of the new president, Prof. Shailer Mathews, together with other addresses are given.

It may be doubted whether such a mass of valuable material throwing light upon almost every phase of Church activity has ever before been published in a single volume. The book sells for \$1.00, is bound in

red cloth, eight vo., and contains 291 pages. It ought to be in the hands of every pastor and church worker who believes in the co-operation of the Christian Churches in their efforts to better humanity and evangelize the world.

Accompanying this book is a separate volume bound in paper, containing the business proceedings of the Federal Council convention. This book is given free to all purchasers of "Christian Unity at Work."

Orders can be made through the AMERICAN FRIEND, or the books can probably be had from various bookstores handling Friends publications.

A Notable Cartoon

On April 3 the *New York Evening Journal* published an unusual cartoon in connection with a short but forceful editorial. It represents a huge whiskey bottle, with the word "Whiskey" printed on the label, as the headstone of a grave with a small glass as the foot-piece. The editorial is as follows:

"Do you know any young man who is investing money in a tombstone like this? If so, hand him this picture.

"Here is a tombstone that stands at the head of tens of thousands of graves. You cannot see it as you enter the graveyard, but the relations of the man in the grave know that the tombstone is there.

"This is the tombstone that costs more money than all other kinds of tombstones put together.

"This is the tombstone that stands above ruined hopes, broken families, disappointments, bitterness and all misery.

"If you want to do something useful, without too much trouble, cut out this picture and paste it up where it will be seen by those that need it.

"The huge bottle and the small glass, the weak will, the blasted career—and then the grave with the tombstone—that is the story."

The Maryland Anti-Saloon League reproduced this cartoon and editorial as a first-page advertisement in the *Baltimore Sun* of April 11, and it is being copied by newspapers in other states.

A Tribute to Friends

In connection with the National Peace Congress held at St. Louis, May 1-3, it is important to note that in the appointment of delegates by Governors, Mayors of cities, and various civic organizations, Friends have been given an unusually liberal share of recognition. As we have by no means a complete list of these appointees, we do not undertake to publish any of the list. So far as we have heard, however, in states or cities where Friends reside, from one to three or four members of our denomination have been named in the official list of delegates. These appointees are greatly out of proportion to our membership as compared with other denominations. It is a fitting recognition of the loyalty which Friends have ever shown toward the peace problem. We understand that quite a number of Friends from different states were able to attend the Congress.

Current Items of Interest to Friends

Baltimore Yearly Meeting

Washington City Monthly Meeting at its session on May 1, directed a resolution sent to Secretary of State, William J. Bryan, commending his attitude on the peace and temperance questions.

California Yearly Meeting

The forty-eighth semi-annual meeting of the College Park Association of Friends was held at the meeting house at San Jose on May 3. The meeting for worship at 10:30 A. M. was followed by a short business session, after which luncheon was served at the meeting house. Business was resumed at 1:30 o'clock, and the following program was rendered:

Repetition in Concert. John XX, 24-29.

Responses.

Whittier and Social Reform—Augustus T. Murray.

Poem—Annie Bean.

For Conscience' Sake—Rebecca Satterthwaite.

Discussion.

Indiana Yearly Meeting

A conference of the Sunday Schools of Fairmount Quarterly Meeting was held Tuesday, April 29. The day sessions were held at Fairmount, while the evening meeting convened at the Jonesboro Friends' Church. Mrs. Hiram Harvey was the presiding officer, and Miss Leora Bogue had charge of the music. Various topics were discussed by capable speakers, and a very profitable and instructive convention was enjoyed throughout.

Van Wert Quarterly Meeting was held at Rockford, Ohio, May 2 and 3. Robert W. Douglass, of Versailles, Ohio; Fred Tormohlen, of Portland, Indiana; and Ira C. Johnson, of Lynn, Indiana, Yearly Meeting Superintendent, were present. The meeting was fairly well attended, and all enjoyed the gospel messages brought by the visiting Friends. Tennyson Lewis, who could not be present on account of poor health, was greatly missed, this being the first time he has been absent from the Quarterly Meeting in the seven years he has been pastor at Van Wert.

Iowa Yearly Meeting

Wallace Gill, of Los Angeles, California, has just accepted a call to the pastorate at Marshalltown, Iowa, which has

been supplied for some weeks by W. Irving Kelsey, of Penn College. The meeting at Marshalltown is in good unity. Friends have recently papered and painted the interior of the meeting house, and will soon paint the exterior.

Kansas Yearly Meeting

Kansas Yearly Meeting will be held at Wichita this year beginning October 8, instead of at Lawrence, as announced recently in the AMERICAN FRIEND. The Meeting on Ministry and Oversight will convene on the day before.

New England Yearly Meeting

The fifth annual meeting of the Friends of the Connecticut Valley was held at the home of Hannah H. and Ellen A. Winslow, at 100 Monmouth Street, Springfield, Massachusetts, on April 27, 1913. East Northfield, Northampton, Hartford, and Mt. Holyoke College were all represented, as well as the more immediate vicinity. Those present came from seven different yearly meetings and one was a descendant in a direct line on two sides from Lawrence and Cassandra Southwick. A number took part in prayer or testimony, but the greater part of the vocal service was taken by Elihu Grant, of Northampton. It was a time of refreshing from the felt presence of the Lord, and of close Christian fellowship of those with kindred interests.

Ohio Yearly Meeting

Alum Creek Quarterly Meeting was held at Alum Creek, April 26-27, and was a time of good instruction. On Saturday morning and at night, and on Sabbath the house was crowded. William Kirby, pastor at Highland Avenue Meeting at Columbus, brought us a wonderful message, "Teaching us the way of life more perfectly." Many testified that their understanding had been helped. On Saturday night, Aaron S. Watkins analyzed the temperance problem in a masterly way, and again on Sabbath morning he brought us a delightful message from the text, "I was not disobedient to the Heavenly vision." He also discussed for an hour in the afternoon the topic, "What the Sabbath-school needs." These were all characterized by a spirit of earnest soul conviction. The services Sabbath evening were evangelistic in their nature. Many hearts were cheered by the many good services.

Western Yearly Meeting

Since the first of September, 1912, twenty-five persons have been received into active membership in the First Friends Church at Indianapolis.

The Glee and Madrigal Clubs, of Earlham College, came to Indianapolis on Saturday, April 26, under the auspices of the Sabbath-school of the First Friends' Church, and delighted a large audience with an exceedingly entertaining program.

Endorses the American Friend

The Ministerial Conference of Western Yearly Meeting, in session at Kokomo, Indiana, last week, adopted the following resolution:

Whereas, THE AMERICAN FRIEND is the official organ of the Friends Church,

Therefore, Be it resolved that the conference of ministers and workers of Western Yearly Meeting endorse it, and request each Quarterly Meeting to make an earnest effort to get the paper into every Friend's home.

We direct our secretary to furnish each Quarterly Meeting with a copy of this resolution.

Nebraska Yearly Meeting

Nebraska Yearly Meeting convenes at Central City, Nebraska, June 4, 1913. The entertainment committee has made ample arrangements for entertaining all who may attend. Meals will be furnished at the parsonage on the cafeteria plan.

Rooms may be rented at reasonable rates by those desiring lodging near the church. Let all Friends who expect to be present send their names as soon as possible to either J. J. Workman or James Stephen, Central City, Nebraska.

Friends Educational Association

The annual meeting of the Friends' Educational Association of Philadelphia, will be held at the Friends' Select School, 140 North Sixteenth Street, Philadelphia, at 3:00 P. M. and 7:00 P. M. Seventh day, Fifth month 17th. Program, "The Yearly Meeting and its Teachers." Speakers: President Isaac Sharpless, Sarah W. El-kinton, Charles Evans, and others. The importance of a Teachers' Retirement Fund will be discussed. In the evening: "The Psychology of Ideals," by Dr. Arthur Holmes, Dean of Pennsylvania State College.

Western Yearly Meeting Ministerial Conference

The Ministerial Conference of Western Yearly Meeting met at Union Street Friends Church, Kokomo, Indiana, May 6 and 7, 1913. The opening session was at 2 o'clock on Tuesday. Devotional exercises were conducted by Jehu Reagan.

At 2:15 o'clock, a symposium on "How to Produce Experts," was conducted as follows:

The Preacher—Frank V. Stafford.

The Missionary—Jane D. H. Moore.

In the Bible School—James E. Carter.

In Social Service—Morton C. Pearson.

Speeches were limited to ten minutes.

The general discussion was led by Edward M. Woodard. Frank V. Stafford being absent, George H. Moore spoke on his subject. To become expert, preachers must have a good start—not started in a hot bed or refrigerator, but where altar fires burn warm. Jane D. H. Moore dwelt on the great harvest in mission fields, doors being open as never before, and the effort to produce a self-supporting church on foreign fields, all of which require men and women of ability. James Carter said that efficiency is the demand of the age. Bible school teachers and officers must work harmoniously. How to teach will continue to be a problem.

Morton C. Pearson's address on Social Service was full of inspiration. During the first hundred years of Friends, much social work was done. We need a new birth of this work and an old fashioned concern to help people to find God. To become experts on this line we must study men, books and the field; study with a book in one hand, and with the other hand upon the man. Josiah Strong's books were recommended, together with others. The speaker emphasized the fact that the new birth is essential.

As Edward M. Woodard was not present, Jehu Reagan opened the discussion, which was as full of interest as the speeches had been.

Tuesday evening devotional exercises were conducted by Austin Osborn. The subject was "The Social Task of Christianity." Willard O. Trueblood was the speaker and surely was at his best. He was greeted by a large congregation. This session was full of interest. The speaker took Col. 1: 28 for his subject or text. When the Church says there is nothing beyond, it may as well close its doors. To present "every man perfect" in Christ Jesus is Christian equality. Do we believe in the power of Christ? When he came into the country

of the Gadarenes he met the mad man and soon the throng looked upon him clothed and in his right mind, ready to be sent home to tell his friends. He also changed Peter into a man of strength and power, while the vile woman of Samaria is another example of Christ's power to transform human life. The same power transformed Jerry McCaulley, and has been tried with success in Africa. Christianity is equal. Men were on God's heart before they were upon ours. We are co-workers with Christ. Every man comes in the same way, "God be merciful to me a sinner."

The problems in the Orient today present great opportunities. Will we meet this with a fire that will burn out ignorance and superstition? Our task is to present China "perfect before Christ." This task is greater than building air ships, or any of the great achievements of the day. Young man, do you ask what you will get in return for such labor? You will get hardship, sacrifice, but in the end you will get peace and "men made perfect."

The Wednesday morning's session was opened with a service of prayer and praise, conducted by Addison Parr. This was a time of great blessing. The subject of this hour was "The State of the Church—Past, Present and Future," and was presented by Enos Harvey, Thomas Brown not being present. If time and space would permit, we would like to tell the many good things said by this speaker. Discussion was led by George H. Moore, and was full of interest and hope for the future.

This being the last business session, a vote of thanks and hearty appreciation

was extended to Kokomo Friends for their kind hospitality.

David Hadley spoke in the interest of THE AMERICAN FRIEND. Resolutions were passed by the Conference that will be sent to the paper for publication.

The Conference met at 1:30 o'clock in a meeting for worship. There was silence, followed by Scripture reading and prayer by Sarah J. King. The sermon was delivered by David Hadley. We think it safe to say that in all of his ministry, he never preached with greater unction and power. By this time the spiritual tide was high, and our hearts were overflowing. A praise service followed, ending with a song, "Blest be the Tie." Benediction by Sarah J. King. Mrs. Floyd Stout led the song service, with Mrs. Harland Hollowell at the piano.

The Conference was favored with the presence of Meritt Stipp, who assisted in the music in solo work and otherwise. We only wish that the Conference blessing could go with this article so that every reader could have his heart warmed by it. On every hand expression could be heard that this was the best conference the Association ever held. Everything went to show that both pastor and people of Union Street Friends Meeting had done all in their power to make it a success.

SIMON N. HESTER, *President.*

JOSEPHINE HOCKETT, *Secretary.*

New York Yearly Meeting

New York Yearly Meeting will be held in New York City, Fifth Month 28, 1913. Applications for board should be made to John R. Taber, 348 Lexington Avenue, New York.

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Kansas Yearly Meeting Pastors' Alliance

The Pastors' Alliance of Kansas Yearly Meeting will hold its regular annual meeting at Wichita, June 9-12, next. It is announced that those who have completed their four years' course will receive their certificates from the Biblical School of Friends University. Lodging and meals will be served free, and other meals at reasonable rates at the boarding halls. The program is as follows:

MONDAY, JUNE 9.

8:00 P. M.—Devotional....Frank Allee
8:15 P. M.—Conference Sermon,
"Present Realm of Faith"
William Smith

TUESDAY, JUNE 10.

8:00 A. M.—The Morning Watch,
M. L. Swafford and Lyman Cosand
9:00 A. M.—Christian Doctrine
Dr. Pearson
10:00 A. M.—Lecture, "Salvation by
the Work of Jesus Christ"
William Smith
11:00 A. M.—Church History
Professor Reagan
2:00 P. M.—Homiletics
President Stanley
3:00 P. M.—President's Annual Ad-
dress..... John R. Wright
3:30 P. M.—Address, "The Efficient
Church"
Professor E. H. Stranahan
8:00 P. M.—Devotional Service
William Allen

8:15 P. M.—Lecture, Ancient Ex-
ploits of Faith as Incentives
to Us.....William Smith

WEDNESDAY, JUNE 11.

8:00 A. M.—The Morning Watch
Orestes Winslow and Zimri Stubbs
9:00 A. M.—Christian Doctrine
Dr. Pearson
10:00 A. M.—Lecture, "The Two
Adams and our Relation to
Each William Smith
11:00 A. M.—Church History
Professor Reagan
2:00 P. M.—Homiletics
President Stanley
3:00 P. M.—The Country Meeting
Professor E. H. Stranahan
Discussion.
3:45 P. M.—Graduation Exercises
8:00 P. M.—Devotional Service
A. M. Gibson
8:15 P. M.—Lecture, "Christ's Med-
itorial Kingdom... William Smith

THURSDAY, JUNE 12.

8:00 A. M.—The Morning Watch
Martha Barber and Sadie Nichols
9:00 A. M.—Christian Doctrine
Dr. Pearson

10:00 A. M.—Lecture, "The Person
and Work of Jesus Christ in
the Offerings of Leviticus"
William Smith

11:00 A. M.—Church History
Professor Reagan

1:45 P. M.—Business Session.

2:20 P. M.—Round Table

Nathan Brown
3:00 P. M.—Lecture, "Our Great
High Priest—Past, Present
and Future..... William Smith

8:00 P. M.—Devotional

Anthony Bolland
8:15 P. M.—Present World-wide
Tendencies in the Light of
Scripture Prophecy
William Smith

At Mount Airy, North Carolina

It was most delightful to us when a three-seated hack drove to our door, taking passengers to Surry Quarterly Meeting, which was held on April 26, at Westfield, ten miles east of Mount Airy. The morning was beautiful, and the ride one of pleasure, over roads greatly improved in recent years. The opening spring clothed the woodland in beauty. Truly one was made to feel that "dame nature is a good housekeeper." The society was charming. The meeting place is historic, being the oldest Friends' Meeting in Western North Carolina. The spot is beautiful for situation. The nicely kept graveyard is in full view, where the fathers and mothers are sleeping, but where now their children uphold the banner of Quakerism.

The meeting of ministry and oversight began at ten o'clock, followed by the Quarterly Meeting proper. There was a glad greeting of Friends from all the subordinate meetings. Four ministers were present from Mount Airy. James Jones from Blue Ridge Mission in Virginia, full of the spirit, gave excellent counsel at both the sessions. The value of the Church and her claims upon the membership, and the necessity of a face to face and heart to heart talk with the Son of God, were the topics considered. The sweet fellowship of the saints through communion with the Holy Spirit was felt by all. At the close a delightful luncheon was served, which was greatly enjoyed. James Jones and Wesley Wooten remained over for the Sabbath services.

MARY MOON MEREDITH.

During the last twelve months the British Bible Society sold nearly a million copies of the Bible, more than a million and a half New Testaments, and about 5,000,000 separate books of the Bible.

BIBLE SCHOOL LESSON

MAY 25.

SUBJECT—Joseph and Benjamin.

LESSON—Genesis 43: 18, 19, 23-34.
Commit verses 29, 30.

GOLDEN TEXT—"He that loveth his brother abideth in the light."—I. John, 2: 10.

CHRISTIAN ENDEAVOR

MAY 25.

TOPIC—Mission Work at Home and Abroad. V. Industrial Missions. Acts 18: 1-6.

It is well to impress the many sided character of foreign mission work. Many people think of it as being distinctly evangelistic. Christ often impressed religious truth by relieving natural wants, and drew men to Him by His lessons from nature and the common affairs of life.

So it is in missionary endeavor, evangelism, education, medical skill, the Bible school, industrial training go hand in hand. One of the needs, especially of the heathen races, is that of self dependence by the skill of their own hands. Many know little about the manner of sustaining life, except the quest for game and fish. Their lives are spent in idleness, when they are not at war, and they lack equipment and breadth of vision and mind and soul development which come from toil.

Then too, industrial toil is an important accompaniment to the spread of the gospel. One of the impressive methods by which the power of Christianity is forced upon the minds of the heathen world, is the manifestation of development in material things in the leading Christian nations.

"A common feeling about menial work in India was shown when a Christian girl in school, on being asked to hold a basin for the missionary nurse bathing the injured foot of a scholar, said, 'I am not a servant.' The change wrought by missionary training was described by a Hindu priest who was speaking of some in his village that had become Christians within a year. He said, 'Formerly they were lazy, and sometimes drank, lied and cheated, as those around them do; but see what a change it has made in them; now they are sober, industrious, well-behaved, and thrifty. Why, there is not such a village in all this region.'—*Christian Endeavor World*.

It is well to quote in the meeting Van Dyke's poem on "The Tiling of Felix," the concluding verse of which is as follows:

"This is the gospel of labor! Ring it,
ye bells of the kirk:
The Lord of love came down from above,
to live with the men who work.
This is the rose that He planted, here
in the thorn-cursed soil—
Heaven is blest with perfect rest, but
the blessing of earth is toil."

Married

HAMMOND-OUTLAND—At the close of the morning services at the Friends' Church in Argonia, Kansas, May 4, 1913, Earnest Hammond to Jennie Outland, the pastor, J. P. Wright, officiating. Both are members of the Argonia Meeting and active in Christian service.

MACLENNON-KOCH—At the home of the groom's parents at Sawyer, Wisconsin, April 10, 1913, Leslie MacLennon to Ella Meta Koch, the ceremony being performed by Estella Stanley McCann, pastor. They will reside at Tripoli, Wisconsin.

Born

CROZER—To W. E. and Stella Crozer, at Newberg, Oregon, March 21, a daughter, Nellie Eloise.

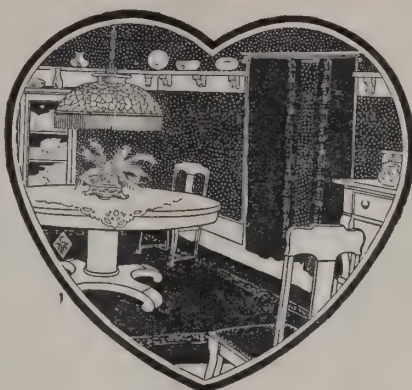
HAZARD—To Isaac P. and Elizabeth L. Hazard, at Union Springs, New York, April 26, 1913, a daughter, Helen Elizabeth.

Died

HARNED—Benjamin A. Harned was born September 20, 1829, and died April 25, 1913, aged 83 years 7 months and 5 days. He was one of the last of the pioneer members of Blue River Meeting near Salem, Indiana, where he had worshipped all his life. Funeral services were conducted by Mary E. Chapman, pastor.

HUNT—Mary Llewelyn Hunt was born in Montgomery County, Pennsylvania, February 1, 1835, and died in Chicago, April 29, 1913. She was educated in a private school in Philadelphia, and was married to Daniel W. Hunt July 26, 1859. They settled at Bloomingdale, Indiana, but in 1865 moved to Oskaloosa, Iowa, where they resided until after her husband's death in 1898. Since 1903 she has resided with her son, in Chicago. She was a life long member of Friends, and at the time of her death was a member of Oskaloosa Monthly Meeting. Hers was a sweet, devoted life, which found its highest mission in a Christian home. She was much interested in Missions, was an ideal home-maker, and her presence created an atmosphere which was a crown and perfection of all. She is survived by two sons and three daughters.

SPURGIN—Viola H. Spurgin, daughter of Ezra and Elvira Hinshaw, was born in Keokuk County, Iowa, December 30, 1866, and after an illness of one week, died at her home in Oskaloosa, Iowa, April 24, 1913, aged 46 years 3 months and 24 days. She was a birthright member of Friends and was converted at the age of seven years. While foreign mission work claimed the first place in her



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interest, there was no department of church activity in which she was not active. She was president of the local W. F. M. S., and was a member of the Yearly Meeting's Board, her special work being that of superintendent of literature. She was also one of three Friends representing Iowa Yearly Meeting, on the American Friends' Board of Foreign Missions. She was clerk of Oskaloosa Quarterly Meeting on Ministry and Oversight, and had charge of the cradle roll in the Sabbath School. She was also a member and official of the local W. C. T. U. She could always be depended upon in vocal prayer and testimony. She is survived by a husband and one son.

The government of New Zealand has put into use an interesting machine which acts as a substitute for postage stamps, giving impressions upon letters of stamps of different values, and automatically recording the action, so that the government can make its collections. This saves the government the cost of printing the stamps, and saves the user of the machine the trouble of getting the stamps and attaching them to the envelopes.—*Christian Endeavor World*.

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Conference on Horticulture

A general conference on Horticulture
for Women will be held at Ambler,
Pennsylvania, on May 17, with sessions
at 11:00 a. m. and 2:00 p. m. The con-
ference will be full of interest to all
workers in horticulture. Several well
known speakers will make addresses fol-
lowed by a number of short papers by
women who are engaged in various kinds
of horticultural work.

The proposal to form a National Hor-
ticulture Association of Women will be
considered and action taken.

A number of Friends are officially con-
nected with this movement, and it is
thought that many Friends in and about
Philadelphia and in New Jersey will be
present.

Friends in Current Literature

Among recent periodical contributions
relating to Friends, are the following:

Editorial on Elizabeth Fry in *London
Times* of February 15.

Article on Mary Fisher and the Sultan
of Turkey in *The Guardian*, of Man-
chester, England. Reprinted in the *New
York Evening Post*, February 10.

Article by Dr. Benjamin F. Trueblood
on "The Strength of the Peace Move-
ment," in the *Homiletic Review* for May.

An interesting column in the same
magazine on John Woolman's Journal,
in an article entitled "Autobiography and
the Preacher."

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The American Friend

Old Series.
Vol. XX. No. 21.

FIFTH MONTH 22, 1913.

New Series.
Vol. I. No. 21.



NEW FRIENDS MEETING-HOUSE AT VICTORIA, BRITISH COLUMBIA.

FIRST ONE IN THE PROVINCE.

(See page 331.)

PUBLISHED WEEKLY BY THE FRIENDS PUBLICATION BOARD AT RICHMOND, INDIANA

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Late News From Mexico

Some disturbing news was received last week from Friends' Mission Stations in Mexico. Apparently the Huerta administration is as little able to enforce order in that republic as was its predecessor.

A telegram was received from Victoria on May 13, stating that an eight hours' battle between the Federals and rebels had just closed, but that Friends had not personally been disturbed. All children had been taken out of school and some had been sent to other points.

At the same time word was received from Raymond Holding that the situation in Matehuala was worse than in February. Another attack had been made upon the city, but Americans had not yet been disturbed. One had incurred the displeasure of the rebels, however, by rescuing two citizens.

A telegram from Sarah Charles was received by her relatives at Fountain City, Indiana, to the effect that the rebels were in the vicinity of Matamoros and that they would attack the city on the 13th. All connected with the Friends' school there, together with those at the Presbyterian school, had gone over to Brownsville, Texas, and were being cared for.

Later: Since the above was written, letters have been received by Charles E. Tebbetts from Raymond S. Holding, which shows that a veritable reign of terror exists at Cedral and Matehuala. On April 25

he wrote about the prosperous condition of the schools and meeting. Two days later, on Sabbath, April 27, both Cedral and Matehuala were attacked by the rebels and captured, and indescribable horrors, burning, looting, and killing followed. On May 2, preparations were being made to remove all the women from Matehuala. The Friends Mission buildings were uninjured, except by bullet holes and the breaking of window panes. Fuller details will be given next week.

Our African Mission

Emory Rees, at Marigoli, reports over 900 boys and girls in the schools there. There are twenty preaching places in that district, the average attendance every Sunday being over 3,500. At Maragoli the average attendance is 715. At most places preaching messages are given by young men who, twenty years ago, had never seen a white man. Opposition has almost ceased among the young men.

Progress on the Complete Works of Penn

Albert Cook Myers has returned from a winter's work in England on the projected complete works of William Penn. He has had headquarters in London, at Devonshire House, the headquarters of English Friends; his assistants have remained there, busily engaged in the work of copying and arranging materials. The documents thus far brought together and arranged in order fill 70 quarto volumes.

Albert Cook Myers was the official delegate of the Historical Society of Pennsylvania at the International Congress of Historical Studies held in London early in Fourth month. A Friend, J. A. Pease, British Minister of Education, a nephew of the late Thomas Hodgkin, was President of the Congress.

In the work on the collected works of Penn some very interesting and valuable material not before published nor generally known has been unearthed. Among this are records of the first comers to Pennsylvania with itemized lists of the furniture and other personal belongings they brought with them.

Some very important documents were found in the private collection of the Duke of Norfolk, the first duke of England, who owns Worminghurst, the country seat of Penn.

Albert Cook Myers will remain in this country until late in the summer, making his headquarters at the Library of the Pennsylvania Historical Society, Philadelphia, with some journeyings to New England, to the West and South, in the search for Penn papers.—*Friends Intelligencer*.

If God is a vital reality to us so that our life is in his life and our will is his will, and with our hand we hold his hand, then we know that God will lead us, and help us, and bless us, and bring us at last through whatever sorrows into his light and joy perpetual. And that faith will interpret all the days of the new year, begun, continued and ended in the name of God.—*George Hodges*.

THE AMERICAN FRIEND

DEVOTED TO THE INTERESTS OF *QUAKERISM* IN AMERICA

S. EDGAR NICHOLSON, Editor and Manager

Old Series.
VOL. XX. No. 21.

RICHMOND, INDIANA, FIFTH MONTH 22, 1913.

New Series.
VOL. I. No. 21.

The Christian Church and Its Weaknesses

"That he might present the Church to himself a glorious Church."—R. V. Eph. 5: 27.

It is no spirit of pessimism that compels us to the belief that the Church is falling far short of its mission in the world today. Few local congregations and still fewer denominations live up to their own ideals. A lecturer of note recently declared that Christianity is not making any headway. We are by no means ready to accept his conclusions, but few will doubt that the Church is not the positive force for righteousness that it ought to be.

To many religion is an object of secondary concern, a convenient cloak to wear on occasion, a badge to identify them with respectable people, a profession that eases the conscience and renders it less difficult to hope for the rewards of the righteous, while holding to the world and its pleasures. There are not many perhaps that are hypocritical at heart, but there are multitudes to whom Christianity has not yet appeared as a vital righteous force, changing the whole outlook of their lives and filling their vision with the glory of service for God and humanity.

If the Church lacks potentiality today, it is because worldliness has crowded in upon every side; a worldliness that is the creature of self, and which would salve the conscience until it beholds indistinctly the border line between loyalty to Jehovah and fealty to Mammon. Probably the materialism of the age has to some extent touched the heart of the Church, until it has lost something of that fineness of discrimination, that sensitiveness of conscience which quickly marks the distinction between right and wrong.

Sometimes it would seem that the Church has come to lack the positive force that comes from a great conviction; that it has grown too tolerant of evil; too easily satisfied with its condition; too much self-centered; too formal in its life; too afraid to know the truth in its fullness; too little concerned about the social order; too ready to compromise its position because forsooth some prominent member holds the key to influence and the purse strings of the wealth which supports the church activities. The Church can never afford to be in bondage. Its potentiality is lessened every time it suffers itself to be handicapped by any

environment. It must keep itself free from worldly contamination, if it would win the sons of men to the King's highway of holiness.

We have no purpose to condemn the Church. We are not even in a spirit to criticize. It is because we believe profoundly in its mission, and have such an abounding faith in its ultimate triumph, that we yearn to see it free from all elements that entangle, that weaken its efficiency, that it may be equipped for the highest service for the Master to which it has been called.

Many a Christian body lacks efficiency because it is in bondage to some tradition, some social custom, some compromise when some vital question is at stake, some tendency to shirk responsibility, some lack of a great purpose, some willingness to be concerned with only the little things and the commonplace, some narrowness of vision that develops an abnormal and one-sided Christianity, some failure to see and meet the needs of suffering humanity, some inclination to make the Church a club of social respectability, rather than a militant body that is to dethrone evil by establishing righteousness in the earth.

How few personal workers there are in the average congregation, who, because the love of Christ constraineth them, are impelled to go out with the spirit of the missionary to become experts in ministering to the needs of humanity about them; how few there are like Paul, ready to become all things to all men that by all means they may save some! In the average church of today, there is perhaps too great a tendency to over-organization, and not enough of the spirit of personal service that envelops the whole membership; too much of a disposition to administer Church policies according to written rules and formulas, and not enough of the spirit of sacrifice that goes out after men and wins them to Christ by the power of a personal and manifested love.

Organization is important in every sphere, but only as it emphasizes and insures the power of personal touch. Organization can never become a substitute for the living ministry of kindly deeds and personal example. It is the personal life that counts most, no less in the realm of religion than in the social and

political world. The Church can never win men by patronizing them, by holding them aloof, by handing out mere formal statements of doctrinal belief. Love can never be expressed in formal terms. It is the contact of soul with soul in fellowship that is the test of influence that is abiding.

The early Quakers won men and women by the thousands, not because they preached a new religion, but because the genuineness of the truth they lived and proclaimed established a fraternity of interest, a touch of spirit with spirit that was impelling. Christ's power over his disciples and the multitudes that thronged his pathway did not depend upon any formula of utterance, any loyalty to tradition, any patronage of custom. It depended upon his ability to make men feel that the life he proclaimed as the ideal life was a better one than the old life, and that, because of the great love which he manifested, and the exceeding depth of interest in human affairs which he revealed, here was One whose soul was linked with theirs in an eternal fellowship that made his appeal irresistible.

It is in such a spirit that the Church must traverse the highways of human life today, free from bondage, free from contamination, free from compromises, profoundly interested in the uplift and eternal welfare of all men at home and abroad, seeking to win them to Christ for their own good and the glory of their Creator.

These are no ordinary times in which we live. The spirit of Jehovah is moving majestically among the nations. Science, invention, philosophy, all things material and intellectual, have established a community of interest, a brotherhood of investigation and experiment among all the nations. It is time for the Church of God to gird itself with power, and in the spirit of Him who is waiting to fill the whole earth with His blessed Presence, go forth to spread the light of His truth among all peoples.

A Great Modern Problem—No. 2

With the awakening of the American public conscience, a nation-wide solicitude has developed within a half decade concerning the ravages of the social evil. In any form "vice is a monster of frightful mien," as Pope has so aptly declared, but never so hideous and repelling as when directed to the debauchment of woman and the trafficking in human virtue. It can have no apologist except that of debased selfishness.

The wonder is that in a Christian Republic an organized system that traffics in human souls could ever have been allowed to develop. Together with its affinity in sin, the rum traffic, they present a twin diabolism of wickedness that is foreign to a social order that makes any pretensions to decency and moral betterment. Yet because of our loose political systems and our lax standards of moral obligations these two

are little short of being all powerful in scores of our municipalities.

The worst thing about the social evil is not the millions of money with which its coffers are annually filled, nor yet the tribute which it pays for protection. The worst thing is not even the awful sin of the guilty principals in this tragedy of this modern age, horrible as the sin is, and deplorable as are the consequences. The worst thing about it all is the fact that a supposedly Christian public has been willing to tolerate such an iniquity with no apparently effective protest, until the blight of its influence has corrupted the fountains of justice, marred the visage of our national character, touched the springs of legislation and affected the operations of government.

The present crusade against this iniquity is but the reflex action of a system that has grown so bold and so bad that a not overly sensitive public conscience is moved to protest. But an evil like this can never be cured by denunciation or the hurling of anathemas. It is not a thing to be cured by segregation, for the open public house is only one horrid manifestation of a disease that runs far below the surface. We had just as well try to confine a deadly contagion to its surface manifestations, ignorant of the contamination of the flesh and blood that is steadily working destruction at the fountain heads of life. This evil can be cured only in part by legislation and the enforcement of the statutes. The remedy must probe deeper, until a moral and religious conviction takes possession of our social and national life, that not only abhors the sinful deed but refuses longer to give the system a foothold anywhere beneath the flag.

This evil, like the liquor traffic, is buttressed by the plea to be let alone, which is a form of the plea for personal liberty, a specious counterfeit, which demands a base self-gratification which lies far below the common conscience of the masses. Like the liquor traffic, it claims exemption from public wrath on the ground that it is a necessary evil, to be deplored, but one of the necessary adjuncts of a human civilization. This is brute philosophy, nothing better, nothing more, and is a slander upon both a manhood and womanhood that are no longer heathen.

A sinful deed may be forgiven, even as Christ forgave the woman taken in the act of sin; but the toleration of a system that not only fosters the sin but commercializes it by a nation-wide propaganda, will work its own retribution in wide-spread disease and a far-reaching contamination of character and public morals which cannot be forgiven, and which can only be outlived long after the system has been condemned and abandoned.

With such a problem the Church of Christ must have to do, and it dare not turn aside from the task because it is as difficult as it is complex. To the extent that

the grace of God has a chance to regenerate human life, will a higher standard of morals be raised that will revolt against the commercialization of any evil by the protection which is permitted or authorized by government. The gospel of the Son of God is the remedy of all the ages for sin and uncleanness, applied no less to the social order than to the individual delinquencies. Not alone then for the salvation of individuals, but for the purification of society and the regeneration of the mechanism of government, must the Church of God take on new life and equip itself with power for the dual task which has been committed to its keeping.

A live church will mean a quickened public con-

science and a national moral conviction that will not only refuse to condone an evil like this, but make it an outlaw in every municipality in the land, with no protecting hand outstretched to save it from the wrath of an outraged people.

Friends may feel that they can do little toward the suppression of such a system, but if in every community and municipality where Friends are influential they will do their full share toward the maintenance of high community standards, and become leaders in the inauguration of movements for the enforcement of anti-vice statutes and ordinances, they will be serving their day and generation well and be building a bulwark of defence for the future.

Observing a Modern Samaritan Passover

BY MARION E. KELSEY

To one who has always lived away from the large centers in America, mention of the passover immediately suggests a Bible incident, but in this land with its ancient history, it is still an annual occurrence among the Moslems, the Jews and the Samaritans. One may attend the passover feast of the first two sects in many localities, but there is no place in the world save one where one may see the ceremony observed by the last named. Indications are that it may not continue for many generations longer in this place.

It was necessary for us to drive north, from Ramallah, about thirty miles into the country of Samaria to the modern village of Nablus, built on the site of ancient Shechem. Here live the remnants of the sect of Samaritans, or "Keepers" of the true law. They now claim to number one hundred ninety-six, and most of them live at the foot of Mt. Gerizim, on the edge of the town. One family has removed to Jaffa and some of the men have gone to America.

Nablus lies between two high mountains mentioned oftentimes in the Bible. Mt. Ebal, on the north, is the higher and commands a view of all Palestine. It was to this mountain that the Lord God commanded the children of Israel to bring the stones from the Jordan and after plastering them in place, to worship. Here the six tribes of Israel stood and answered "Amen" to the curses pronounced by the Levites (Deut. 27: 15-26).

The sect of Samaritans believe that Pentateuch is the sole sacred book, and they guard two ancient copies of it carefully. They changed the word Ebal in Deut. 27: 4 to Gerizim, and, about four centuries before Christ, built a temple on Mt. Gerizim, the mountain that looms to the south of old Shechem and seems to stand guard, opposite Mt. Ebal, over the beautiful rich valley where one may be refreshed the year round by the sound of running water. The temple was destroyed about a hundred years before Christ and we fancied we could yet see some of the traces of it, as we walked about the summit of the fine old mountain.

Near these ruins, each year, at the time to celebrate the feast of the passover, the entire body of remaining Samaritans takes one of the old copies of the Pentateuch, a scroll, and with all necessary supplies for the feast, goes up on Gerizim and in tents prepares the members for the true observance of the ceremony as Moses was directed to command the people to do in Egypt. The high priest is a venerable looking old man of seventy-four years, with a decidedly Jewish type of nose. He makes quite a prophetic appearance; a tall figure, slightly bent, with gray hair and beard, wearing rich flowing robes and speaking with the gentle feebleness of an aged man. Some of the men are fine looking and well-developed, but many are not of prepossessing appearance, and their women resemble the gypsies in our country in their slovenliness and ill-breeding. The men and boys make themselves neat for the feast by dressing in white cotton garments—shirts gathered in front at the waist, but loose in the back and falling outside the full trousers that are gathered into a band at the ankles.

This year the date of the feast was April twentieth, and toward eventime the high priest, after some chanting, applied a match to the fire kindled in a stone-lined pit about eight feet deep. The tending of the fire was given over to the younger members, as it had to be kept going to heat the stones thoroughly for the subsequent roasting of the sacrifice. At the north end of an enclosure that was perhaps twenty by forty feet, was a depression in the earth where another fire was built and over it two cauldrons of water were placed to scald the wool from the sacrificed lambs.

At sunset the high priest with all the other priests took places at the south end of the enclosure facing the south, with all the men and boys behind them. Standing bareheaded, with hands uplifted, palms upward, they seemed to be in a suppliant mood for some moments. They occasionally stroked their faces, a sign of contrition, repeating passages of Scripture in concert. They chanted in chorus with loud voices, the

first chapter of Exodus, then the chapters containing the account of the plagues and how Pharaoh's heart continued to be hardened. In between these accounts they dropped on their knees on the rich silk mats spread for them and bent their heads to the ground in prayer apparently, after which they remained on their knees singing for some time. After the chanting, the high priest read the directions from Exodus twelve, and at the close the men at the other end of the enclosure killed the seven lambs that answered the requirements of the passover. This number is sufficient for the present number of men and boys of the sect, who divide into seven groups for the sacrificial supper. With a bunch of hyssop, they struck on the two sides of the tent doors with the blood of the sacrifice.

As twilight fell, the air was scented with burning remnants of the preparation and one after another of the dressed animals was strung on the poles used as spits. While the men worked they were refreshed with bread and bitter herbs, the herbs being rolled inside the thin bread, making a roll about the size of one's thumb. The impressive part of the service was now over and we left the hill by moonlight, about eight o'clock. As soon as all were prepared, the lambs would be lowered into the now highly-heated pit and covered

with branches and sealed with mud. In four or five hours the roasting is complete and the high priest gives the word for the meat to be removed and feasting begins. By morning the feast would be over and all remnants burned.

"And ye shall let nothing of it remain until the morning, but that which remaineth of it until morning ye shall burn with fire. And thus shall ye eat it; with your loins girded, your shoes on your feet and your staff in your hand; and ye shall eat in haste; it is the Lord's passover."

For seven days they remained on the mount in their tents, eating unleavened bread according to the commandment: "Ye shall observe the feast of unleavened bread; for in this self-same day have I brought your hosts out of the land of Egypt; therefore shall ye observe this day throughout your generations by an ordinance forever. In the first month, on the fourteenth day of the month at even, ye shall eat unleavened bread, until the one and twentieth day of the month at even. Seven days shall there be no leaven found in your houses; for whosoever eateth that which is leavened, that soul shall be a sojourner, or one that is born in the land. Ye shall eat nothing leavened; in all your habitations shall ye eat unleavened bread."

Ramallah, Palestine.

The Strength and Weakness of Philadelphia Yearly Meeting

BY ISAAC SHARPLESS

(Copied from *The Westonian*.)

[Under the above heading, *The Westonian* publishes a paper prepared by Isaac Sharpless, President of Haverford College, and read by him at the anniversary of Twelfth Street Meeting House in Philadelphia. While dealing primarily with a Yearly Meeting that as yet is not a member of the Five Years Meeting, it contains so much of value to the whole church, both of history and modern suggestion, that we feel it should have a wider circulation. Hence its publication in part in *THE AMERICAN FRIEND*. It should be read by every Friend in America, and whether its conclusions are wholly accepted or not, it cannot fail to have a broadening and quickening influence upon the entire denomination.—THE EDITOR.]

Philadelphia Yearly Meeting has had a memorable history. It was founded by William Penn and his associates from England, men who had gained their conviction in the seething days of the Commonwealth and had suffered for them, with the martyr spirit and without compromise, in the courts and jails of that intolerant century. They had a perfect confidence that they were engaged in a triumphant cause. If the triumph should be delayed in the old countries where customs and opinions were set, in America an early victory might be foreseen.

The ripple of the George Keith separation, bitter and reactionary though it was while it lasted, soon died away and in 1700 they had settled themselves down to the conquest of the continent for Quakerism.

Looking back even with the disappointing history of the past 200 years before our eyes, this does not seem to have been an impossible dream. Calvinism and Quakerism were running neck and neck for the prize of the nation. The principles of Quakerism have

largely won, but hardly through the body which represented them. Their opponents grew with a great growth partly by the adoption of the principles which they had opposed. The Friends faithfully, almost slavishly at times, stood by their inheritance with a continually diminishing relative influence and importance.

Consecration is not always a matter of inheritance. The spiritual experiences of the fathers were not always transmitted to the sons. So the second generation of birthright members was a mingled body, part of iron and part of clay. If there was not transmission of experience, there might be transmission of example and there followed generations less original, less fervent but equally consistent, as the word came to be used, with their brave and unselfish ancestors. John Smith of Marlborough tells how in his sixty years of observation following 1700, there grew side by side wealth and worldly importance on the one hand and spiritual decline on the other. He may have been mistaken in associating these together wholly as cause and effect; they were both natural results of the development of the new country and the growth of new generations which were heirs of the temporal but not of the spiritual possessions of their fathers.

They became the political leaders of the colony first by their right as founders and then by the free choice of the people. They came up fairly against the compromising problems of government. They tried to meet them practically and at the same time be true to

their principles. When policy and pure truth diverged, they for a time kept astride of both. But when the distance was too great for this feat to be successfully accomplished, some took one course and some the other. Many of the best educated, most trusted men, of perfect integrity and high motives, went with the military movement seemingly needed to defend the province from French and Indian attacks, but the great body, acting on English advice, gave up, many of them most reluctantly and half-heartedly, the governmental positions, the duties of which seemed to conflict with Christian rectitude.

Then came the Revolutionary War, and there could no longer be compromise. The lines were sharply drawn. Good and in the main loyal to Quaker truth as the fighting Friends were, they must go, and Philadelphia Yearly Meeting was definitely committed to peace at any price and under all circumstances.

Not only did this war establish uncompromising peace as a Friends' principle, it saw slavery disappear among them, tavern keeping practically abolished, primary, denominational schools made a part of the general policy of the Yearly Meeting, and an attempt made, largely successful, to develop that exclusiveness which has until recently been a feature of our policy. Friends were to be socially, ecclesiastically, intellectually and largely in business a peculiar people. They were to have their interests among themselves and devote themselves to a defence of their own standards and methods. Strictly honest and just and kindly, they lost the larger influence upon the state and upon society of the Colonial Friends, and the Quaker of the early days of some of us was rapidly developed. There were perhaps about 40,000 members at the end of this period.

About this date began the western migration. Thousands went to western Pennsylvania and Ohio, perhaps one-fourth of the total membership. Education was crude, Westtown was just started. Spiritual life was weakened and the balance of intellectuality was not strong enough to steady the theological current of the times. The great separation with the doctrinal basis at the extremes, but largely social in the intermediate strata, cut like a knife through the vitals of the Society. Each body went its own way with the hard personal and denominational feelings which it required two generations to moderate.

This little sketch seems a necessary prelude to a fair and searching examination of present conditions. We are what this history has left us and we cannot escape it. It may enable us to steady ourselves before the problems of the present and face them in the light of real Quaker spirit and ideals, or it may cause us to shut our eyes to changes which the years have wrought and attempt to follow in detail all that our fathers have believed and attempted.

No fairer consideration of present conditions can be had without taking into account the changes of the last one or two decades; changes so rapid and important that they would have been deemed impossible at the beginning of the epoch. They are very largely

the result of a willingness to take advantage of opportunities for a higher education. Friends have been in the past fearful of such opportunities. Their exaltation of inspiration as the sole qualification of a minister of the Gospel, deprived them of an incentive, very powerful in other Christian bodies, for the establishment and patronage of colleges. It is an interesting speculation as to the effect on the history of the Society had they, as did the Puritans and Presbyterians, established one or more colleges in the Colonial days. A broader outlook, less exact copying of past methods, more and better influence upon the outside world would almost surely have resulted. But they confined their educational efforts, up to the time of the founding of Haverford, to primary and academic education given to all, with very few great scholars to stimulate the larger intellectual interests. And for the first half century of the history of the one small college under Friendly care, it seemed to represent an alien influence and was treated with suspicion which often verged into hostility.

Now a large proportion of the youth of both sexes are collegians. There is probably no Yearly Meeting and but few communities outside the Society which contains a larger percentage. The desire for higher education is so general and the chances for it, for rich and poor alike, are so numerous, that college standards and habits of thought pervade almost every household.

With these conditions several things were sure to happen in our attitude towards our peculiar problems. The revelation to the past would be narrowly analyzed. Statements that a certain custom had existed among Friends would be no longer satisfactory as a final settlement of the question. Men taught to inquire severely in the fields of Science and linguistic criticism, into the exact significance of facts and words, would not be stopped from a like free inquiry into the meaning and efficacy of doctrine and method in the realm ecclesiastic. With this inquiry would undoubtedly come the answer that certain old customs were of doubtful advantage to this age, and others were positively out of harmony with Quaker principle or progress and must be modified or abandoned. There would come up from certain advanced Monthly Meetings suggested changes which in time the Yearly Meeting would grant. So decorously was the process carried on that many have been hardly aware of its significance. So profound a respect for the fathers and mothers of our Quaker families has been felt, so graciously have they yielded to the growing liberal demands, that harmony during this transformation has been undisturbed and we have been perhaps as never before since 1690 a real Society of *Friends*.

The lesson is obvious. It is not wholesome change or sane progress which creates division or disunity. These are the normal conditions of all good society. That it is our duty to improve and not simply to defend, is an axiom and condition of health. It is the spirit in which these changes are urged or opposed that creates the bitterness and partisanship which are to be deprecated.

But what are the changes which have come with this awakening intellectual life? The peculiar dress and language have assumed less large proportions in our estimation, except in so far as they are matters of individual conviction. They are no longer tests of spirituality or of capacity to hold official positions. Their adoption is not always the first step in a consecrated religious life.

This is but an index of a more profound change. The exclusiveness which has set apart the Society as a distinct and special people within the Christian fold, is going with them. The habit of reading, the contact with widely read and original scholars can no longer be confined to the writings of the early Friends. The complaint which John Dickinson made to James Pemberton about 1790, that Friends read nothing but the writings of Friends; and that they knew nothing of the valuable literature outside the Quaker Canon, cannot possibly be made now.

This inclusive attitude is putting them back into worldly activities as in the Colonial days. They vote and hold office. They constitute reform committees and engage with other Christian citizens in social and charitable work. With them they are studying the problems of philanthropy and feeling a responsibility for the conditions around the doors of their meeting houses. Perhaps they lose something of the distant respect paid to just men who have consciences and set standards of righteousness seen of all, and by every one considered good examples. But they have the other sort of influence which good and trained men always emanate, when they get down to the real problems of society or religion and work them out in conjunction with their fellows.

Haverford, Pennsylvania.

(TO BE CONTINUED)

Saving a Young Man in Japan

BY HORACE E. COLEMAN

The following story of a young man illustrates, it seems to me, very well the modern student's difficulties in Japan, and also how easily those difficulties are met if the seeker is earnest.

I first met the young man at a baseball game at Ka-ruizawa, being connected with the team. He showed an interest in talking with a foreigner and I took his name and address. He returned to his home in Nagano, and as he did not come to Tokyo until the following spring, in the meantime I sent him the Bible Letter which I issue each month, with notes on a Bible lesson for each week. Then he came to see me in Tokyo, and on my "at home" night came to see me several times, and also attended my social meeting for the young men and the English Bible class a few times. Then he dropped off, and I did not see him for more than a year. One evening while I was taking a walk he saw me from a distance, and wrote me a letter to the following effect. After a brief explanation, he said: "I have a lot of questions to ask you about Christianity. I must confess that I was hitherto of a foolish opinion that man can do without belief. I don't remember the exact

words, but I happened to read Tennyson's saying, that 'only men of superficial knowledge insult God.' On seeing that individualism, Nietzschism, and Noraism are blasting the present society, and that modern civilization is the field of intrigues, and that people are going down to a hellish world, being departed by the material oppression, I think there must be something strong with which to oppose them boldly.

"A friend of mine who is now in China, says I was an atheist while I was in my own country, but being now away from home, parents, friends, and native country, I feel lonely; and I must ask you to send me a Holy Bible and a hymn book. All these make me turn to religion."

I appointed a time for him to come with his difficult questions, and he came two Friday evenings, then to two or three Sunday evening services. At one of these he said, when asked if he had any more questions, "I have determined that I will not doubt or assume the critical attitude, for if I do I fear I shall not enter into the spiritual meaning of the teaching." In a few weeks he came to the Christmas meeting, attended by about twenty-four young men, when I always give a decision turn to the Christmas talk. He was one of two to raise his hand expressing his desire to become a Christian, in response to my appeal to follow the highest ideal in giving that name through Christmas, viz., to give one's self first to God, then to society, and to humanity.

After reaching home he said in a letter, "I think a good man, for example, an honest man in his business, or a dutiful son to his parents, must come as a logical result of this loftiest ideal." His father, although a Buddhist, was a broad minded man, a teetotaler, and a member of a society for helping discharged prisoners. He encouraged his son, saying he was glad he had turned to religion, and had chosen to become a Christian; that there would be no collision between them; and that, further, his Christian life, or the value of it, would depend on whether he could put what he believed to be the instructions of God into practice in daily life. Therefore the son said, "I vowed I will be a Christian and die a Christian." After returning to Tokyo he was instructed in the way more perfectly, made his public confession of faith in Christ, and entered into fellowship with Christians. He has recently graduated with honor, and entered a bank in Osaka, and I believe will be a fruit-bearing Christian.

Tokyo, Japan.

Faint not, nor fear, His arms are near
He changeth not, and thou art dear.
Only believe, and thou shalt see
That Christ is all in all to thee.

—John S. B. Monsell.

There is that which one can communicate to another, and make himself the richer; as one who imparts a light to another has not therefore less light, but walks henceforth in the light of two torches instead of one.—*Dr. Trench*—"Parable of the Ten Virgins."

Foreign Missionary Activities

BY CHARLES E. TEBBETTS

Report of Meeting of Executive Committee of the American Friends Board of Foreign Missions

(CONCLUDED)

MISSION IN INDIA

A proposition came from the Ohio Board to transfer their Mission at Nowgong, India, to our Board, as they feel that their Mission in China requires all their resources, and they cannot do justice to both missions. Our Executive Committee entered into a strong feeling of sympathy with this proposition. But we find ourselves already heavily taxed with the work we now have, and feel we cannot undertake so large an additional responsibility, unless our income should be largely increased. This work ought to remain in the care of Friends, and there are abundant resources in the church to handle it if they were consecrated to God and made available for the use of the Board. It brings to us very strongly the consciousness that we need a larger awakening to our responsibility to undertake our share of the world's work.

FINANCES

Funds always come in slowly during the first half of our year, making it necessary to borrow to meet the needs of the work on the field. This year the amount thus obtained has been much larger than heretofore, because of the enlarging needs of all the fields, especially of Africa, and also because of the taking over of the Jamaica Mission. Iowa Friends are pledged to provide for the latter. Funds have always come in more freely toward the Yearly Meeting period of the year, and for the last five years we have been able to close the year without debt. But the situation this year is one that causes us some anxiety. The five-year fund that was raised at the Five Years Meeting in 1907 is no longer available. The call for funds to organize the other departments of our church may influence somewhat the missionary offerings. The enlarging of our work requiring more than heretofore; these and other things are liable to put a severer strain upon our resources. We, therefore, earnestly call upon all our supporting constituency to be very careful to see that contributions be given adequately to meet our growing work. To close a year with debt throws a discouraging burden upon the next year, and hampers the Board at the annual meeting in making the needed appropriations for the next year.

We take it for granted that Friends desire to see the work grow, and would be dissatisfied if it had in any way to be curtailed. But our Board is wholly dependent upon the offerings of the church for the sustaining of the work, and can only act as trustees of that which is committed to our care by the church. This year seems one to test the church in its faithfulness to this sacred charge. We earnestly pray she may prove equal to the testing. Friends of all the Yearly Meetings are equally responsible for the Mission in

Africa, as our Board is only acting in the place of the special F. A. I. M. Board on which all the Yearly Meetings were represented. That field is the one that appeals strongly to all for help. Let every friend of Africa come to our help in our efforts to meet the growing need there. It is also a serious responsibility on the church when well prepared young Friends are offering to devote their lives to this work, to hinder their going because of lack of funds for their support. That contingency will be upon us this year. Where there is sacrifice of life to the Master's service, there certainly should be willing sacrifice of that which is of so much less value to make the sacrifice of life available.

UNITED MISSIONARY CAMPAIGN

Mr. George Innes, the authorized representative of the movement to unify the forces of all the Boards, both Home and Foreign, of all the Protestant Churches in America, was present and made a statement of the plans that are being made to that end. His presentation made a strong appeal to our entire committee as in the direct line of the needs of our own work, as well as that of the other departments of Friends Church. He also made a similar statement to the Executive Committee of the Five Years Meeting on the evening before. The plan will have to be worked out largely by the different Yearly Meetings. It seems to promise the solution of the most important problem we are now facing in the efficient organization of the entire work of our church. It will require a lot of careful planning to bring it before the Yearly Meetings in order that they may be effectively linked on to the general Interdenominational Campaign. We earnestly solicit a most prayerful consideration of this proposition on the part of all Friends who are in any way responsible for any department of the advance work of the church.

ASSISTANT GENERAL SECRETARY

A committee was appointed at the annual Board meeting last October to provide assistance for the central office. No one has yet been secured. The General Secretary reported that the responsibility and routine of office work was becoming a burden more than he could longer bear. The increased care needed in connection with the enlarging of the work, and the taking over of new fields should have more attention at the home base than he was able to give. If a satisfactory assistant could be secured the General Secretary offered to give his own time as far as possible to the general interests of the work, without salary, and thus release that for securing the assistant. The committee was encouraged to report a suitable name for assistant at an early date.

The General Secretary reported the "History of Mission Work of American Friends" as now ready, in cloth binding, for 60 cents, postpaid, and in paper, for 45 cents, postpaid. The Executive Committee desired

that these should be circulated among Friends as generally as possible. It is very complete from the beginning to 1912, and is illustrated. It should be in all Friends' libraries, and somewhere accessible in every meeting.

The annual report for the last year is also ready, and can be had by sending name and address, with a two-cent stamp to the central office at Richmond, Ind.

Some Vital Educational Problems

BY ROBERT L. KELLY

The Boards of Education of several of the large churches are well organized, are manned by capable persons on permanent salaries, have considerable funds at their disposal and are doing a really great work for the cause of Christian education. Many of their problems are similar to our own. In many instances they are beating us to a solution.

On the whole, I believe Friends have the best secondary schools of any church in the country. I wish I could say the best system of secondary schools or the best chain of secondary schools, but, of course, we have neither a system nor even a chain. A brief account of the work of some Friends' secondary schools, at the last interchurch conference at Cleveland seemed to be something of a revelation to the representatives of the other churches who had almost given up in despair so far as secondary education is concerned. I may say that it is distinctly to the credit of some of our academies in Indiana that they are moving forward in a decisive way just at present. Bloomingdale is passing through a critical period of adjustment and much wisdom will have to be displayed on the part of the management if the Academy maintains itself at a high standard of work. Spiceland is evidently going to win out in a campaign for a new building, and the general outlook there is good indeed. It is probably not known to many that Fairmount Academy is the largest academy of Friends west of the Allegheny Mountains and that it is located in the county that has the largest number of commissioned public high schools in the State. The academies, when decently provided for, are formative centers of leadership and power, and the Friends who stand by them and make them educationally respectable are rendering a distinct and valuable service to the church and the community.

There was an interesting drift of opinion among the educational officials of the churches at the above named conference, with reference to beneficiary aid to students. It was felt that such aid should be rendered to those looking forward to "lay activity" as well as to prospective ministers; that in many instances *loans* should be made rather than *grants*, and that such loans might well be repaid not so much in money as in *service to the church* at a later period, it being understood that in exceptional cases such loans should be remittable. The government of the United States at great expense educates a number of young men at Annapolis and West Point, and the young men so ed-

ucated are expected, as a matter of honor and patriotic duty, to render service subsequently in navy or army if the call of the country is sounded. Many cities and states give to young men and women a most complete normal training free of charge, and these students in receiving such benefit, not only tacitly but in some instances formally pledge themselves to the work of teaching in the public schools, for at least a minimum term of years. The church schools would not attempt so much to drive contracts, but they would seem to be on reasonable ground in applying the same expectation of loyalty to the children of the church who are educated at the church's expense. But perhaps the most interesting and vital conclusion reached in this connection—and I wish this thought could grip Friends communities—was that colleges laboring under heavy financial burdens should not be penalized for encouraging and receiving students feeling a call or likely to feel a call to the ministry or other forms of religious work. Every year in our Yearly Meetings in the middle west and west scores and even hundreds of such young people are reported. In listening to these reports from the field, and I have listened to them for years, one is impressed that there are plenty of prospective laborers of the newer generation to carry on our work and bring to splendid fruition our fondest hopes and aspirations for the church. And yet the laborers do not spring up in such encouraging numbers and the outcome seems to indicate either that Friends were mistaken about the probable call of these young people or else the church has been sinfully negligent in co-operating with the Spirit and in developing this promising talent. Now, in practice, what does happen is that an occasional young man or woman is reported to some college authority, the request invariably being made that the college give him or her free tuition and provide, if possible, for living expenses while he carries on his studies. The more such students a college has, in other words, the more active it is in the task of preparing church workers, the more it is penalized. It is at this point that the reform ought to set in. When a meeting is honored by God in having a young man or woman in its midst upon whom the Lord has laid his hand, that meeting should see that funds are provided if they are needed, and they usually are, so that the best of training may be given in the college, all tuition charges and living expenses being accounted for by the meeting. It is the belief of the writer that if this kind of care were given by our several meetings the work of the church would receive a mighty impetus, and the young person so encouraged would forever feel an obligation to the home meeting, which now in many instances is not felt.

Earlham, Indiana.

When the seven days of the week have been renamed, "Presently," "By-and-by," "Pretty-soon," "After-a-while," "To-morrow," "In-a-minute" and "Right-away," how busy we shall all be with postponed duties if we are at all mindful of past promises.—*Woman's Home Companion*.

New Friends' Meeting House at Victoria, B. C.

The new Friends' meeting house at Victoria, British Columbia, the photograph of which will be found on the front cover of *THE AMERICAN FRIEND* this week, was used for the first time on Sunday, May 4. It will seat two hundred people, and is capable of enlargement. Caretakers' rooms, and also a reading room are attached.

It is located on Fern Street upon a lot 76 by 240 feet, which cost \$3,000.00. The building itself cost \$4,250.00. Of this amount \$2,500.00 was donated by Friends in England, and there is still a debt of \$2,800.00 on the property.

This is the first Friends' meeting house in British Columbia, a country having an area larger than England and Germany combined. Victoria Monthly Meeting was established in September, 1908, and Vancouver Monthly Meeting in November, 1911. These two constitute British Columbia Quarterly Meeting, which was formed in July, 1912.

The number of Friends in British Columbia is approximately three hundred, more than half of which live in the cities of Victoria and Vancouver, the remainder being scattered.

A Quaker at Hartford

Under the heading, "The Carew Lectures for 1912-1913," *The Hartford Seminary Record*, a high-class magazine published under the direction of the faculty of Hartford (Conn.) Theological Seminary, prints the following in its April edition:

"The Carew lectures for this year were delivered by Dr. Rufus M. Jones, professor of philosophy in Haverford College, Pennsylvania. His theme was "Spiritual Reformers of the Sixteenth Century." Professor Jones belongs to the Society of Friends, and his interest was thus especially keen for the work of these men who contributed to the inner life of the Reformation rather than to its more conspicuous outer manifestation.

"The lectures were given on the afternoons of January 29 and 31, February 5, 7, and 10. The subject itself, the clarity of the presentation, the evident mastery of material, together with the flashes of a genial humor appearing from time to time, made the series as a whole exceptionally delightful."

The magazine prints in this same issue the lecture in full on "Caspar Schwenkfeld," and gives an outline of each of the other lectures.

The annual egg product of the United States is valued at \$400,000,000.00.

Puget Sound Quarterly Meeting

Puget Sound Quarterly Meeting was held at the East Side meeting house in Tacoma, Washington, on May 2 and 3. It was an occasion that bids fair to be the beginning of a great forward movement in this Northwest country. There being no visitors present, the work of the ministry fell to the home workers. On Sixth-day afternoon there were thirty-one present at the Ministry and Oversight meeting, each one feeling the burden for an advance by our beloved society. A remarkable feature in the meeting was that there were so very few who were brought up in the church, there being eighty percent. of convinced Friends present. Strong thrilling messages were given by Claude Barker, Harvey F. Tyler, and others. Charles Replogle preached in the evening, and a most stirring address inspired the Quarterly Meeting to a greater zeal than ever before.

The Quarterly Meeting on Seventh-day opened with a deep sense of the presence of the Lord upon us, and after a season of silence, in which the living Spirit was very evident, May Replogle brought the message of the day. It was a blessed time, and the meeting arose to the occasion and a splendid feeling prevailed. The meeting was so filled that it required a part of the business session in the afternoon to finish the testimonies which kept overflowing.

A very notable feature of the occasion was the presence of Joshua Wright, of Seattle Meeting, eighty-nine years old, and the loving countenance of Jane B. Votaw, of Tacoma, now eighty-four years old, but young as any of us in spirit; also Mary Wilson, now of Seattle, seventy-four years old. These each gave inspiring messages. They seemed like the ancient war horses who, having fought many a battle have been resting and waiting their time, but had smelled the powder again and were chafing to get back to the front. How they cheered those who might feel weary with the burden of the work! It was a great meeting, and all went home helped, and many declared it to be the best Quarterly Meeting ever held in Washington.

The next will be held in Seattle the first Seventh-day in August, and a conference of British Columbia Quarterly Meeting and Puget Sound will be held in conjunction. A program will be announced later.

The determination of Secretary of State, Bryan, to serve no liquors at official dinners has attracted far more public attention than has his reported reconciliation with Speaker Champ Clark.

Southland College Commencement

Southland, Ark., May 9.—Another milestone in the history of Southland College, an institution that has for a half century stood as a beacon light for Christian education for the Negro, was passed today.

Beginning last Sunday morning, the baccalaureate sermon was preached to a large and appreciative audience by George A. Long, pastor of the Second Baptist Church at Helena, Arkansas.

Monday afternoon, a very creditable program was rendered by the primary department, and this was followed Tuesday at 2:30 P. M., by the rendition of a program by the English department, thirty-three members making up the class.

Wednesday afternoon was featured by an excellent program of elocution and music, in which the participants did themselves much credit.

Thursday afternoon at 2:30 o'clock, the college and normal program was rendered, which elicited hearty rounds of applause from the large crowds who listened to these programs each afternoon. At a later hour in the evening the Alumni reception was tendered in the parlors of Central Hall, at which quite a large number of the graduates were present to pay homage to their Alma Mater; enjoy the hospitalities at her hand and to felicitate each other upon the occasion.

By ten o'clock the spacious auditorium was crowded to its utmost seating capacity and standing room was at a premium. The graduating orations by Mr. Dionisio Armas, "Sunshine and Shade," and Miss Roberta Jones, "Pitching Our Tents Toward Sodom," were delivered in a very interesting and pleasing manner, and were extremely meritorious in that they showed deep study and broad research. Mr. Armas is a native Cuban, and deserves special mention for the rapid progress and excellent mark he has made during his few school years here.

J. M. Wheeler, pastor of St. Luke A. M. E. Church at Marianna, Arkansas, in his own inimitable way, delivered the class address which was fraught with wholesome advice for the class. The class colors, cream and yellow, were much in evidence, and the class motto: "Every man's work shall be made manifest," in bold, resonant letters, by reason of its attraction, easily caught the eye, carrying with it the desired import. President Wolford and other members of the faculty have need to congratulate themselves upon this very splendid showing.—*The Opinion-Enterprise*.

Current Items of Interest to Friends

California Yearly Meeting

During next month Emma Garretson will finish a very satisfactory three years' pastorate with Denair Church. She is just completing her new cottage, and will take a much needed rest the coming year at Denair. At the request of the Church, Olive E. Guyer, late of Illinois, will take up the work as pastor, commencing July first.

Indiana Yearly Meeting

A merry crowd of both young and old gathered in the basement of the Friends' Church at Fairmount, Indiana, on the evening of May 8, at which time a social hour was enjoyed, which event was followed by an instructive and highly entertaining address by Professor Elbert Russell, of Earlham College, on the subject, "Christianity and Society." Professor Russell described the old Roman empire, and how it was affected by the birth of Christ and the spread of Christianity.

Mothers' Day was observed at the Friends' Church, Fairmount, in a most gratifying way. Almost one hundred mothers were present, who were seated on the platform and were honored and revered. Mrs. Mattie Cammack Gibson, of Jonesboro, Indiana, was present and gave an address in keeping with the occasion. This was followed by an appropriate sermon by the pastor, Richard Haworth. Each mother present was presented with a carnation.

On May 4, the Friends' Sabbath-school of Dublin, Indiana, observed a special "Rally Day." With an enrollment of one hundred and twelve, a strenuous effort was made to have at least one hundred in attendance. After a two weeks' campaign by the pastor, officers and teachers, as well as students, our hopes were more than realized. The result was one hundred and forty-four in attendance, forty-nine reported for the Home department, and fifteen for the Cradle Roll, with a collection of \$7.68. Charles Sweet, of Muncie, was with us, and his addresses in both the Sabbath-school and morning service for worship were inspiring and helpful. Dublin meeting is not yet satisfied but feels that quite an advanced step has been taken. The average attendance in our school has steadily increased for the last four years.

Mothers' Day was observed at the Friends' Church at Knightstown, Indiana, on May 11. After the usual hymns and

scripture reading, the service was opened for prayers from the mothers, led by Mrs. Joseph Binford. Rebecca Trueblood then gave a short talk on the origin and significance of Mothers' Day. Following this, Dossie Byrket read from THE AMERICAN FRIEND, "Mother of Mine." Esther Cook brought the message of the morning, dwelling on the mothers in history and in the church, and paying a beautiful tribute to Margaret Fell and others who have given their lives to His service.

Kansas Yearly Meeting

Stella Friends' Academy, at Stella, Oklahoma, has an enrollment of forty students. The attendance kept up well for the spring term. Since a recent revival, nearly all are professing Christians. The graduating class is made up of four girls and one boy. There are two literary societies, which give a program every Saturday afternoon. The school is given hearty support by Stella meeting.

New England Yearly Meeting

Smithfield Quarterly Meeting was held at Bolton, Massachusetts, on the 8th instant. Wilbur K. Thomas, pastor in the Boston Meeting, was the only visiting minister, and he preached from the text, "The glory of the Lord filled the tabernacle." An unusual solemnity prevailed, and when the meeting closed, many went out deeply concerned to lead more completely holy lives. Dinner was served in the hall opposite the meeting house, and more than seventy-five sat down at the tables. The meeting house is remote from dwelling houses and a former resident in the neighborhood, not a Friend, built this hall a few years ago and gave it to Bolton Meeting for Quarterly Meeting dinners and other purposes. The business meeting convened about one o'clock and was well attended.

In this issue appears a notice of the death of Laura A. Read. In early life she joined the Congregational Church. She was married in 1861 to James S. Read, and in 1875 she and her husband requested membership for themselves and their two children in the Society of Friends. She was modest and retiring, of sound judgment, loving, firm and faithful. When about her domestic duties she prayed for others. She sang sweetly and sometimes the silence of our meeting for worship would be broken by her singing a single stanza. She was

never at variance with others and her influence for good, not only in her own beautiful home, but in the community, was great and effective.

The last meeting of the South China Round Table was held at the home of Charles Fry on the third of May. A study of the Social Service report as given in the minutes of the Five Years Meeting, together with the reading of the report on Young People's Activities, constituted a fitting program for the completion of the winter course. The usual company of about twenty was present. Indications are that the interest aroused by the Round Table meetings will still continue to be active in the Monthly Meeting and church. The China Monthly Meeting held an all-day service in April and gave the afternoon to be under the care of the Round Table. The young people chose different sections of various reports in the Five Years Meeting minutes which would be of interest to the meeting, followed by reading and a discussion of the same. The reports on Bible Study and pastoral care received especial attention.

New York Yearly Meeting

Ferrisburg Quarterly Meeting was held at North Ferrisburg, Vermont, on the 10th and 11th of May. The very cold wind prevented some from attending. Several wrote letters of acknowledgment and sympathy. Albert G. Shepard, of Glens Falls, New York, was acceptably present and his services were much appreciated. On Mothers' Day, he preached from the text, "That our daughters may be as corner stones."—Ps. 144: 12, and was appreciated by all. The routine of business was made interesting by the announcement that most of the members of this Monthly Meeting had declared in writing that they would be loyal to the Church. The "Willing Workers" of Monkton Ridge have greatly improved the interior of the church in the way of paper, carpets and paint, and A. B. Miles has made a beautiful pulpit-stand with his own hands and presented it to the church.

Nine Partners Quarterly Meeting was held at Millbrook, New York, May 9 and 10. On Friday afternoon the meeting on ministry and oversight was held. Herbert L. Huffman, of Clinton Corners opened the discussion on the question, "How can we bring the home, the church and the Bible school into close relation-

ship?" In the evening a Quarterly Meeting Conference was held, when William J. Sayres discussed the subject, "Efficiency for Effectiveness." On Saturday a meeting for worship was held at 10:30 o'clock, followed by luncheon. At one o'clock the business session convened, followed at three o'clock by a meeting of the evangelistic committee.

Richard R. and M. Emma Newby were completely taken by surprise a few days ago, when the members of the Union Springs Meeting gathered at their home to express appreciation of the work of Richard Newby and family. In a few fitting remarks the pastor, Ida T. Parker, on behalf of the meeting, presented Mrs. Newby with a set of six fruit knives, to serve as a material reminder of the Friends at Union Springs. Both Richard Newby and his wife responded appropriately.

The Friends' Bible school at Union Springs, New York, observed Mothers' Day, May 11. The greater part of the lesson hour was occupied with an interesting program taken from the leaflets specially prepared for that day.

Philadelphia Yearly Meeting

From the May issue of *The Westonian*, we glean the following:

"President Isaac Sharpless and wife, of Haverford College, will sail for Europe soon after the college closes, and will later reach Japan by way of the Trans-Siberian railway. They will visit their daughter at Friends' mission at Mito, Japan, and plan to return home in the early autumn by way of California.

About the middle of March, four members of the Representative Meeting, George M. Warner, Dr. Edward G. Rhoads, William B. Harvey, and Davis H. Forsythe, in company with T. Raeburn White, had a hearing before the Senate Judiciary Committee of the Pennsylvania Legislature, in the interests of the abolition of capital punishment.

Western Yearly Meeting

Vermilion Quarterly Meeting was held at Vermilion Grove, Illinois, May 9-11. Charles E. Tebbetts, secretary of the Foreign Mission Board, was present at two sessions and spoke on mission work. Charles Axton, pastor of the Friends' Church at Kokomo, Indiana, was also present and preached two sermons. Ellis Wells, who has recently taken pastoral work in this quarterly meeting, had a very acceptable service on Sabbath evening. A new advisory committee was appointed for Vermilion Academy, and the announcements concerning this institution were gratifying.

David Hadley, of Danville, Indiana,

was with Friends of West Union on May 4, and gave a report of the Five Years Meeting, in which he urged Friends to subscribe for *THE AMERICAN FRIEND*. As a result we hope soon to send a number of new names.

Edward M. Woodard, Yearly Meeting Evangelistic Superintendent, attended Quarterly Meeting held at Mooresville, May 11, at which he gave a helpful message. He visited the West Union Friends on Sunday morning and preached an inspiring sermon. Friends have an interesting Sabbath-school at West Union.

Friends of Poplar Ridge Meeting near Carmel, Indiana, celebrated Mothers' Day, May 11, with a very appropriate service. A large congregation was present, and each person was given a carnation to wear in honor of mother. The following program was given under the direction of the pastor, Jehu Reagan:

Devotional.

Song, "My Mother's Prayer"—Choir.

Recitation, "Mothers' Day"—Bessie Reagan.

"The Mothers of the Bible"—Rhoda Roberts.

"A Mother's Influence"—Lydia Dixon.

Solo, "Tell Mother I'll be there"—Hattie Carey.

"A Mother's Responsibility in Temperance Training"—Eva Jessup.

"What the World Owes to Mothers"—Henry M. Symons.

"A Girl's Duty to her Mother"—Muriel Whiting.

"A Boy's Duty to his Mother"—Don F. Carey.

The papers were interesting and well prepared, and the occasion one of helpfulness.

Penn College Notes

President David M. Edwards was one of the delegates appointed by Governor Clark, of Iowa, to represent the state at the Fourth American Peace Congress, which assembled at St. Louis, May 1-3, inclusive.

Penn Commencement will, this year, constitute an event of unusual interest, inasmuch as Class '13 is larger by four than any previous class graduated from the institution. The Commencement address will be delivered by Ex-Governor Hadley, of Missouri. The Prize Oratorical Contest will occur Friday evening, June 6. The Department of Expression will give a recital Saturday evening, June 7. On Sabbath afternoon at four o'clock, President Edwards will deliver the Baccalaureate address. The Department of Music will give a recital Monday evening. Tuesday is Alumni day, and an unusually large number of Penn's

Alumni will be present. The Senior Class Play will occur Tuesday evening. Class '13 will interpret Henrik Ibsen's "The Pillars of Society." The Commencement address will be delivered Wednesday, June 11, at ten o'clock a. m.

The students, faculty and friends of Penn College recently enjoyed the rare good fortune of hearing Mme. Harriet Labadie, the famous dramatic interpreter, in Penn chapel, in her interpretation of Percy MacKaye's psychological production, "Tomorrow." Mme. Labadie is perhaps, the most famous interpreter before the public today, and the Department of Expression consider themselves fortunate to be able to arrange a date with one who usually visits only large cities on this her world tour.

John Pierpont Morgan began his will with these words: "I commit my soul into the hands of my Savior, in full confidence that, having redeemed it and washed it in His most precious blood, He will present it faultless before the throne of my Heavenly Father; and I entreat my children to maintain and defend, at all hazard and at all cost of personal sacrifice, the blessed doctrine of the complete atonement for sin through the blood of Jesus Christ, once offered, and through that alone."

The destruction of birds costs the United States \$420,100,000.00 a year, on account of the multiplication of crop destroying insects which the birds would have eaten if allowed to live. All this is upon the statement of a committee of the National Conservation Congress.

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Indiana Yearly Meeting Christian Endeavor Convention

The Christian Endeavor Union of Indiana Yearly Meeting will hold its mid-year convention at Portland, Indiana, May 30 to June 1. The occasion will be an important one, and delegates are expected from every part of the Yearly Meeting. The following is the program:

FRIDAY, MAY 30

- 7:00 P. M.—Song Service—Eunice Kelsay, Chorister. Amboy.
 7:15—Devotional—Mary Kelsay, Fairmount.
 Address of Welcome—O. O. Clayton, Portland.
 Response—President H. B. Reeves, Richmond.
 7:30—Preparation—"Study to Show Thyself Approved Unto God."—Herbert Tormohlen, Portland.
 8:00—Special Music.
 "A Workman that Needeth Not to be Ashamed."—D. H. Lewis, Dublin.
 Music.

SATURDAY, MAY 31

- 8:00 A. M.—Quiet Hour—T. J. Kiphart, Treasurer, Christian Endeavor Union, Cincinnati, Ohio.
 9:00—Song Service—Leader, Eunice Kelsay.
 Devotional—Everett A. J. Roberts, Somerville, Ohio.
 9:30—Need of a Christian Endeavor Society in Every Friends' Meeting.—Fred E. Smith, Fountain City.
 10:20—Recess.
 10:30—Young Friends' Movement in America.—W. O. Trueblood, Indianapolis.

SATURDAY, MAY 31

- 1:30 P. M.—Juniors—Program in charge of Lillian Cecil, Muncie, Superintendent of Junior work in the Yearly Meeting.
 2:45—Recess.
 3:00—Business Meeting. All delegates to be present.
 Report from Vice-President of each Quarterly Meeting.
 4:00—Social Hour.

SATURDAY, MAY 31

- 7:00 P. M.—Song Service.
 7:30—Devotional—Edith Hunt, Superintendent Missions in Yearly Meeting Christian Endeavor Union, Charlotteville.
 7:30—Paper—Relation of the Christian Endeavor to the Church—George R. Wright, Portland.
 8:00—Missions—C. E. Tebbetts, Secretary American Friends Board Foreign Missions, Richmond.

SUNDAY, JUNE 1

- 2:00 P. M.—Song Service.

Devotional—J. E. Gamble, Van Wert, Ohio.

2:30—Temperance—Truman C. Kenworthy, Pastor, East Main Street Friends' Church, Richmond.

Music.

3:15—Social Service—Mrs. Daisy Barr, Pastor, First Friends' Church, Muncie.

6:00 P. M.—Christian Endeavor Prayer Meeting—Ethel Fortner, West Milton, Ohio.

7:00—Song Service.

7:30—Devotional—Rena Thomas, Fountain City.

Closing Service—John L. Kittrell, Farmland.

New Books Received

"Curious Bits of History," by Albert W. Macy. Publishers, the Cosmopolitan Press, New York. Price, \$1.00, net.

This is an entertaining and varied collection of short episodes and unique sketches from the history of all nations. The author, who is an alumnus of Earlham College, has done much to infuse new interest in historical acts, which to many a youth has seemed to be dry reading. The book which contains 225 pages, deals especially with the "oddities" of history, but is instructive as well as entertaining. It resembles somewhat "the human nature" stories which so frequently characterize modern journalism, and seems to give a new insight into the human side of that oft times mysterious and complex record we call history.

"Henry Stanley Newman at Leominster," a booklet of twenty-three pages, containing the substance of a paper read at a gathering of the Men's Adult School, held in the dining room at Buckfield, Leominster, England, December 28, 1912. Published by the Orphans' Printing Press of Leominster. Price 12 cents. Orders can be given to Friends' Book and Tract Committee, 144 East Twentieth Street, New York City.

The booklet is both a tribute and a biographical sketch. It deals briefly with the early life and personal characteristics of Henry Stanley Newman, and quite naturally devotes large space to his establishment of the Leominster Orphan Homes and the Adult School of his home town. Interesting sketches are copied from the reports of H. S. Newman concerning the operation of these two institutions which were so near his heart. The booklet is most entertaining as well as instructive, and is brief enough to avoid the tiresomeness so frequently found in larger biographies. It is a work which should be read by young Friends bent upon understanding better modern English methods.

BIBLE SCHOOL LESSON

JUNE 1.

SUBJECT—Joseph Tests His Brethren.
 LESSON—Gen. 44: 4-17. Commit verses, 16, 17.

GOLDEN TEXT—"Confess therefore your sins one to another, and pray one for another, that ye may be healed."—James 5: 16.

CHRISTIAN ENDEAVOR

JUNE 1.

TOPIC—The Ideal Christian. VI. His Bible-Study. Deut. 6: 1-9. (Monthly Consecration meeting.)

For the sixth time since January first, last, Christian Endeavorers are called upon to consider "The Ideal Christian." Following the successive sub-heads, "Evangelism," "His Zeal," "His Practical Service," "His Humility," and "His Prayers," consideration of "His Bible-study" is now asked.

In the lesson text, the keeping of God's commandments and obedience to them form the basis of prosperity, temporal and spiritual. "That it may be well with thee, and that ye may increase mightily," was the promised reward to Israel.

The value of Bible-study may be recognized by the fact that Old Testament Scripture is so frequently quoted and referred to by Christ and by the Apostles. "Ye do err, not knowing the Scriptures," were Christ's own words to those who were quibbling over holy matters. "Christ interpreted to them (His disciples) in all the scriptures the things concerning Himself."

At Thessalonica, Paul for three Sabbath days reasoned with the people out of the scriptures. Regarding the residents of Berea, the writer of the Acts declares them to be "more noble than those in Thessalonica, in that they received the word with all readiness of mind, examining the scriptures daily." A certain Jew named Apollos was declared to be "mighty in the Scriptures."

In modern times, Bible-study is one of the most important elements in Christian training and service. The rapid growth in the circulation of the Bible at home and in all lands, attests its value as a light to guide the footsteps of man.

Every Christian Endeavor society ought to adopt some systematic course in Bible study for its members. It has been suggested that while the Bible should be read through, it should be studied book by book, rather than text by text or chapter by chapter. In no other way can there be a comprehensive understanding of each writer.

At the prayer meeting, let the members quote favorite passages from the Bible, and comment upon them as a means of personal blessing.

The number of newspapers printed in the United States in 1912 was 22,837.

Friendswood Academy Commencement

Friendswood Academy at Friendsville, Texas, closed a successful year's work by graduating a class of seven on May 1. Professor D. W. Lawrence and Miss Mary E. Kelly were the teachers. Professor Lawrence preached the baccalaureate sermon on Sunday morning, April 27th.

Tuesday evening the undergraduates gave a play entitled "Mr. Bob." Wednesday evening was the Alumni meeting, at which Professor F. H. Clark delivered a fine, scholarly address on the subject, "What." The theme was, "What is it that makes a life successful?"

On Thursday evening the Commencement exercises were held. The large room was well filled with people from all the towns and country around and they were well entertained. The following orations were given by the class:

"Importance of Little Things," Thedasia G. Hoover; "Rights and Obliga-

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"On the advice of a friend I tried Postum, and it so satisfied me I did not care for coffee after a few days' trial of Postum.

"As weeks went by and I continued to use Postum my weight increased from 98 to 118 pounds, and the heart trouble left me. I have used it a year now and am stronger than I ever was. I can hustle up stairs without any heart palpitation, and I am free from nervousness.

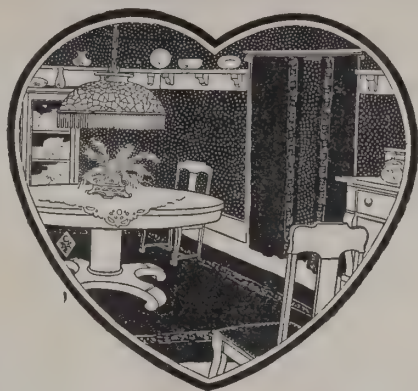
"My children are very fond of Postum and it agrees with them. My sister liked it when she drank it at my house; now she has Postum at home and has become very fond of it. You may use my name if you wish, as I am not ashamed of praising my best friend—Postum." Name given by Postum Co., Battle Creek, Mich.

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tions," Nicholas N. Altemus; "Music and Morals," Zora E. Davis; "Will and Character," Cecil A. Brown; "Life a Success," Frances E. Perry; "Modern Worship of Mars," Lewis C. Clark; "Opening Life's Scroll," Thora Blanche Knight.

The Class address was given by Dr. J. L. Dickens, president of Asgard College, South Huston.

This academy is the only Friends' school in the state, and we believe it is filling its mission in giving the young people a guarded Christian education. There are now nineteen graduates, and there are quite a number who did not complete the course.

There seems to be a good prospect for next year. Miss Kelly left for her home at Wilmington, Ohio. Professor and Mrs. Lawrence will reside at Friendswood, having purchased a home there.

Married

NEWSOM-DAVIS—At the home of the bride's parents, near Azalia, Indiana, May 8, 1913, Joda G. Newson to Harriet M. Davis, E. J. Carter, of Plainfield, Indiana, officiating. At home in Washington, D. C.

Born

DULANEY—To Dr. H. Kennedy and Helen B. Dulaney, at Perryman, Maryland, May 2, 1913, a son, Henry Steir, Junior.

Died

HUNT—Eli M. Hunt, son of Imri and Rachel Hunt, was born in Hamilton County, Indiana, October 1, 1854, and died at his home in Morgan County, Indiana, March 19, 1913, aged 58 years 5 months and 18 days. He was converted in 1900, and joined the Friends' Church, of which he has since been a loyal and zealous member. His home has always been open to ministers and other Friends who found in him a friend indeed. He leaves a widow, one foster son, four grand-children, two brothers and a sister.

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Funeral services were conducted by Calvin Bray, of Valley Mills, with interment in West Union cemetery.

READ—Laura Aldrich Read, wife of James S. Read, was born April 24, 1839, and died at Woonsocket, Rhode Island, April 26, 1913, aged 74 years and 2 days. She was a beloved member of Smithfield Monthly Meeting.

ROBERTS—Hannah J. (Varney) Roberts, widow of T. Ellwood Roberts, was born in Farmington, New Hampshire, May 15, 1840, and died at her home in Worcester, Massachusetts, March 22, 1913, in the seventy-third year of her age. She was a birthright member of New England Yearly Meeting. Her loving solicitude for others, particularly the sick and shut-in ones endeared her to all. She was a loyal and consistent Friend, and was active in the missionary work of the church. She is survived by three daughters.

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been found to be successful in France,
by which forty thousand words may be
sent an hour.

The General Assemblies of four Pres-
byterian bodies met in Atlanta, May 15;
the Southern, Northern, United and
Associated Reformed.

The new law for popular election of
Senators will be tried first in Georgia,
where Senator Bacon has already been
renominated at a primary.

Two Armenians, successful business
men of New York City, have pledged
\$50,000.00 for special missionary work in
their native city in Turkey.

Dr. Arthur Copeland, Chaplain of the
Auburn, New York, prison writes that
eighty-seven per cent. of the 1,400 in-
mates are there chiefly because of the
saloon.

The M. E. Church reports a gain of
83,000 members, the largest for six years.
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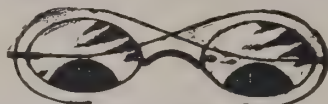
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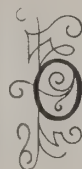
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Guarding the Citadel



SENTINEL at the loose-swung door of my
impetuous lips,
Guard close today!
Make sure no word unjust or cruel slips
In anger forth, by folly spurred or armed with
envy's whips;
Keep clear the way today.

And watchmen on the cliff-scarred heights
that lead from heart to mind,
When wolf-thoughts, clothed in guile's soft
fleece creep up, O be not blind!
But may they pass whose foreheads bear the
glowing seal-word "kind,"
Bid them God-speed I pray.

And warden of my soul's stained house
where love and hate are born,
O make it clean, if swept it must be with
pain's rough broom of thorn!
And quiet impost, so straining ears with
world-din racked and torn
May catch what God doth say.

—Pearl A. Townsend.

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Increasing Our Subscription List

We are extremely anxious that a determined canvass be made during the month of June, in all Friends communities in America, for new subscriptions, both to the paper and to the Church at large.

As a special offer, we will receive new subscriptions throughout June for the remainder of this year for 75 cents. All who subscribe now will get the paper seven months for this amount. Will not all pastors, agents and others interested busy themselves for the next 30 days in a determined effort in behalf of the AMERICAN FRIEND?

We will furnish subscription blanks and all necessary information to those who will make an active canvass of their local meeting.

During the last two weeks 33 new names have been added to the list. We feel grateful for this steady growth, but for the next 30 days, they should come in at the rate of 50 per day. Now is the time to push the canvass.

Meanwhile we ask all who know themselves to be delinquent to make an effort to remit early in June.

Address, THE AMERICAN FRIEND,
Richmond, Indiana.

Dublin Yearly Meeting

From letters received, and from other sources, we would judge that the recent Dublin Yearly Meeting was an occasion of unusual interest. While belated, we hope to have a brief report of the proceedings by next week.

CORRESPONDENCE

A Letter From Old England

Dear Friends in America:

Our work throughout Great Britain has been very pleasant indeed. Leanah Hobson and I have attended peace meetings in Liverpool, suffragist meetings in London, the General Meeting in Scotland, Dublin Yearly Meeting, and go to London Yearly Meeting this week.

In all these places there were opportunities to meet with young people and children, to speak to mothers' meetings, medical missions and adult schools. God has opened the way for service and we have been wonderfully blessed.

There were seventy-five young Friends present at Dublin Yearly Meeting. We had two public meetings and also a Breakfast and social times together. The report of the Young Friends Association was most heartily received by the Yearly Meeting, and they were assured of the support of that body.

I go to Jordans the week end preceding London Yearly Meeting, to attend a meeting of the Young Friends Sub. Committee. While our problems in America are different, thus calling for different methods, yet there is that sweet fellowship which exists when Friend meets Friend, because the spirit of Christ is within.

We have a mistaken idea of Woodbrooke in America. It is not a school, but a Settlement for theological and social study and research. "Woodbrooke teaches us to have freedom and an enlarged heart in Christ; to put first things first," to spend much time at the feet of Jesus, learning from Him who is the source of all knowledge and truth and blessing. Living here surrounded by the beauties of nature, and in the wholesome atmosphere of Christian love and fellowship, we go away saying from the depths of our hearts, "Surely God was in that place," and that "it was good to have been there."

How can I ever thank the dear Friends who have made all this possible? There is only one way, and that is by giving to Him my best. I am joining with others in prayer for our Winona Conference. I hope to meet many at Winona July 23-30. With best wishes and greetings from over the sea,

LILLIAN E. HAYES.

Woodbrooke, Sully Oak, Birmingham, England.

"An Ambulance Down in the Valley"

'Twas a dangerous cliff, as they freely confessed,
Though to walk near its crest was so pleasant;
But over its terrible edge there had slipped

A duke and full many a peasant.

So the people said something would have to be done,
But their projects did not at all tally.

Some, "Put a fence around the edge of the cliff,"
Some, "An ambulance down in the valley."

But the cry for the ambulance carried the day,
And it spread through the neighboring city;

A fence may be useful or not, it is true,

But each heart became brimful of pity

For those who slipped over that dangerous cliff.

And the dwellers in highway and alley

Gave pounds or gave pence, not to put up a fence,

But an ambulance down in the valley.

Then an old sage remarked: "It's a marvel to me,

That people give far more attention

To repairing results than to stopping the cause,

When they'd better aim at prevention.

Let us stop at its source all this mischief," cried he,

"Come, neighbors and friends, let us rally;

If the cliff we will fence, we might almost dispense

With the ambulance down in the valley."

"Oh, he's a fanatic," the other rejoined;

"Dispense with the ambulance? Never!

He'd dispense with all charities, too; if he could.

No, no, we'll support them forever!

Aren't we picking up folks just as fast as they fall?

And shall this man dictate to us? Shall he?

Why should people of sense stop to put up a fence,

While the ambulance works in the valley?"

—Joseph Malins in *Kansas City Star*.

The sick need one to make them whole, the wanderer one to guide them, the blind one to lead them, the thirsty the living fountain whereof they that partake shall thirst no more; the dead are in need of life, the sheep of the shepherd, and the children of the teacher; but all mankind needs Jesus.—*Clement of Alexandria*.

THE AMERICAN FRIEND

DEVOTED TO THE INTERESTS OF QUAKERISM IN AMERICA

S. EDGAR NICHOLSON, Editor and Manager

Old Series.
Vol. XX. No. 22.

RICHMOND, INDIANA, FIFTH MONTH 29, 1913.

New Series.
Vol. I. No. 22.

The Spiritual Life

"Seek the things that are above, where Christ is."—R. V. Col. 3: 1.

A contemporary defines spirituality as "a quick and vital sense of God." Yet how few there are among the masses who really make their relationship to the Father the foremost experience in their lives! With many persons, their apprehension of God is somewhat dim and uncertain and their sense of religious responsibility is correspondingly indistinct. Their vision is mainly of the material world, business, pleasure, the social realm, with corresponding forgetfulness of the things of the spirit.

The truly spiritual life is not incompatible with the highest ideal of a practical life. Christ was a normal man no less than perfect God, who manifested His obedience to the Father by ministering to the temporal as well as the spiritual needs of humanity about Him. He who is able to hold perfect communion with Jehovah is best equipped to serve his day and generation, is best able to touch the springs of human influence most effectively.

But always the vision of God must fill the soul as the inspiration for earth's best endeavor. Dependence upon the divine must be constantly realized as the well spring of human achievement. The Holy Spirit must be not only a Comforter, but a Guide that marks the path of duty through the intricacies of daily life.

Everything depends upon where the emphasis of life is laid; whether on things material or things spiritual. yet it is one of the seeming paradoxes of human experience that he who is most spiritual in the highest sense, he who lives nearest to the heart of God, is best able to do the world's work, is most capable of using the material so as to better humanity and glorify the Creator. But the emphasis can never change. The aspirations must all be Godward, as they will be when the purpose is fixed to "seek the things that are above." "But seek ye first his kingdom, and his righteousness; and all these things shall be added unto you."

If only men could realize that Jesus is at their side ready to help when temptation is presented or when affliction threatens, there would be far fewer to yield to surrounding circumstances.

A Great Modern Problem—No. 3

It may well be questioned whether we have not reached a lawless age. The tendency of a multitude apparently is to disregard the binding force of any statute that interferes with their selfish inclinations. Chief among these are the elements in our body politic that embody the grosser systems of evil, which cry as did the man of unclean spirit, "let us alone."

Possibly the tendency to disregard the majesty of the law is in part a reflex of the Puritanism of the early days; possibly in part the abnormal outgrowth of our democracy wherein every man is a sovereign. In greater degree, however, it is apparently the direct effect of our political mechanism, which all too often is willing to pander to the selfishness of human nature if not its criminality, in return for the votes which it can command.

In how many of our municipalities is there either the strict enforcement or the strict observance of the statutes designed to protect both the moral and the material interests of the public? Many a city administration owes its election to its promise to allow "a wide-open town." The worst thing about such systems as the liquor traffic, the social evil and gambling, is not that they refuse to be bound by any law or ordinance, but that a public sentiment exists which insures the election of officials pledged to grant them this liberty. All too often the average "good citizen" knows too little about the connection between the city hall and the red light district, or the gambling rooms or the rum dens of the city.

But beyond all this, the plea of the depraved for "personal liberty" has its counterpart in many smaller infractions of the law. The speeding of automobiles, the violation of Sabbath ordinances, the failure to keep premises clean, the non-observance of the rules of health, laxness in the rental of property and other like delinquencies, all give encouragement for the grosser infractions that endanger public morals.

Lawlessness is a national evil which the church of Christ must face and correct by the development of a moral conscience, that will demand obedience to constituted authority, which must ever exercise a guardianship over both the moral and material welfare of the people.

The Strength and Weakness of Philadelphia Yearly Meeting

BY ISAAC SHARPLESS

(Copied from *The Westonian*.)

[Under the above heading, *The Westonian* publishes a paper prepared by Isaac Sharpless, President of Haverford College, and read by him at the anniversary of Twelfth Street Meeting House in Philadelphia. While dealing primarily with a Yearly Meeting that as yet is not a member of the Five Years Meeting, it contains so much of value to the whole church, both of history and modern suggestion, that we feel it should have a wider circulation. Hence its publication in part in THE AMERICAN FRIEND. It should be read by every Friend in America, and whether its conclusions are wholly accepted or not, it cannot fail to have a broadening and quickening influence upon the entire denomination.—THE EDITOR.]

(CONTINUED)

It is a function of a true church to touch life at every point.

If this tends to a church democracy within ourselves it is well. If it tends to aught of an aristocratic feeling towards any within or without the fold it is fundamentally opposed to one of the choicest heirlooms of the Society. The hat, the singular pronoun, the equal address and manner before high and low, the feeling of brotherhood among all men, were the deepest convictions, sealed with martyrdom of the first Friends. In so far as we have departed, not from the symbols necessarily, but from the spirit behind them we are false to our best estate.

If there is any provincial feeling in any meeting which makes it forget its duty to throw itself into the general work of the Society, or which makes it approach the problems of crime and poverty and misfortune around in a paternal rather than a fraternal spirit, it is a sign of degeneracy and misconception. The class sentiment is easily nurtured, almost unconsciously to its possessors. It is not incompatible with great goodness, high intellectuality and gracious manners. It is often visible to others when unknown by its associates, but it stands in the way of really first-rate philanthropic work. It is not incompatible with effective membership on the boards of charity organizations and commissions to investigate slums and tenderloins. But even here its usefulness is limited by its incapacity to feel the conditions of those for whom it works. It is essentially unsympathetic with the objects of its solicitude. "Our meeting houses are open at the regular times; the people may come if they wish to," said a good Friend, when the needs of the poor for spiritual and material sympathy were mentioned. But if one is to do such work as the Lighthouse in Kensington is doing, it means something more than offering aid at a distance, whether that distance is without or within the heart of the giver.

Our Yearly Meeting has been somewhat slow to take up this personally effective work. For a time there was the honest fear that man-directed work would hurt the higher ideals, which preserved our meetings for worship, and now that this is somewhat modified, the love of personal comfort unblushingly comes to the front as a sufficient excuse. The demands of modern business necessarily so acute require a day

of rest once a week. The family duties crowded out by the strenuous life allow no time for unselfish work. And so many reasons, oftentimes legitimate, take the place of the pleas of the Hebrews that they have married a wife or bought a yoke of oxen. When we have made our fortune, when our time is more largely at our command, we will atone for past neglect. But by that time our habits are set and other engagements are usually at hand.

The advice given to our young people a generation ago from the gallery was two-fold, to attend meetings regularly and to heed faithfully the monitions of the inward voice,—most excellent and effective counsels. For certain temperaments this was sufficient to produce a saintly consecrated life. We all have a certain amount of this mystical capacity, mixed in varied degrees with the practical element. The prophetic ministry, the emphasis on introversion of spirit, and a conscientious heed to the smaller manifestations of duty were just the stimuli needed for those whose tendencies were strongly interior. That they did not fully meet the needs of the other class is manifest by many a worldly life, many a nominal Quaker. A regular attendance at meetings, even when no conscious communion was held, has steadied many a man and definitely influenced character, but the growth has been far below the possibilities of the best development.

The young man just starting in business is the critical problem. He has many healthy tendencies;—many experiences which he does not often unfold to others. But secular duties are pressing, business success hangs in the balance and every atom of energy seems needed to carry him over the times of crisis. He will in time he thinks, take up the serious religious and social duties which he recognizes must complete a wholesome and normal life. The demands of recreation seem imperative and, save an hour at meeting, his life is constituted of business and pleasure. The camp, the canoe trip, golf and the automobile, the social party and the theater, absorb all the available time to be spared from the grind of week-day duty. And so the days when habit and character are formed pass by, the spiritual faculties are atrophied, and too late the man finds that all he can be is an honorable man of business for whom physical comfort and pleasure are necessities of life. By that time he has forgotten the aspirations and intentions of his youth.

Something more than meeting-going is necessary to meet these conditions. Every young man can find an evening a week or an hour or two on First-day to give to work which will place him in direct contact with those who need his personal aid, not money but intellectual and spiritual sympathy and fraternity, for a man always finds time for that in which he is most interested. He will begin to appreciate the real meaning of social service. He will know the ills and diseases of society, and life for him will have a new

meaning. He will come to his religious meetings and his Friendly conferences with something to give and something definite to learn. The voice of God seeking him will find a response in his own voice seeking God. The reaction from those whom he has aided in a spirit of kindness will mean more to him than the old meeting held in deadness of spirit. The glow of well directed duty will be the means of wakening his faculties, and directing their growth, God's means adapted to his needs as a practical man of affairs. Our great weakness now is not unsoundness of doctrine, or false ideals of meetings for worship or serious immorality of living, but lives wholly given to business and pleasure and devoid of other worldliness, and this situation cannot be wholly met by appeals to individual faithfulness in the old lines of Friendly duty.

There is a large line of work of recent years for the improvement of social conditions in cities with which Friends have had but little to do. Our leadership in moral reform in matters like war, oaths, slavery, penal reform and so on, has hardly extended to this field. We have given to foreign missionary work of late with considerable earnestness, but the great city of Philadelphia lying around us with all its vices and weaknesses, has not dwelt with us with equal insistence. The modern manifestations of this effort are scientific, reaching conditions as well as individuals, and dealing with prevention as well as cure. We have a number of charities, some endowed, many of them coming down from the past, some of which have hardly felt the impulse which has carried many other bodies into successful and vigorous efforts, under systematic guidance, for really efficient moralizing and educational movements. One small institution which has undertaken this in a modern way has received, perhaps by its own fault, rather scant hospitality and is supported by Friends more meagerly than its demands for workers and money seem to require. And yet in this Quaker city is there anybody which ought to feel more deep responsibility for conditions than the Quakers? And have we nothing to learn from the recent development of study and inquiry into the problems of vice, crime, poverty and irreligion? (Is not this appeal applicable in greater or less degree in scores of other cities and towns where Friends have a share of responsibility for the moral and spiritual welfare of the people? — THE EDITOR.)

Another matter which has favored rather narrow interpretation of our duties and responsibilities is our isolation in the family of Yearly Meetings. Certainly no one wishes to go over the contests of a century or a half century ago, and make or demand apologies for any actions then committed. But the movements which in whole or in part have modified the Society of Friends in England and the West, for better or for worse, have been largely without our guidance or influence. There was a large meeting recently in Indianapolis, which took up a list of problems in which we are interested. The conclusions were nearly all in directions which would have been approved by Philadelphia Friends. But Philadelphia Friends had less influence in produc-

ing these results than other meetings, smaller in numbers and perhaps in other sources of influence. "Hang thyself, brave Crillon," said Henry of Navarre to a favorite general, "for we fought at Arques and thou wast not there." It may be that the policy that once led to our isolation was wise in its day. I would not dispute it now. But is it not time to touch the life of other bodies in other ways than by example? It is not necessary to include recognition, only sympathetic aid when it would be welcomed, in the solution of serious problems.

Have we at heart an interest in fundamental Quakerism so deep that we are willing to risk it from under a bushel? Our attitude is reacting on ourselves. It is creating an insular feeling which cuts us off from the larger life of the denomination, and helps to give us a tinge of exclusiveness and Yearly Meeting selfishness which is probably not wholesome.

Haverford, Pennsylvania.

(TO BE CONCLUDED)

Unique Northfield

In these days when so many believe that the Church is losing its power, and falter when they see the corruption and evil of the cities, it is a pleasure and an inspiration to visit Northfield and to realize that pessimism is not the key-note of present day religion. The atmosphere and natural setting would make Northfield a favorite rendezvous were these its only charms, but when many speakers of world-wide fame are added, it is no wonder that the number of visitors increases yearly. Special Bible studies and lectures began May 6th at Mount Hermon School, where they will be given almost continuously until June 20th, when students from over one hundred men's institutions gather at Northfield. Conference after conference follows in quick succession through the summer until the first two weeks of August, when the large Auditorium is filled with Christian workers from all parts of the country. Between August 18th and October 1st, Post Conference addresses will be given by eminent Bible teachers. This year the list of speakers includes a large number of favorites, some of whom have not been at Northfield for several years.

The dates for the different Conferences to be held this summer are announced as follows:

Summer Bible School and Special Lectures at the Northfield Schools, May 6 to September 30.

Northfield Seminary Commencement, June 7-10.

Student Conference, June 20-29.

Young Women's Conference, July 2-9.

Summer School for Women's Foreign Missionary Societies, July 10-17.

Home Missionary Conference, July 18-24.

Summer School for Sunday School Workers, July 19-26.

General Conference of Christian Workers, August 1-17.

Sunshine shows things in their right colors. So cheerfulness brings out the true colors of life.

Troublesome Times in Old Mexico

Last week we referred briefly to the deplorable conditions which Friends Missions in Mexico are facing, due to the war-like situation in that country. We publish herewith the letters written by Raymond S. Holding to General Secretary Charles E. Tebbetts, giving the details of the situation at Cedral and Matehuala. The reader will notice the awful change in conditions which took place inside of two days, between the writing of the first and second letters.

Recent Letters From Matehuala

Dear Mr. Tebbetts:

APRIL 25, 1913.

I am glad to report some satisfactory meetings this week. We have had with us the General Secretary of the United Christian Endeavor societies for three days, and have had some very encouraging meetings. He too was to have been with us in our Annual Meeting, but was unable to get here until now. Travel is difficult and dangerous. One of the results of the meetings was that we received twelve people into church membership. That was one part of the program that we had reserved for our Annual Meeting, but since we did not get to carry it out, we made it one of the special features of the meetings that closed last night. There are more members of the candidates class that will soon be ready to be received.

The schools have never done as well as they are doing at present. Almost two hundred in the school here. La Paz is getting almost double the tuition that was paid in last year. Cedral likewise is waking up.

We hear bad rumors all the time of increasing bands that are gathering about our city. But as that is the normal condition, we are getting inured to it. We hear that the railroad will be open through to the North very soon.

Very sincerely,

RAYMOND S. HOLDING.

Dear Chas. E. Tebbetts:

APRIL 30, 1913.

It will be rather a difficult task to describe the scenes that have terrorized the people of Matehuala during the last three days, but I will endeavor to give thee a few of the particulars in order that you may know the facts.

Sunday morning I went to Cedral, arriving there at seven o'clock and intending to spend the day there and return on Monday. Our train was stopped just before arriving by a band of rebel soldiers. I jumped off the back end of the train before it stopped as the street was full of soldiers, and found my way down town through some of the side streets, not knowing exactly what movement was on foot. The rebels, about three hundred, went down to the main part of town, most of them mounted on good horses, where they immediately secured the surrender of the town. They at once made a demand for \$20,000.00 of the principal citizens, threatening to exterminate all the people of means if their requests were not complied

with. Armed men went all over the town, and brought anyone that was supposed to have money, and they were held until the money was produced. No one refused, and by noon they had nearly \$15,000.00.

There were two Americans besides myself in Cedral. Each of them had to give about six or seven hundred dollars. One employee of one of the wealthy men was unable to satisfy their demands, and he was taken outside the town and beaten senseless and left. The police were all disarmed and the arms were taken by the Rebels. No resistance was offered at all, and they went on their way headed for Matehuala. They took as prisoners with them, the City Mayor and another citizen whom they ordered to go ahead of them to Matehuala and ask for the surrender of the city in their name. The authorities here arrested the two messengers, and imprisoned them, refusing to surrender and prepared to make a defense.

The Rebels arrived at about five o'clock in the afternoon and began firing on some of the central buildings, where some Federal soldiers were stationed. As there were only about twenty regular soldiers and as many more city police, some of the citizens began to prepare for the attack. Perhaps in all there were about one hundred. The Rebels kept up the firing until nine o'clock and then ceased for a short time, then renewed the bombarding until about three o'clock in the morning and stopped again until five.

Mrs. Holding and the children went over to the College and joined Miss Lindley who was almost alone. As it was Sunday, all the teachers had gone to their homes, and could not return. Throughout the night the bullets buzzed over and through the house. I have examined one window and found twenty holes in it. Some of the Federal soldiers climbed onto our house, and the church from which they were firing at the Rebels. This no doubt enraged the Rebels. I was in Cedral, but could hear the faint roar of the cannon of the Rebels. But it will take Miss Lindley and Mrs. Holding to tell you what they passed through that Sunday night. If I, at fifteen miles range, was in terrible suspense, what must they have suffered? Little Helen was frightened most to death.

Monday morning the firing was vigorous on both sides, and lasted until 10 o'clock when the city surrendered. All the strategic positions had already been taken by the Rebels, and some of the leading citizens killed, and some taken prisoners. They ended up the attack by taking the jail and by setting the prisoners free. Then the most horrible part of the affair began. That was the looting and burning. Hundreds of miners had come down from La Paz, one of the neighboring villages, ready for the occasion. A large portion of the twenty thousand inhabitants of Matehuala were in readiness. Usually the buildings were not set on fire until emptied of most of their contents. The mix-up was indescribable. Men, women and children carrying such loads as they perhaps never carried before; some

even with their burros loaded; others carrying great bags of beans, corn or sugar gave way under the burden and would have to drop it and have to call for help. Intoxicants were as free as water. Many drank so much that they were unable to get home with the coveted prize. Beds, furniture, sewing machines and large mirrors were carried off in great profusion. Some of the most ridiculous sights were to be seen. One poor old woman who perhaps had never had for a bed more than a straw mat was trudging off with a piece of a fine brass bedstead, though she perhaps had not enough to complete a bed, the bright and attractive design appealed to her. Others, after having carried to their homes a reasonable supply would peddle some of the more necessary articles around over town and sell them at a very low price. After a store had been emptied of all the contents, they set it on fire. The owners were oftentimes hidden away among the refuse or on the roof of the building where they either perished, or as some of them did, made an almost miraculous escape. One poor Spaniard fought from the top of the building near his house, but was killed. The Rebels threw him from the top of the building where he was trampled to pieces by the mounted soldiers, and later on fire was applied to make the revenge as cruel as possible. There seemed to be special revenge manifested against the Spaniards in more than one case. About all the stores in one block were owned by Spaniards and not one escaped. Some of the prisoners were stood up in line and shot, or a few shot in order that the rest would be more submissive to their plans. The few Federal soldiers fought heroically, but not one was left. It is calculated that fifty persons perished and the loss in merchandise and cash will amount to \$500,000.00 besides the destruction of more than a score of the best buildings. About \$125,000.00 in cash was carried off. They worked on the safe in the bank nearly two days before they were able to open it.

Monday morning, while the firing was still on, some of the Americans came in from the American Smelter and took Mrs. Holding and the children out of town. They were held up three times and at the point of the musket roughly questioned as to who they were and as to where they were going. Two Englishmen walked at the side of the buggy and acted as escort. They were relieved of their extra cash in the meantime. They arrived, however, safely at the Smelter which is situated at the edge of the city, where most all the foreigners were gathered, and remained until Wednesday morning.

I arrived from Cedral Wednesday morning, entirely ignorant of the whereabouts of Mrs. Holding and the children, but soon learned where they were. There was some doubt as to the advisability of going down town, but we were anxious to get home. The street cars were not running, so we walked. There were not, nor are there as yet, any authorities; not a single policeman, soldier or city official. Those that escaped are most all in hiding at present. So we were at the mercy of the mob that still thronged the streets, no doubt in hopes that some of the stores would be opened

up and another chance would be given them to carry off the things that they "had the right to." The walls were still falling where in the meantime people were digging in the ruins pulling out such articles as might be found.

We found our home, the church and college practically unharmed, excepting a few broken window lights and a generous lot of bullet holes. The church and the Mission home were quite advantageous positions for the Federals and they thus employed them. Miss Lindley told them that it would endanger life and property, but the only answer was that the cause was about lost and that a desperate effort had to be made. Mrs. Holding and the children as well as Miss Lindley were completely exhausted, for they had eaten very little, and scarcely slept for three nights. The first thing we did upon arriving was to prepare something to eat, though there was not much to be had. The meat that had been shut up in the market all that time was not very tempting and all the stores that were worthy of the name had been destroyed except one and it was locked up. No milk to be had in town, but we had some rice and dry bread and that was not so bad.

We were unable to have meeting last night. When the Rebels left town they left chaos, desolation and anarchy behind them. We have no authorities, nor is there anyone that wants the responsibility. Most of the law-abiding citizens are getting out of town. The jail and all the offices were burned. The Jefe Politico (mayor) was killed, as was one of the other leading officials.

While I write, one of the American boys comes in and says that the Smelter people have just received word by telegram to get all the women and children out of the country. Miss Lindley and Mrs. Holding and the children will have to join the expedition. Several of them have narrowly escaped death already and some think that the worst has not yet come. I will try and shape things at once so as to follow later. Hardly know how to shape things.

Sincerely thine,

RAYMOND S. HOLDING.

Everett E. Morgan III

Word has been received that Everett E. Morgan of the Matamoras (Mexico) Mission, who went to Battle Creek, Michigan, a few weeks ago, seeking to regain his health, has suffered an apoplectic stroke at the Sanitarium there. His condition is thought to be critical.

How shall we help the life of the future? Simply by putting wisdom and love into our own life and into human affairs. All genuine virtue is vital and vitalizing: it carries in it the power of God to conquer evil and establish righteousness. It is a living seed, holding in itself interminable harvest of its own kind. Planted in human society, it will bear fruits of welfare through the centuries.—*Charles G. Ames.*

The Peace Movement Among Friends

[This Department is designed to afford an opportunity for a presentation of important phases of the Peace question, and will welcome correspondence which gives information in regard to the progress of the Peace movement anywhere among Friends, or which reflects clearly the views of any of our readers, younger or older, on this important subject. Such correspondence should be addressed to *Allen D. Hole, 615 National Road, West, Richmond, Indiana.*]

BY MARY DOAN HOLE

Concerning the Quaker Message on Peace

A Distinctive Message

It is generally accepted that we have a distinctive message. Yesterday an article written by a Friend on the subject of peace came to my notice. It was entitled, "War from the Christian Standpoint," and was supposed by the one who handed it to me to be "from the Christian, not the peculiarly Quaker" viewpoint. As I write this I recall the introductory remarks of a great American historian who a few years ago read to a small company an article on peace. This article was about to be forwarded to the *Forum*, the publishers of which had asked him to write it for that magazine. Now this scholar prefaced his reading of the learned disquisition by saying that lest some one there might misconstrue his meaning, he would explain that he had no reference to the "peace at any cost" of the Friends; that his was not the Quaker view of peace.

Recently a college student who had been reared in a Quaker home showed me his essay on "The Prince of Peace," saying that in it he had declared that America must secure and maintain peace if she has to fight for it! It is not my purpose to endeavor to discuss the topics suggested in the above sentences further than to quote them as introductory to some thoughts on the duties belonging peculiarly to Friends in spreading the gospel of peace.

Negative

"Thou shalt not kill," the divine law given to the Hebrews, was understood by them in that early day to mean: Thou shalt not commit murder—one man shall not take the life of another man; *not*, one body of men shall not be drawn up in front of another body of men and shoot with bow or wield the spear.

It is an interesting study to observe how the nations of the civilized world have come gradually to say, "Thou shalt not commit murder," meaning one man shall not kill another man in personal conflict or in dueling; *not*, one body of men shall not draw up in conflict against another body of men. "Nation shall not lift up sword against nation, neither shall they learn war any more," has been enjoyed by the world of culture as a prophecy of a far-off Utopia in a time when the situation is entirely different from ours; *not* as a suggestion covering present-day possibilities. To the Friend, "Thou shalt not kill," has meant, singly or in gathered companies men must not strive to take the life of others. To the Friend the law of the state,

"Thou shalt not murder," is inadequate unless it means personal quarreling and dueling and the contending of men in companies of soldiers; all shall not be lawful. The words, "Nation shall not lift up sword against nation," is to the Friend not only Hebrew prophecy, to him it is a divine command handed on by the Hebrew prophet.

Positive

"Thou shalt love thy neighbor," to a Friend means the other man *and the other nation*. "Love your enemies," means to the Friend personal enemies *and just as truly the unco-operative nations also*. "He hath made of one blood all the nations of the earth," to the Friend is a fundamental truth; it is the strongest kind of command, covering the attitude which ought to hold among nations. Any one who feels it profitable or of interest, has only to turn to the uniform Discipline to find the list of texts upon which the consistent Friend founds his peace doctrine. Enforcing all these texts, there is to the Friend the voice within which assures him that war of any and every sort is incompatible with the Christian life. The Spirit of Christ and the spirit of war cannot rule in the same heart.

The Return to Primitive Christianity

It happened in their following of the light within that Friends found themselves practicing the same simplicity and strictness in daily living that history shows us was practiced by the early Christians. In this "return to primitive Christianity" the convictions of a certain group of men in the seventeenth century were found to be very much like the convictions of the early followers of Christ on the subject of war. It would not be difficult to multiply quotations from these early Christians who questioned over and over, "How will a Christian man war without the sword which the Lord has taken away?" Their frequent saying, "I am a Christian and cannot fight," voiced their actual attitude. It is not strange that with this universal putting up of the sword by the followers of Christ during the first two hundred years, some of them should have concluded that the day was very near when the nations should learn war no more. Recent events in Australia lead us to believe that the faith of the early Christians and the faith of those who in the seventeenth century took to themselves the name of Friends is manifesting itself in a remarkable testimony against war and for peace in that land which is now in its testing time on these questions.

Friends' Views on Increase of Armaments

"Though we have put on the garments of peace and honor, have been softened by Christianity, and have striven nearer to altruism in thought and act, the great fundamental underlying passions and springs of action in men are the same today as they were when Cain slew Abel. Human nature in the mass has changed little or none since the days of the Pharaohs."

This was the declaration in his speech at the Navy League convention in Washington, April 10, 1913, by

the captain of the dreadnought which was the pennant ship of the fleet in the great naval parade on the Hudson last October.

This introduction to a plea for a rapid increase of our present navy does not appeal to the Friend. The Friend knows the power of the transformed life to bring harmony out of quarrel. The Friend knows that the "issues of life" are "out of the heart," and that nations have been able to put on "the garments of peace and honor," and "have been softened by Christianity" in so far as the springs of action have been begotten by the Prince of Peace. That is why Friends can be hopeful in spite of such statements as the one quoted above.

"When we seek the establishment of lasting and universal peace, we meet an element more elusive, more incalculable, more difficult of conquest than time or space or air, a condition more unchanged, unchanging, and unchangeable than any other in recorded history—human nature."

While Senator Lodge uses these words as argument for our "going slowly on arbitration and fast on battleships," the Friend might well use them as a preface to his plea that only the spirit of Jesus of Nazareth can bring about the establishment of lasting and universal peace; it is stronger to settle disputes than the strongest navy of the world.

A Present-day Call to Peace Advocates

The eighty-fifth annual report of the American Peace Society, read at St. Louis on May 3d, reviews in one of its subdivisions the general aspect of international affairs as related to the peace movement. Certain of its sentences I shall take the liberty of placing in italics, because they ought to be accepted as a special message to those peace workers whose ancestry in the Society of Friends has prepared them for an understanding of the peace question in its higher aspects. One section of the report is as follows:

The events of the past year have not all been encouraging to the friends of peace. The disorder in Mexico has continued, and part of the time in the most savage and cruel form. It looked at one time as if intervention by the United States for the protection of American lives and property was inevitable, but because of the patience, self-restraint, and wisdom of our Government this was avoided, and it seems at the present writing as if order and peace would soon be restored. The revolution which was taking place in China at the time of our Annual Meeting last year proved to be almost a bloodless one, and the new republic has finally been formally inaugurated and is being recognized by other governments. This transformation in China gives promise of settled order and peace at an early date, and also, we may well hope, of the avoidance of further encroachments of several European powers on Chinese territory. The unfortunate war between Italy and Turkey in Tripoli has also finally come to an end, leaving behind its lesson of the inevitable injustice and legacy of hatred always bequeathed by war. The war between the Balkan Allies and Turkey, which broke out suddenly last autumn, and proved itself to be one of the most deadly and destructive campaigns of arms ever engaged in, has also practically spent itself. It has again demonstrated in a most conspicuous way the inherent savagery, inhumanity, and destructiveness of war, as well as its inevitableness where injustice, persecution, and cruelty

are practiced during long periods of time. *This desolating conflict has again taught the friends of peace the necessity of a wide-reaching popular campaign in favor of justice, mutual respect, trust, and brotherliness among nations and races as well as among individuals.*

The recent fresh outbreak of militarism in Europe has been the most distressing and discouraging event of the year. The proposed increase of the armies and navies of Germany, France, Great Britain, and Russia, leads one to feel that militarism, with its fears, its scares, its panics, its increasing burdens, and exactions, has finally driven Europe insane, and one cannot help wondering how much longer this irrational and exhausting system can go on without resulting in a catastrophe such as civilization has not experienced in modern days. It is the clear duty of the peace party of the world to continue to insist not only upon the arbitration of all controversies between nations, but also to demand of the governments such a limitation and reduction of the overgrown military and naval establishments as will remove the constant peril which they are causing, and relieve the overburdened peoples of the crushing loads which the rivalry of armaments imposes upon them. *In season and out of season, the campaign for these great ends must be carried on among all ranks and classes of society.*

Shall Friends ever present anything less than the highest reason for peace?

That they must never fail to emphasize their own peculiar viewpoint goes without saying, but are Friends excused if they fail to include in their message any phases of the truth which may help unawakened men and women to a comprehension of the awful facts of war, or which may give fresh vigor to those already awake to the issues of peace?

(1) That the intolerable financial burden of war is one topic which is of popular interest, pro or con, no one questions; that through a discussion of this phase many may be led seriously to consider this great world sin, we cannot doubt. For instance, many who would not read our Friendly words on peace in the Discipline, can first be reached through a recital of what the money wasted on war might do for the world if turned into channels for the amelioration of the needs of mankind. The burden of wars, past and future, makes nations unable to educate "the masses" and to bring art galleries and great parks, and inspiring lecture courses and music to the "middle classes." It makes us unable to spend money according to any true standard of values.

(2) "War's financial burden is heavy," said the editor of the *Toronto Globe* in the address given in memory of W. T. Stead on the Sunday after the sinking of the Titanic, "but war's biological reaction is damage beyond repair. War wastes the hard-earned money of the people, but its waste of blood, its waste of human protoplasm, is waste not only of brave men who die, but the incalculable waste of whole generations of possible heroes who ought to have been, but are not,—that waste is wild and prodigal and never can be gathered up again."

These two topics just mentioned illustrate subjects on which the Friend must spend much time and thought if he is to interest the uninterested in the cause of peace.

Peace Association of Friends in America

Plans for the Future

At a meeting of the Executive Committee of the Peace Association held in Richmond on April 23, plans for future work were discussed, but the committee found itself unable to decide as to just what action should be taken on certain propositions because of the lack of information in regard to the desires and needs of the different communities that the Association is endeavoring to serve. Two definite lines of work were considered which may possibly yield large returns in increased interest in the peace reform if there is really a desire among those responsible for the work locally to take up such activities; namely, (1) the use of stereopticon slides for illustrating peace addresses, and (2) the circulation of books on the subject of peace.

Questions to be Answered

In view of the fact that the committee has no assurance that stereopticon slides or books would be called for and used if they were secured and offered, the president of the Association was authorized to ask readers of the AMERICAN FRIEND to send answers to the following questions:

1. Would you arrange to use sets of stereopticon slides in your neighborhood to illustrate peace addresses if they could be obtained for the cost of transportation charges only? Please give name of neighborhood and number of points at which the views could be used.

2. Would you like to receive as a loan copies of books on peace subjects if a complete, up-to-date circulating library were secured? What book would you like to receive first? When would you be ready to begin to use it?

The Executive Committee will consider it a favor if every one who reads these questions will send answer. Even if the answer is in the negative, it will be helpful to know the judgment of a large number of those interested in the work.

Ways of Working for Peace

1. The peace committee of Fairmount Quarterly Meeting of Friends, Fairmount, Indiana, prepared and submitted to the Quarterly Meeting a resolution protesting against legislation tending to increase the power of the Military department of the government. This resolution was endorsed by the Quarterly Meeting and forwarded to the Senators from Indiana, and the representative from the Congressional District in which Fairmount is located. Replies in sympathy with the views expressed in the resolution have been received from the representative and from one senator.

2. William C. Allen, of San Jose, California, is Secretary of the Interdenominational Peace Committee of the Pacific Coast Churches, an organization which is attempting to secure action by every Christian congregation on the Pacific Coast, urging our nation to open negotiations looking toward treaties of arbitration

with all European and Oriental nations. He has also been busy with his pen, contributing recent articles to periodicals as follows: "The Church and War" in the *California Christian Advocate* for April 3; "Christianity and Militarism" in the January number of the *British Columbia Magazine*; and "War" in a recent number of the *Church Review*.

For the Peace Association of Friends in America,
ALLEN D. HOLE, *President*.
Richmond, Indiana. May 21, 1913.

Annual Meeting of Friends in Japan

Although our Annual Meeting cannot properly be called a Yearly Meeting since we have as yet no regularly organized Monthly and Quarterly Meetings, it is a time of drawing close together in Christian fellowship, a time of deepening spiritual experiences, and a time of widening the vision of opportunities for service.

The eighteenth annual gathering was in Ishioka, from the 17th to the 21st of April. The reports covered a broad field of activity—evangelistic work; publications, which include "The Japanese Friend" and various Friends' biographies; First-day schools; Christian Endeavor; various local fellowship societies; a brotherhood; meetings for new Christians and inquirers; temperance, including Men's Societies, W. C. T. U., Y. W. C. T. U., and L. T. L.; peace and anti-tuberculosis work; women's aid societies, etc., and the Friends' Girls' High School.

The social part of the meeting centered in the house that Ishioka Friends had prepared for the entertainment of Friends from other meetings. Here we all stayed, and our comfort was looked after by the younger members of the local meeting. They served our meals (the cooks being hired); looked after our baggage, and the expense for each of us was only twenty cents a day! Here many came and went and found fellowship.

An evening lecture was given by Dr. Inazo Nitobe, the theme being the vanity of worldly estimates of the value of things. One hundred and fifty of the leading non-Christians of the town had been personally invited to be present, and many of them came. So conservative has been the spirit of the community, that the fifteen years of labor given by Friends there has seemed to make little impress. It was the subject of frequent prayer during the annual meeting that this meeting might have a powerful influence in breaking down the wall of opposition. Dr. Nitobe was also present and spoke acceptably in the meeting for worship on First-day.

The early morning prayer meetings held at six o'clock in a quiet wooded park were times of drawing near to God. Forgetful of self and the ordinary things of life, hearts were opened, spirits lifted to God, and blessings received.

One session stands out pre-eminent—the session devoted to consideration of the subject, "How to promote the growth of the church." Those who spoke were none of them ministers nor evangelists, nor those

giving their whole time to Christian work. A sugar merchant, an oil merchant, a tailor, a student, a railroad man, a farmer, an elderly man, a man who has a home for feeble-minded boys, and two young business men all took part in the discussion. The first speaker struck the keynote when he said, "The Holy Spirit must be the power." Other thoughts brought out were the necessity of getting not only individuals but whole families to be Christians, so that there may be Christian homes; the importance of family visiting; individual responsibility of Christians in winning others; Christian education for children; carrying one's religion into business; faithful attendance at meetings; importance of humility, patience, purity, and prayer; personal work necessary; tent meetings at heathen festivals good opportunities for seed sowing; a Christian summer camp at the seaside was suggested; Christians must be filled with love, and love to be known as Christians; must be broad enough in our sympathies and social service to include non-Christians; great care in teaching children and the adolescent; importance of Bible study and spiritual worship. Over and over again the power of prayer was mentioned.

Mito, Japan.

ALICE G. LEWIS.

Progress Among the Indians

Editor of the American Friend:

DEAR FRIEND—The Associated Executive Committee on Indian Affairs has just been in session yesterday and today for its forty-fourth annual meeting. As has frequently been the case, in past years, the occasion has been inspiring and helpful. In the mission field we have had a very active year with much earnest effort, which, while showing varying results, has in the aggregate produced progress, improvement and grateful encouragement.

Quoting from a report of our Superintendent we find "A steady advance has been apparent among many of the Indians as we have passed from station to station during the year." The scale of general intelligence has perceptibly improved, as well as morals and religious interest and sentiment.

In a recent visit to the Osages and to all our northern missions, in which exists the more real Indian life as compared with any other section of our work, we were very much impressed with the quiet, orderly lives the Indians are living, and the improved sanitary conditions about their homes.

We note that tribes with limited financial resources are progressing more rapidly in agricultural pursuits than others who do not feel the need of self-supporting effort. Drunkenness and gambling have largely disappeared from most of the tribes where our missionaries are laboring, great care being taken by all our workers to instill temperance and moral sentiments among all classes with whom we come in contact.

The previously affirmed policy covering a purpose to gradually reduce supports and to retire from some of our older stations where the Indian population has been much reduced, has been kept in mind, and had our official care, though practical difficulties in execu-

tion have constantly presented and made deliberation in action appear the proper course. It may also be stated that abrupt pursuit of the policy would undoubtedly destroy much which only many years have built up, nevertheless we are hoping now to make a satisfactory disposition of the Hillside Mission, and to close any further financial support there.

Modoc and Ottawa Missions and meetings we are planning to combine in such a way as to much lessen the already limited supports appropriated to these two stations.

This movement has not been and is not now, with a view to closing our Indian Mission work, but in order to take up fresh pioneer Indian posts and to strengthen our missions already established amongst full-blood and more or less pagan natives.

The cordial relations maintained with a number of other organizations with interests closely, or in part, allied to our own, aids to a broadening view and influence not simply amongst Friends, but within a much wider horizon. In this we have in mind amongst others, the U. S. Indian Bureau, the Indian Rights Association, the Home Missions Council, the Mohonk Indian Conference, and the Y. M. C. A. and Y. W. C. A. of America in their extension of work amongst children of some Government Indian Schools.

All this work is not to go on forever, but today the pressing need (whatever some with partial information may judge to be the reverse) for earnest, efficient missionary work has nowise abated.

Our machinery is not costly, and yet, we are well organized and firmly established in the several active missions in Oklahoma in support of which all contributed funds are expended. As heretofore, our annual report, about to be published, will be put for distribution in the hands of all our delegates from the ten yearly meetings which are associated in our Executive Committee, and to any interested Friend requesting it a report will cheerfully be mailed.

We earnestly request that a continued or increased support and prayerful interest be maintained, that the responsible duty to which we have set our hand may not languish or diminish.

It has been arranged that our Friend, as co-worker and fellow member, George N. Hartley, shall seek an opportunity to present freshly the responsibilities and claims of our Committee at the approaching Yearly Meetings of Ohio, Indiana, Western and Iowa, and at each of these our request is for a reasonable and thoughtful hearing and for all meetings having official connection with us that the assumed responsibilities, financial and others, be kept in mind.

The harvest remains open to us and the history of prayers and tears, sacrifice and effort of the past, gives further incentive to faithfulness.

In loving appeal Thy friend, E. M. WISTAR,
Chairman The Associated Indian Committee.
Philadelphia, Fifth Month 14th, 1913.

To know the Father is the one thing needful to every child of the Father, the one thing to fill the divine gulf of his necessity.—George MacDonald.

Current Items of Interest to Friends

Canada Yearly Meeting

After two very helpful meetings at Pickering, our Friends, Arthur and Eliza Dann, passed on to Bloomfield and Wellington. Friends had been much in prayer and had widely advertised the meetings, so that it was only what we expected when good results accrued. Starting on Sabbath, the 11th, at Wellington, there was a splendid gathering, and a very deep spirit of worship and praise characterized the meeting. Afternoon and evening meetings were held at Bloomfield. Three sections of Friends sat together in perfect accord and in sweetness of spirit under the beneficent ruling of the Head of the Church. Monday, Tuesday and Wednesday, meetings were held in Wellington, and in addition to evening gatherings, two Bible readings were given in the homes of Friends who were unable to get out. On Thursday, the Monthly Meeting at Bloomfield claimed attention, and the closing meeting was a blessed time. Altogether our Friends addressed ten different meetings in the five days, and many testimonies were given of blessing received during the visit. They have come and gone, but the memory of their visit will linger in our minds in the days which are to come.

Indiana Yearly Meeting

Dayton Friends are planning for Quaker Day, to be held Sunday, June 8. This was planned for April 6, but was not possible on account of the terrible flood.

Regular Sabbath-school services will be held at 9:30. President Kelly, of Earlham College, will give the address at 10:30, and remarks will be made by the pastor, James B. Unthank. Ira C. Johnson, Evangelistic Superintendent of Indiana Yearly Meeting, will have charge of the services at 7:00 P. M.

By this special effort we hope that all Dayton Friends will get together on that day. We extend a hearty welcome to all who are now Friends, as well as those who have been, whose families have been, or who in any way are connected with Friends or who are interested in them.

Kansas Yearly Meeting

The Friends near White City will dedicate their new meeting house on June 8th. L. Clarkson Hinshaw, Year-

ly Meeting Superintendent, will have charge of the services. The Friends here need help, and it will be appreciated and used judiciously. The monthly meeting was set up one year ago and bids fair to make a strong meeting. Any Friend desiring to locate near a live Friends' meeting in a good farming country, might do well to investigate White City. Address the pastor, J. D. Carter, White City, Kansas.

Six Monday evening meetings are being held at the Kansas City (Mo.) Friends' Church on the Essentials of the Christian Life, under the direction of the Church Extension Society. They include the topics: "What Does God Mean to me?"; "Christian Gracefulness"; "Christian Contentment"; "Discipleship and Self Denial"; "My Motive in Following the Christian Life"; and "God the Source of all Goodness." Each subject is treated by a different leader, and a general discussion follows. The series will close June 16th.

The representatives from Stafford, Kansas, that attended the quarterly meeting at Hopewell and the Sabbath-school convention at Wichita, report good and interesting occasions. Our Sabbath-school at Stafford is growing in numbers and interest. We have organized five classes. The AMERICAN FRIEND is a welcome visitor to our home. We like the paper better than ever and feel that every Friend's family ought to take it.

Mount Ayr Quarterly Meeting was held at the Chalk Mound Friends Church in Rooks County, Kansas, May 16-18. The weather being fine, the different sessions were well attended. Much spiritual life was manifested throughout the meeting. We were much favored in having present Charles D. Hunt, pastor of Walnut Creek Meeting, Kansas. He brought a message of love on both days.

Stella Academy, Oklahoma, had a lecture on May 13th by Mary Sibbett on "White Slavery." A number of the students spoke at the silver medal contest at the W. C. T. U. county convention at Ingersoll, May 15th. Professor Absalom Knight has been secured as principal of the Academy the coming year, with Mrs. Knight and Winifred Riggs as assistants. The commencement exercises were to be held on May 29th, with Charles Lescault giving the address.

Stella Quarterly Meeting will be held at Antioch in Custer county, Oklahoma, June 6-8.

New York Yearly Meeting

The Yearly Meeting is in session in New York City, having begun yesterday, and will continue throughout the week.

Butternuts Quarterly Meeting was held at West Branch, Oneida County, New York, May 16-18. Richard R. Newby, Yearly Meeting Superintendent, was present and was much blessed in the ministry of the Word. On Sunday afternoon a conference was held, the subject of discussion being, "The Country Church." J. William Peckham gave the leading address. At the closing session on Sunday night, a number bowed at the altar of prayer, and professed to find pardon.

Western Yearly Meeting

Bloomington Quarterly Meeting was held at Bloomington, Indiana, May 16-18, with a good degree of interest manifested in the various departments of work. At the missionary conference on the morning of the 17th, the program was in charge of Elizabeth Murphy, pastor of Coloma meeting. Several children participated in interesting exercises, and Miss Murphy made an earnest plea for greater zeal in our work on the mission field. In the meeting for worship, Absalom Knight, of Vermilion Quarterly Meeting gave an instructive address. In the evening at the Academy Association, E. O. Ellis, of Fairmount, gave an illustrated talk on "The Holy Land," which reviewed scenery viewed by the lecturer in company with S. C. Cowgill some years ago. On Sabbath morning at the Bible School conference, Mr. Ellis discussed "The Organized Class," giving many helpful suggestions. In the meeting for worship, Martilla Cox brought a helpful message, taking as her theme, "The Lost Christ."

A series of meetings, conducted by the pastor, Enos Harvey, have been in progress for a week in the meeting at Bloomington. Leora Bogue, of Fairmount, is giving assistance with her gift in sacred song. The choruses under her leadership, and her own solos added to the interest in the recent sessions of the quarterly meeting.

Arthur Hammond, pastor at Carmel, is in the midst of a series of sermons on "Social Service," having delivered the fourth one. The series is being greatly appreciated.

Mothers' Day was observed at the Friends' Church, Carmel, Indiana, on

May 11th, a large audience filling both rooms of the building. The music was in charge of the Sunbeam choir composed of the children, with Mrs. Fred Hawkins at the piano. Candace N. Johnson gave the "Bible Mothers"; Arvilla Small, the "Church Mothers"; and Mary C. Kemp, the "Reform Mothers." Helen King and Mrs. Thudris each sang a beautiful solo. The prayer service was in charge of the young men of the church. The scripture lesson, read by the pastor, was selected by Lydia Perisho, who was unable to be present. Arthur Hammond, the pastor, preached a short sermon, paying tribute to the Christian mothers and to womanhood. The room was beautifully decorated, and across the pulpit was hung in white letters, "In Honor of Mother." A committee at the door presented each one with a carnation.

Biblical Work and Training

The committee appointed to prepare a course of Biblical work and training, in addition to work already done at Earlham College, met at that place May 13th and very carefully considered the questions entrusted to it for solution.

The committee consisted of four members of the Earlham faculty, two from each of the Evangelistic Committees of Indiana and Western Yearly Meetings, and one from each of the three Academies giving biblical instruction. Nine members were present.

It was unanimously agreed that extensive work should be given in:

1. Homiletics, including pastoral and evangelistic work, sermonizing and general church work.
2. Teacher training, including Bible School management, building and training teachers and general methods of Bible School work.
3. Social Service, including in particular the country church problem.
4. Missions, including history, social progress and contemporary situation.
5. Prophecy, including the "call" to any line of religious work, insight into and conceptions of truth.
6. Personal Evangelism, or soul winning.

It was the judgment of the committee that the above work would require a larger teaching force on the Earlham faculty, and as there are no funds for the same, it cannot be introduced next year. It was also agreed that in order to make the course of study and training effective, local communities should provide funds for educating needy young people coming forward in the ministry.

ROBERT L. KELLY, *Chairman.*

RICHARD HAWORTH, *Secretary.*

British Columbia Quarterly Meeting

British Columbia Quarterly Meeting met the 26th and 27th of April, in Vancouver, British Columbia. This meeting is perhaps unique on the American continent as being mainly comprised of Friends who were, at one time, members of either London or Dublin Yearly Meetings. The sessions were interesting and contained encouraging features. Special consideration was given to the subject of the "Attitude of the Christian Churches toward the Asiatics in our midst, and especially the Hindus." A disconcerting feature is the revealed apathy of most Christian people on this great and difficult matter.

The inequalities and injustice of the Canadian immigration laws were dwelt upon, and a memorial to the government at Ottawa was drawn up by the Meeting and ordered to go forward, urging reform.

The Vancouver Meeting shows growth and the report from Victoria indicated that considerable progress had been made there in the Peace movement, Friends being largely instrumental in establishing the Peace Society of Western Canada there, the first Peace organization to be set up in the Dominion west of Toronto.

The Meeting rejoiced with Victoria Friends in the prospect of the early opening of their new meeting house, the first in British Columbia. Friends in Washington State on Puget Sound, being our near neighbors, it is probable a conference of the two bodies will be held for mutual benefit and friendly intercourse about the first of August, in Seattle.

At Long Beach, California

Arthur B. and Edna Hill Chilson, who returned some months ago in poor health from British East Africa, after five years spent in the Friends' Africa Industrial Mission, have been spending the winter in Long Beach, California, recuperating. Because of the condition of their health, they have been able to do but little public speaking until the Sunday of May 4, when they had charge of the morning service at the First Friends' Church in Long Beach.

Edna Chilson gave an interesting talk on the country, the people, and related experiences with her sewing class and school, picturing it all so vividly that our imaginations were given greater scope. She closed her remarks by singing, "I Surely Will Be With Thee," in her beautiful effective manner, touching many hearts in the audience.

Arthur Chilson followed with a

stirring address, giving incidents telling of the great need, not only where the work is started, but in the country farther north, and closed by making a strong appeal to the church to "treat Jesus Christ right," by being faithful in sending the Gospel to those who sit in darkness. Much interest was shown and a liberal response was made to the call for financial help.

Andrew Mitchel, the pastor, spoke very kindly, expressing his appreciation of the presence of Arthur and Edna Chilson during their sojourn and associations with the Church at this place.

Arthur Chilson will soon begin deputization work among the Yearly Meetings of America. Edna Chilson and little daughters, Esther and Rachel, will remain with her parents in Long Beach, until more improved in health.

It is the irony of fate that the first serious problem of a totally Democratic administration involves the age-worn question of states rights, in which the President and Secretary of State are asking California not to endanger international peace by the passage of the Anti-alien land bill.

One of the innovations in the Chicago schools is the appointment of "deans of girls," whose special care shall be to guard the girls of these schools and direct their social life.

Woman suffrage was defeated in the April election in Michigan by approximately 25,000 votes.

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Christian Workers' Assembly Iowa Yearly Meeting

The nineteenth annual Christian Workers' Assembly of Iowa Yearly Meeting will be held at Earlham, Iowa, June 16-20. Every pastor is expected to be present, and is asked to urge the people to come and share the feast of good things. Every Christian Endeavor Society should send one or more members. Every Sabbath-school should send some teachers, or the superintendent, if possible. Earlham is easy to reach from Des Moines on the main line of the Rock Island.

Lodging and breakfast free to all who come. All persons desiring entertainment should send their names at once to Harry W. Hill, Earlham, Iowa. The program is as follows:

MONDAY, JUNE 16

7:30 P. M.—Devotional.

"Assembly Sermon," Frank W. Dell, Central City, Nebraska.

Subject: "The Quaker Message in the Light of the Twentieth Century Need."

TUESDAY, JUNE 17

9:00 A. M.—Devotional.

9:30 A. M.—Friends' History Hour.

Biography of George Fox, Walter Dexter, Oskaloosa.

Discussion, Leroy Hawks, Weldon.

10:00 A. M.—Bible Hour, Frank W. Dell, Central City, Nebraska.

Subject: "Romans—The Theme and the Message."

11:00 A. M.—Doctrinal Hour.

"The Integrity of the Scriptures," Clark Brown, Cummings.

2:00 P. M.—Sunday-school Program

The Home Department and Cradle Roll, Anna Kitch, Earlham.

Graded Work, Daisy Butler, New Providence.

Teachers' Training Classes, Anna Smith, Salem.

Sunday-school Council, Frank Carpenter, Wright.

Decision Day, Glen Stanley, Lynnvile.

S. S. Round Table, Richard Haworth, Fairmount, Indiana.

Subject: "Forward Movements in Bible School Work."

4:00 P. M.—Pastors' Hour. In charge of William Kitch, Earlham.

7:30 P. M.—Devotional.

Sunday-school Address, Richard Haworth, Fairmount, Indiana.

Subject: "The Touch of Life."

WEDNESDAY, JUNE 18

9:00 A. M.—Devotional.

9:30 A. M.—Friends' History Hour.

Biography of Margaret Fell Fox, Cora Matthewson, Oskaloosa.

Discussion, Mary Sopher, New Providence.

10:00 A. M.—Bible Hour, Frank W. Dell, Central City, Nebraska.

Subject: "Romans—The Experience."

11:00 A. M.—"The Fall of Man," A. J. Hanson, Le Grande.

2:00 P. M.—Christian Endeavor Program.

The Ideal Christian Endeavor Prayer Meeting, Laura Hoag, Muscatine.

The Junior Christian Endeavor Work, Mary Compton, Earlham.

Committee Work, Davis M. Brannon, Iowa Falls.

The Social Life in the Christian Endeavor, Bely Branson, West Branch.

Christian Endeavor Round Table, Charles W. Sweet, Muncie, Indiana.

4:00 P. M.—Pastors' Hour. In charge of William Kitch.

7:30 P. M.—Devotional.

Christian Endeavor Address, Charles W. Sweet, Muncie, Indiana.

THURSDAY, JUNE 19

9:00 A. M.—Devotional.

9:30 A. M.—Friends' History Hour.

Biography of Joseph John Gurney, Eli Perisho, Indianola.

10:00 A. M.—Bible Hour, Frank W. Dell, Central City, Nebraska.

Subject: "Romans—The Process."

11:00 A. M.—The Atonement, Viola Smith, Grinnell.

2:00 P. M.—Missionary Program.

The Place of Missions in the Sunday-school, Edward Hartsuck, Scranton.

The Place of Missions in the Christian Endeavor, Mamie Marshall, Union.

The Work of the W. F. M. S. in the Church, Viola Spurgeon, Oskaloosa.

The Place of Missions in the Church, Mead A. Kelsey, Oskaloosa.

Missionary Round Table (to be supplied).

4:00 P. M.—Pastors' Hour. In charge of William Kitch.

7:30 P. M.—Devotional.

Missionary Address, Zeno H. Doan, Lynnvile.

"The Why, When and How of Missions."

FRIDAY, JUNE 20

9:00 A. M.—Devotional.

9:30 A. M.—Friends' History Hour.

Biography of Elizabeth Fry, Edith Tabor, What Cheer.

Discussion by Minnie Bassett, Hubbard.

10:00 A. M.—Bible Hour, Frank W. Dell, Central City, Nebraska.

Subject: "Romans—The Appeal."

11:00 A. M.—"Holiness, and Bible Holiness," E. Howard Brown, Earlham.

2:00 P. M.—Evangelism.

Evangelism in Special Efforts, Alvin Hoskins, Richland.

Evangelism in Our Regular Work, Carrie Butler, Paton.

Evangelism Among the Unchurched, George Deshler, Pleasant Plain.

Round Table on Evangelism, Richard Newby, Union Springs, New York.

4:00 P. M.—Pastors' Hour. In charge of William Kitch.

7:00 P. M.—Devotional.

Farewell Sermon, Richard Newby, Union Springs, New York.

(The last service is placed early so that all persons desiring to do so can take the evening train east at 8:45.)

There is in connection with Yale Divinity School a library devoted to the literature of missions which is surpassed in size and completeness by but one other. It has its own building, handsome and substantial, which was dedicated March 31. It contains 25,000 volumes and is the fruit of the interest and liberality of George E. Day, D.D., at one time a professor in the Divinity School. He not only collected the books, provided for the building, but also left funds which will make generous additions continuously.

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When a man has suffered from dyspepsia so many years that he can't remember when he had a natural appetite, and then hits on a way out of trouble he may be excused for saying, "it acts like magic."

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"I tried about every medicine that was recommended to me, without relief. Then I tried Grape-Nuts on the suggestion of a friend. By the time I had finished the fourth package, my stomach was all right, and for the past two months, I have been eating with a relish, anything set before me. That is something I had been unable to do previously for years.

"I am stronger than ever and I consider the effects of Grape-Nuts on a weak stomach as something really wonderful. It builds up the entire body as well as the brain and nerves." Name given by the Postum Co., Battle Creek, Mich.

"There's a reason," and it is explained in the little book, "The Road to Wellville," in pkgs.

Ever read the above letter? A new one appears from time to time. They are genuine, true, and full of human interest.

BIBLE SCHOOL LESSON

JUNE 8.

SUBJECT—Joseph Forgives His Brethren.

LESSON—Gen. 45: 1-15. Read Gen. 45 and 46. Commit Gen. 45: 4, 5.

GOLDEN TEXT—"Behold, how good and how pleasant it is for brethren to dwell together in unity!"—Ps. 133: 1.

CHRISTIAN ENDEAVOR

JUNE 8.

TOPIC—Seek Peace and Pursue It.—I. Pet. 3: 8-18.

Peace should be sought in three directions:

1. Peace with God.
2. Peace in one's own heart.
3. Peace with all other people.

"The mind of the flesh is enmity against God; for it is not subject to the law of God, neither indeed can it be." The lashings of a conscience that is not harmonized with the purposes of God is the source of much of the turmoil and unrest that brings suffering to mankind. It is "the peace of God which passeth all understanding," which should be earnestly sought by every troubled heart.

Rest of soul is the ideal of the Christian's life. A troubled heart cannot minister to others. It is only when one finds peace with God that he realizes the truest peace in his own soul.

Paul's advice to Timothy should be the Christian's rule of conduct: "And the Lord's servant must not strive, but be gentle towards all, apt to teach, forbearing, in meekness correcting them that oppose themselves." Bickerings and suspicions and contentions and rivalry have been the bane of many a church. The whole spirit is wrong, and should be abandoned as any other sin. Christ's blessing was upon the peace-maker, and he who would make peace must first set the example.

"All ye are brethren." How often we fail to recognize the brotherhood of believers! Co-operation, friendly interest, fellowship are the leading terms in the Christian's vocabulary.

As with men, so with nations. The rule is just as binding. War is not only wrong, but inexpedient. "No question is ever settled, until it is settled right." Well may we question with the poet of the Sierras:

The grass is green on Bunker Hill,
The waters sweet in Brandywine;
The sword sleeps in the scabbard still,
The farmer keeps his flock and vine;
Then who would mar the scene today
With vaunt of battle-field or fray?
—Joaquin Miller.

Iceland has a new prohibition law, which forbids the sale of any more liquors after the present stock is exhausted.

Born

WINSLOW—To Oscar and E. Z. Winslow, at Amarilo, Texas, February 21, 1913, a daughter, Alice Clare.

Died

BINFORD—Emaline M. Binford was born in Mahoning County, Ohio, March 29, 1844, and died at her home near LeRoy, Iowa, May 3, 1913, aged 69 years 1 month and 4 days. She was a birth-right member of Friends and was converted soon after her marriage to William Penn Binford in 1864. She has since lived an earnest, devoted, Christian life, and her influence and advice were a blessing to the local and Yearly Meeting. She leaves a daughter, two sons, a sister and three brothers. Funeral services were held at Smyrna Friends' Church, conducted by her pastor, LeRoy A. Hawks, assisted by George McClellan. Interment in Smyrna cemetery.

HADLEY—Brazelton S. Hadley died at his home near Plainfield, Indiana, April 30, 1913, after an illness of several weeks, aged fifty-eight years. He was a member of the Friends' Church at Plainfield, a consistent Christian and a highly honored citizen. He is survived by a son and daughter. Funeral services were held at the North Branch Friends' Church, with interment near by.

HADLEY—Ozro Hadley was born near Stilesville, Indiana, in 1873, and died at his home in Plainfield, Indiana, May 10, 1913. He was a member of Amo Friends' Meeting, and a man loved by a large circle of friends because of his many beautiful virtues. He was gifted in song, and was a member of the Plainfield Glee Club. He was a mail clerk, and during the recent flood contracted a cold which, together with the heavy work following, brought on a sickness that terminated in his death. He leaves a widow and one daughter.

HOSKINS—William Henry Hoskins, son of Joseph and Mary Johnson Hoskins, and a member of New Garden Monthly Meeting, North Carolina, died in October, 1912, aged seventy-three years. He was loyal to his denomination and his Savior. He leaves a son and two daughters. The funeral sermon was preached by Mary C. Woody. Interment in New Garden cemetery at Guilford College. (A former obituary notice was lost.)

The Pennsylvania legislature has passed a mother's pension bill, to enable dependent mothers, who are worthy, to keep their children together and under their own care.

The Texas legislature has recently passed a law making it a misdemeanor to get drunk outside one's own home.

A PERSONAL WORD

I take it for granted that all Pastors, Sabbath School Superintendents and members of the various Sabbath School Committees, are interested in having the very best literature obtainable in the Friends' Sabbath Schools.

For over twenty-two years I have given my best efforts to this work. It is not necessary to state the sacrifices of time and money spent to build up the Sabbath School publishing and supply business for the Friends' Church in America.

I have reached the age when I must soon "ease up," and am looking toward that time. I have made offers to the Publication Board for taking over this work; but for the present their time and thought is to get the AMERICAN FRIEND thoroughly established. It may be two or three years before they can consider this work, and it may be that way will not open for it before the next Five Years Meeting.

In the meantime, I shall continue to do my best, although feeling that younger men ought to have the burden of the work. I want to get all the supply business for the Sabbath Schools concentrated, so that when the time comes to turn it over to the church, it will be Something Worth While.

TO THE POINT.

Now, to the point; it so happens that some of the Friends' Sabbath Schools prefer other lesson helps and papers to ours, (although we are supplying fully 80 percent. of all helps to Friends' Sabbath Schools). There is nothing improper in this. All schools have a right to their own personal preference, and to use what they really believe to be for the best interest of the School.

If these Schools only knew how much they could help us by ordering their supplies through us, they would surely do so. I am agent for all the Sabbath School supply houses, and am constantly ordering from other houses for Friends' Schools.

GRADED HELPS.

Three years ago I was appointed agent among Friends for the Syndicate publishing the Graded system of lessons and began at once a systematic campaign advertising these Helps. The results, as seen by the reports of the Bible School Commission of the Five Years Meeting, is that 93 Friends' Sabbath Schools are using, to some extent, these Helps. This work is largely the result of my advertising, as agent for the Syndicate, and I am in a position to give correct information on the Graded Helps. I can also send prospectus, prices and order blanks.

AN APPEAL.

My appeal to all Friends' Sabbath Schools is to use as many of our Quarterlies, Youth's Friends, and Child's Lesson Leaf, as possible, and give us their orders for all other supplies. We can supply you with any Publications or Lesson Helps published by any publishing house in the world. These will not cost any more than to order direct from the publishers. We can supply you with Bibles, Maps, Record books, Class books, Reward cards, Blackboards, Cradle Rolls, and in fact, everything for the Sabbath School. Send for our complete catalogue.

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Yearly Meetings, 1913

Nebraska—At Central City, June 4-8.
Clerk, George D. Weeks, Denver,
Colorado.

Oregon—At Newberg, Oregon, June
11-17. Clerk, Julius C. Hodson, New-
burg, Oregon.

New England—At Providence, Rhode
Island, June 23-29. Clerk, Walter S.
Meader, Gonic, New Hampshire.

California—At Whittier, June 24-30.
Clerk, John Chawner, 765 Summmt Ave-
nue, Pasadena, California.

Canada—At Pickering College, New-
market, Ontario, June 26— . Clerk,
William Harris, Rockwood, Ontario.

North Carolina—At Guilford College,
August 5-11. Clerk, Lewis Lyndon
Hobbs, Guilford College, North Caro-
lina.

Wilmington—At Wilmington, Ohio,
August 13-20. Clerk, Albert J. Brown,
Wilmington, Ohio.

Ohio—At Mt. Pleasant, Ohio, August
26— . Clerk, Edward Mott, 3734
Carnegie Avenue, Cleveland, Ohio.

Iowa—At Oskaloosa, September 1-7.
Clerk, S. M. Hadley, Oskaloosa, Iowa.

Western—At Plainfield, Indiana, Sep-
tember 16— . Clerk, George H.
Moore, Westfield, Indiana.

Indiana—At Richmond, Indiana, Sep-
tember 23-30. Clerk, Robert L. Kelly,
Earlham, Indiana.

Kansas—At Wichita, Kansas, Octo-
ber 8. Clerk, Edmund Stanley, Wich-
ita, Kansas.

Baltimore—At Baltimore, November
14-19. Clerk, Allen C. Thomas, Haver-
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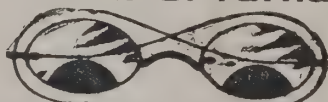
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The American Friend

Old Series.
Vol. XX. No. 23.

SIXTH MONTH 5, 1913.

New Series.
Vol. I. No. 23.

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Children's Day, June 8.

The Children's Offertory



WE BRING now our gifts to the Master,
Although they are small they'll be blest;
He knows we are tiny disciples
But loves us as well as the rest.
Like that little lad who gave Jesus
His two little fishes and bread,
Which fed all the people who gathered,
When Jesus the blessing had said.

"So we bring our offerings to Jesus
And cheerfully give them to-day,
When placed in His hand for a blessing
They'll comfort some child far away.
Though our gifts be not mentioned in story
Like that little boy's by the sea,
Our Father in heaven will notice,
Remember, and love you and me."

—Selected.

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Entered as second-class matter January 9, 1913, at the Richmond, Indiana, Postoffice.

EDITORIAL COMMENT ON CURRENT EVENTS

The Federal Council of Churches, in determining to locate an office of the Federation in Washington City, recognized the strategic value of having American Christianity focalized at the seat of legislation and executive power. The Catholics were more swift to take advantage of this opportunity, and for years have had a national office in our capital city, with an expert diplomat in charge, who has spoken for Catholicism in its entirety whenever occasion required. The Federation of Churches has done wisely in taking a similar step. No one can measure the far-reaching effects that will come from the authoritative representations of a secretary in charge, who will be entitled to voice the sentiments of the federated Churches of America upon any question of government wherein is involved the moral welfare of the Nation.

* * *

One of the gratifying latter-day tendencies in Christian activity, is the response which so many business and professional men of standing are making to the calls for definite Christian service. In many of the denominations, busy business men are assuming responsibilities in mission appointments, country Sunday-schools, out-of-the-way evangelistic meetings, which commonly have devolved solely upon the pastor or minister. It is a sign which bodes well for the future of the Church in America.

* * *

Probably the most significant recent event that has stirred the heart of Christendom with rejoicing is the evident acceptance of Christianity in the Chinese empire. It may almost be regarded as the state religion. Confucianism, however, is not willing to relinquish its hold without a protest. Last autumn the 2,463d birthday of Confucius was celebrated by the numerous Unions which have recently arisen in the country, largely for the purpose of keeping the teaching of Confucianism in the Chinese schools. Strenuous appeals were made to maintain the supremacy of the old system as the religion of China. But the Celestial Empire has seen a great light, and will probably not retire willingly to the darkness of heathenism again.

* * *

Leaders in missionary activities are convinced that the door to the Turkish Mohammedans and the residents of the Balkan states is now open to the Christian missionaries wider than ever before. All this comes as the result of the national upheavals, consequent upon the re-

cent Turko-Balkan conflict. The Mohammedans are turning to the Christians as evangelists of a higher civilization, who will be able to help them in their extremity, while the Balkan inhabitants, including the Albanians, will naturally turn Christianward, now that the power of the Turk is broken.

* * *

The federative idea is bearing fruit already among the churches. The Joint Commission of the Methodist Protestant and United Brethren denominations has unanimously agreed upon a plan of union, forming a new body to be known as the United Protestant Church. The report has yet to be passed upon by the General Conferences of the two bodies. If ratified, the new denomination will have a membership of about 500,000. It is said that other denominations have signified their intention of joining, which will increase the membership to 1,000,000. During the middle of May the annual Assemblies of the Presbyterian Church, U. S. A., the Southern Presbyterian Church and the United Presbyterian Church met in separate gatherings at Atlanta, Georgia. It is reported that the federative spirit was strong, but action upon the subject was postponed until next year.

Among Our Contemporaries

The Church is in danger of forgetting the real reason for its existence and for its activities, but it must not forget. With all its equipments, splendid though they be, there must not be one moment's satisfaction or interest in them apart from their usefulness in helping to keep before the world the simple story of the Gospel of the grace of God.—*Herald and Presbyter*.

As rational men, we are forced to form a theory of the facts, but we fall into hopeless confusion if we suppose the theory is important as compared with the facts. The test of a man's Christian faith is not whether he holds to a certain theory but whether he holds to the facts unshaken. It is a favorite device of unthinking men to declare that you must hold a certain theory or you are compelled to give up the facts. It is simply not true. Theories may be adequate or inadequate according as one looks at them. But facts continue to be what they are.

Herein is true Christian liberty. There is a solid nucleus of facts of history and personal experience. There is room

around them for a wide ranging of thought. The Presbyterian Church may well glory in its breadth. It has no theory or explanation which it demands that men accept. It asks only that they be true and loyal to the facts as recorded in the Scripture, and the facts of personal experience. This is its true liberty. For this liberty it must always stand.—*The Continent (Presbyterian)*.

One of the perpetual wonders to those who are unacquainted with the secret of the Lord is the personal bond between the believer and Christ wherever Christian discipleship is exhibited in normal manifestation. Men and women today, separated by nearly two millenniums from that morning when Christ asked Peter at the seaside, "Lovest thou me?" still hear that question as plainly as the fisherman-disciple did, and their answer is as true and hearty as his: "Lord, thou knowest that I love thee." The bond that is set up is wholly unlike that which binds us to human leaders, even the wisest and best. It must always be a mystery to those who have not learned by personal experience that Christ himself is the sum of Christianity, that apart from him it is nothing but another of the world's moral codes with incidental implications of a world-philosophy, and that to be Christian is, primarily, to be simply a disciple of Christ, not merely in the sense of trying to obey his commands, but in the sense of knowing him as our Divine Lover and Friend who laid down his life for our sakes.—*The Lutheran Observer*.

Indiana Yearly Meeting Conventions

The Ministerial Association of Indiana Yearly Meeting convened at Farmland, Indiana, May 28-30, while the annual Christian Endeavor convention of the same Yearly Meeting was held at Portland, Indiana, May 30 to June 1. We hope to have adequate reports of the proceedings of both conventions next week.

London Yearly Meeting

We acknowledge receipt of a copy of the reports of the various committees, which were brought before the London Yearly Meeting, held at London May 21-29. We hope to be able to give a brief report of the proceedings next week.

New England Yearly Meeting Notice

New England Yearly Meeting will be held in Providence, Rhode Island, June 23-29. Applications for board should be made to Frances E. Wheeler, Moses Brown School, Providence, Rhode Island.

THE AMERICAN FRIEND

DEVOTED TO THE INTERESTS OF QUAKERISM IN AMERICA

S. EDGAR NICHOLSON, Editor and Manager

Old Series.
VOL. XX. No. 23.

RICHMOND, INDIANA, SIXTH MONTH 5, 1913.

New Series.
VOL. I. No. 23.

A Great Modern Problem—No. 4

In a recent book, entitled "Germany and the Next War," written by General Von Bernhardi, the author says: "War is a good thing in itself. All advance is founded upon struggle." This is a doctrine which harmonizes with a sentiment exploited in certain quarters in our country that war is needed to develop the sterner qualities of our young manhood and render it efficient in meeting the realities of life.

Both these teachings are antiquated and illogical. Co-operation and not combat is the law of modern life. Human progress may be marked by the law of the "survival of the fittest," but the struggle is the struggle of peace and not of bloody strife. In the evolution of the race, combat has played its part, but "peace hath her victories no less renowned than war."

The old order changeth. "This is not a day of triumph; it is a day of dedication," was President Wilson's inaugural tribute to the higher law by which National life is to be governed. The law of struggle is still to be applied against wrong, against evil, against oppression, but the struggle is mental, intellectual, spiritual. Questions of right, either in the abstract or concrete, are never determined by the exercise of physical force, and never depend upon the biggest navy or the best equipped army. Such themes are debated in the realm of conscience and are determined at the tribunals of reason, morals and religion, and only there.

"The parliament of man" is not the battlefield, but the forum of fraternal international discussion, wherein "brotherhood" looms large above the rostrum, and wherein all differences are appealed to the judgment of international law and the arbitrament of a Hague tribunal.

The manly strife of competition in the race of life, the struggle to overcome the weaknesses of human nature and the evil environments which threaten upon every hand, the conflict with moral wrong and wicked oppression to be waged peacefully by the use of instruments which civil government affords, all these build brain and fibre and heart power and moral strength and spiritual endowment, with which the struggles of mere physical endurance are not to be compared.

The question of universal peace may ultimately be established largely by the law of expediency, but no less surely should the followers of the Prince of Peace

become a positive force for its final attainment, by their appeal to the law of universal right.

It is too late in the march of the centuries to turn back the dial of progress by any appeal to the philosophy of the ancients that "might makes right." Rather are we facing a new age of right and opportunity, described by President Wilson in the words, "The feeling with which we face this new age of right and opportunity sweep across our heart strings like some air out of God's own presence, where justice and mercy are reconciled and the judge and the brother are one." It is the philosophy of Cowper rather than that of our German soldier author to which the world is appealing today, as expressed in the couplet:

"Religion should extinguish strife,
And make a calm of human life."

Power Through Suffering

"If so be that we suffer with Him."—Rom. 8: 17.

He has not learned the height and depth and breadth of human ministration, who has not tasted suffering for some righteous cause. If it be that men have suffered together because of their testimony for holiness and purity, they are forever bound together as true yoke fellows in witnessing to the truth of God.

Sacrifice fits men and women to sympathize with the direst needs of humanity about them. All Christians are martyrs, if not at the stake, at least at the cross of crucified self, that henceforth they may live in newness of life with Christ. Many shrink from the harder tasks with the plea that others are better equipped for the service, but in so doing they lose something of vital power that comes to those who toil even through suffering for the uplift of the race.

A religious experience is worth little in its power to make the world see the priceless wealth of God's eternal love that has not had its Gethsemane of wrestling with the powers of darkness and been able at the end to get a vision of the glory that awaits the tried ones of earth, both now and hereafter. He who has been made to feel the sacrifice of worldly ambition and selfish purpose and who in so doing has felt the sympathetic touch of the Son of God, will henceforth turn not back from any toil, but in the light of His continual Presence, will delight to do the will of the Lord.

"If so be that we suffer with Him, that we may be also glorified with Him."

The Interior Life

BY RUFUS M. JONES

We all came back from the Five Years Meeting—those of us who were there—feeling convinced that an important event had occurred and uplifted with the expectation of great things to follow. More than half a year has now passed since that stirring time. Nature has had her winter sleep and has awakened again and shown us anew the re-birth of the world, as though some invisible power were at work behind the scenes. But the corresponding re-awakening and the thrust of new life and power among *us* still lags behind and some of us have been saying, “why so slow and late to come?”

It should, however, take but little reflection to make us realize that the kind of widespread movement we are looking and longing for could hardly be expected to come as a direct result of a gathering like the Five Years Meeting. It is extremely difficult to carry back to the membership at large what the few experienced there. The new vision and the enthusiasm of the occasion do not bulk much in the printed minutes, and articles written about the Meeting leave us very much as we were before. It is an excellent idea to have frequent reports and proposals from the different Boards, but here again we must not expect that these compositions will stir the diaphragm of our membership very mightily.

The secret of how to stir the deeper life of men and how to reach the *quick* in their spirits is hard to discover, but it may be taken as a fixed rule that the stirring and quickening are not accomplished in these more or less abstract and second-hand ways. The kindling must come through personal contact and by the intimate touch of someone who is himself a living and burning torch. The main value of Five Years Meetings will always be as occasions of inspiration for the delegates and attenders, and the way of transmitting the power will always be through the channels of the heightened life of those who were privileged to attend. As soon as we have the General Secretary, who will be the living personal connection between the Five Years Meeting and the membership at large, and who will carry in person the projects of the Meeting to the membership and will study the needs of the membership and bring them in turn before the Meeting and its Boards, we may look for marked advance in our working power.

But I, for one, have long felt that the destiny of our Society lies in the local meetings and not in some elaborate organization more remote and higher up. Our real power-houses are these scattered meeting-places which dot the country, not some central office, however important that may ultimately prove to be. For this increase of power in these local centres two things are essentially necessary: (1) a deepening of the inner life of the members, and (2) more efficient organization for the aggressive neighborhood work or social service work, of the meetings. These two things

are of course, bound up together and interact upon each other. Neither one can be adequately attained without the other. But for the moment I am going to speak of the first matter, and at a later time I hope to say something on the second topic, which is very near my heart.

The first thing that impresses any one who studies early Quakerism is the wonderful depth of the interior life of those who formed the membership. They were very simple people, only slightly educated, hard-working folk, with somewhat narrow horizons; but they did not lack in inward dimension. Their religion opened up a new world within, and supplied them with an interior richness and fertility. They talked about the bubbling of the streams of life within, and of the healing which flowed into their souls, as simply and naturally as we talk about the weather. They enjoyed meditating on God and cultivating the sense of His presence as much as we enjoy spring sunshine. And when they put themselves into activity against some entrenched evil or for the promotion of some good cause, they were like an army under banners. There is no substitute for that inward depth of life. St. Paul said it all in a single sentence, long ago, and it is just as true now: “This is the mystery, Christ in you.” Superficial religion can do some things, but it can work no miracles; it can cast out no devils and it can make no wilderness blossom like the rose. I have just been reading the words of a dear friend of mine, written in memory of that great modern Quaker, Thomas Hodgkin, whose death has removed from the world one of the most beautiful characters I have ever known. He says of him: “It was the inward life of his soul which flowed onwards as a deep, broad, calm river, which gave him his width of range and simplicity of character * * * *his dynamic*.” That is absolutely true, and there is no other way to become spiritually dynamic. What we need most is to return inward from *talking about* religious things to the *experience* of religion itself.

I have sometimes seemed to slight theology and to belittle doctrine. I believe that I do not in reality do so. I want only to put first things first, and I am profoundly impressed with the feeling that the *first* thing to occupy us is the wider spreading among our members of an experience which shall flood our entire life with the power of religion and supply us with interior depth. How is this to happen? The first step is to see that we need it, to arouse a desire for it, to cultivate an expectation for it. These deeper things in religion come only to those who are seeking and expecting. Once a man found a kingdom when he was seeking his father's asses. But the kingdom of the spirit does not come in that way. It is found alone by those who intensely long for it, pray for it and seek after it—not by those who drift along leisurely. If we could have a great wave of earnest desire for this

priceless thing, a religion of inward depth, it would take us far.

But *desire* alone is never enough. The religion of great dimensions—what Paul calls “breadth and length and height and depth”—comes to those in whose heart Christ dwells, to those who are strengthened with might by His spirit in the inner man, and that wonderful experience involves more than theories about Christ; *it involves a personal acquaintance with Christ*. To get this experience we must spare no pains to get back to the historical Christ and see Him as He is. It is extremely easy to stop with theories and conceptions and words, to use old phrases which were full of meaning once, but which now let us slide along without any real inward experience. So long as we do that, we remain stationary and unprogressive. We hold on, but we do not grow and increase inwardly.

What I am pleading for is a return to Christ himself—the Christ with the storm and the wind on His face, the Christ of infinite love and tenderness, the Christ who is the way home to God. It means a patient re-reading of the Gospels, a use of the best helps to discover His life and His message, and a willingness to cut loose from everything that hinders us from following His will when we see it. “We needs must love the highest when we see it.” But alas, how many of us do not see that central Figure of the world! We live on lower substitutes and do not get face to face with Him. This is why we lack interior depth and power.

Our ministers and those who are called to be spiritual feeders of the flock will do well to think of these things seriously and to do all that lies in their power to assist the membership of our local meetings to have a “revelation in the knowledge of Him, having the eyes of their heart enlightened,” and so they will promote the movement to increase the interior life and expand the spiritual dimensions.

Haverford, Pennsylvania.

Unlimited Democracy in a Friends' Meeting

BY ARTHUR JONES

Following a recent article in the AMERICAN FRIEND, entitled “The Commission Plan in a Friends' Meeting,” which is being experimented with in a “populous New England city,” it would seem apropos to have a word concerning a plan which is being operated in a certain western village, namely, Kansas City, Missouri. I have been asked to give a brief description of this organization and its methods.

A suggestion was first brought before the pastoral committee that there be meetings held to consider methods of advancing the interests of the church in the community. The fundamental idea was that opportunity be made for those who might desire the advancement of the church, yet had not seen their way to unite with it in membership, to come on the same basis as those who were members. The pastoral committee thought well of the suggestion, and sent it to the monthly meeting, where a committee was ap-

pointed to inaugurate the meetings. The notice was given out that on a certain evening a meeting would be held to develop plans for church extension, and that “all those who are interested in the extension of the kingdom of Christ through the activities of this church will be welcome.”

When the meeting convened a permanent chairman was elected who is a member of the church. A vice-chairman and a secretary were elected who are not members of Friends. They are members of other denominations, but on account of location find it more convenient to work in the Friends' church. The proportion of those not members who attend the meetings has generally been about one-third or one-half the whole number present.

It was decided to hold the meetings each Monday evening. At the time of writing there have been fourteen meetings held without interruption. The meeting adopted the name of Church Extension Meeting. There is no constitution, and no membership roll. Each person present has full rights in voting and discussion.

The decision was made to take up some one line of church work at each meeting, as Sunday-school, Christian Endeavor, missions, the church choir, etc., but this has not been strictly adhered to, on account of the full time of the meeting being taken with some special subjects which required immediate attention.

Some of the things which have been done under the direction of these church extension meetings are the following:

(1) The making of a house to house canvass of the community within about three blocks of the church, and systematically arranging data concerning the religious preferences of the people. In this way nearly five hundred families have been visited.

(2) About four hundred calendars for the year were secured. These were prepared with a list of the regular church services, and special activities, and were distributed to members of the church, to the families connected with the Sunday-school, and to those who manifested a desire to have them.

(3) A mailing list of about two hundred addresses was prepared. It is planned to send literature to these at least once a month, and thus keep them in touch with the life of the church. An envelope containing three separate leaflets was sent out the first of May.

During the past three or four months there has been a noticeable increase in attendance at the Sabbath meetings, morning and evening. The Sunday-school has grown, and the church finances appear to be in a more healthful condition. Of course, it is impossible to discern just how much of this the church extension meetings may be credited with, just as one cannot tell from which article of food he receives most strength. There was an increase in Sunday-school and church attendance during the months preceding the organization of these meetings. But it is only reasonable to suppose that they have contributed their share to the church life.

Kansas City, Missouri.

The Call of the "New Vision"

BY DR. S. EDGAR BOND

This appeal comes from a young Friend whose Quaker ancestry dates back to the earliest history of Friends. Considering the deprivations of these heroes of early "Quaker" times, and their burning zeal to carry the message of Quakerism into new fields, we have been wondering in the light of present inactivity, whether the mission of the church is ended, or have the present-day older members been "dreaming dreams" of our ancient past too long, and have our younger members failed to see the "visions" of George Fox and his followers of the seventeenth century? Animated with the same zeal as they were, we would be today one of the leading churches in numbers, instead of the smallest.

A new spirit seems to have arisen among Friends, as evidenced by the recent Five Years Meeting and the organized work there attempted. It is in this same spirit we wish to appeal to Friends for greater attention to the youth and energy of the Church. We would appeal to the young of the church to gird up their armour for an effort to extend our borders, and take our place in the front rank of those who seek to save the lost, and bring about a Christian civilization.

The general lack of use made of the youth of the Church has to us for a long time seemed a vital mistake. The work of a few leaders and committees will avail nothing in the reconstruction work of the Church, if the body at large is not more receptive than many of the congregations of our acquaintance. These churches are the conservative, slow-growing centres, dominated by still more conservative members. We seem to forget the wielder of the sickle of today may require readjustment for the binder of tomorrow. Each sun is potential for a new era. How often have we seen a new life and growth spring into these churches a generation later, when the children of those who had bowed in the Quaker spirit of deference to the desires of the elders, came forward unhampered by the conservative wall.

Today is the day of progressive business, progressive politics, and it should be just as much a day of progressive religious methods. George Fox and his vigorous followers were so far in advance of the times that they were persecuted for pernicious disturbance of the existing religious order. They were the leaders of reform in religion. Today Friends are not leaders, but rather followers, struggling with ancient internal hindrances, far in the rear. Had we claimed our birth-right, our place would have been at the head of the column and our banner would have carried the inspiring slogan, "Onward Christian Soldiers, forward as to War." We have been content, especially since the early days of pioneer deprivations, to travel the beaten paths of our fathers. We have been taught to wait in silence upon the Lord for his blessings, but instead of letting these serve as an inspiration for fresh charges into the ranks of the enemy, they have so

often degenerated into selfishness and ease in Zion.

Our contention is, first, the Church has outgrown many of its ancient contentions, and should replace them with a new vision of Social Service with a personal Christ as the centre of the social, business, political and educational world. We have arrived at a crisis of our usefulness, evidence of which lies in the attempts at reorganization so heartily endorsed by our leaders. Second, real progress in the work of reconstruction will amount to little unless the young people of the Church lend their energy to meet modern religious demands with modern business methods. Of what use will be the missionary department if our young people fail to respond as missionaries, or leave for broader fields under the Y. W. and Y. M. C. A., or go to other churches? In most of our Friends' colleges today, these two organizations through their Student Volunteer Movements, exert greater influence on the missionary ambitions of the young and strong than does the Church.

The demand for pastors is greater than there are volunteers among the young. But few young people are interested or connected with the business of the Church. This gulf must be bridged or the Church can do nothing aggressive. Friends have been essentially a meeting of the elders. Our plea is that it must cease. Marked as a "peculiar people" as a result of early persecution, we have become so set in the customs of the ancient past, that we have pointed to the long row of elders on the top seat with more pride than to the youth in the rear. The innovations of youth even yet are too often the works of the devil.

For years the problems facing the Quaker Church have to us seemed greater than our most intimate older Friends would admit. Content to meet at the weekly or semi-weekly gathering to worship in silence or listen to teaching from one whose very words breathed communion at the feet of the Master, they could not see the strength of the Church drifting away to other fields where their energy was valued. So content have we been in so many places that we have seemingly forgotten Christ's command to "go and preach," and attend to the practical work of caring for the "fatherless and widows," and have not made His Church aggressive. We have condemned secret societies which, in large part is organized charity and brotherly love, and have failed to plan systematically for the relief of aged ministers in comfort.

Do Friends longer have a Mission? It cannot be denied that Friends and Friends' principles have in the history of the new world exerted a profound influence upon its character.

We have boasted of our democratic form of government and business methods, capable of biblical interpretation. These were the instruments of simple surroundings before the machinery of the modern complex civilization was put into operation. What have

we to offer to the modern youth, the energetic business man in his prime to make him become interested in our Church? I am fearful that he will view us today as a "peculiar people," with machinery inadequate for the times, living in a glorious past, and not seeing keenly the vision of possibilities now open to us.

George Fox based his hopes of correction of the world's faults solely on religion reforms. He was neither a diplomat nor a statesman, or he would also have looked after a change of social and political conditions in their respective channels using Christian principles to bring it about. Again, in his time the political and religious conditions were so entwined as to entail somewhat the same problems. In the new world with its separate church and state, and emphasis upon religious and political liberty, conditions have been ripe for a multiplicity of church organizations arising for the most part from individuals' opinions on non-essentials.

In the meantime, the fighting and quibbling among ourselves on non-essentials has permitted the political world and material interests to go on undisturbed and without God, until the structure they have built has not even the essential consideration of the good of humanity in its make-up, much less of Christianity.

In trying to keep ourselves "unspotted from the world," we have permitted staggering abuses to creep in and make the material struggle so hard that the spiritual instincts of the people have been crowded out.

To solve them correctly, they must be faced by a united church. The signs of the times point to a confederation of efforts among churches, if not wholly a material union into one band. In these efforts at a union of denominations, Friends have found they were so far behind other churches that they have not had even a united body, but have had to work in the same fields through different yearly meetings, to their mutual disadvantage, and with a duplication of machinery. Our recent Five Years Meeting has made the greatest step, to encourage the young and strong to come to our help, that has yet been taken, and many luke-warm members in the Church are again looking forward to new life and the accomplishment of greater things in store. We feel this is but the beginning of a greater advance along organized lines, and consequent growth.

Richmond, Indiana.

(TO BE CONCLUDED)

The Strength and Weakness of Philadelphia Yearly Meeting

BY ISAAC SHARPLESS

(CONCLUDED)

* * * One finds that more Friendly money is going into benevolent objects than ever before. We may not be as rich as our forefathers, relatively to the population at large, but we are more liberal. Friends are, it seems to me, very generous with their resources. The amount which has gone to our schools within a score of years, is unprecedented. The negro institutions with which we are associated have had much Quaker money. The revival of interest in Foreign Missions has been backed by yearly subscriptions amounting to about \$4.00 for each member of the Yearly Meeting. Many other philanthropies are liberally supported. It needs but little more knowledge of the spirit of modern social work in the cities to turn a stream of benevolences in this direction, with which of all others, we have the least kept ourselves in touch.

We have faced other problems of modern thought more successfully. We seem to be able to adjust ourselves to the new views of biblical criticism and Christian theology without serious loss to our spirituality and fundamental orthodoxy. Our general acceptance of the attitude of Fox and Barclay as to the basic principle of the guidance of the Holy Spirit, both in our theoretical judgment and the serious problems of living, has made it easy, indeed almost necessary, that we should accept comfortably the best and sanest tendencies of modern Christian thinking; for they are in the main what we could imagine these early Friendly authorities would sympathize with and lead into, were

they alive today, with their intense spiritual earnestness and profound theological study.

I know that there are some Friends now who are still afraid of these tendencies without and within the Society. The idea is perhaps most often expressed by the charge of Unitarianism. Of course, much depends on the definition placed upon this word whether there is a basis for it or not. When the whole matter is seriously analyzed, it often amounts to a re-statement of old truths in words to which some Friends are somewhat unused. The so-called Orthodox view of the atonement has greatly varied with the ages. At one time it meant that Christ was sacrificed to propitiate the Devil, at another that the offering was to appease an angry God, and so on. It is not well to define these questions too narrowly, but so far as I know there is no such modification of the views of any considerable number of Friends as to lay us open to the suspicion that we have lost our fundamental orthodoxy. Indeed, if I can read the signs, there is a reaction among our most thoughtful Friends which is carrying us into definite opposition to any movement which would minimize the offices and authority of Jesus Christ. When we remember the heart-burnings and heresy trials which have existed and still exist in other denominations, is it premature to express the hope that we have safely turned the corner, and in the main have a faith which will stand the tests of modern developments present and to come?

We have been referring heretofore to the rank and file of our membership, and really this includes us all,

for we are all laymen and all actively or potentially, ministers. Is it audacious to attempt to deal in the same frank ways with the question of preaching?

The demand for a ministry, perfectly spontaneous, perfectly inspired (and oftentimes the demand has been that the inspiration should be verbal), has produced effects which are not wholly good. We have narrowed the possibilities of God's working to a single line of holy activity. We have, from the fact that the ultimate authority in the recognition of ministers has been and is often an ultra-conservative body, practically insisted that the experience and modes which they themselves have passed through, shall be made the test of all real experience. We have reproduced a type excellent in itself but which does not in full meet the needs of the times. Men and women with qualifications not quite of the ancestral mold, have been denied recognition or been kept waiting till some of the bloom was lost. We can not guard too carefully the entrance into our meetings of simply intellectual addresses from which the element of divine unction is lacking, but all evidences of original thinking, all references to current literature and thought, all appropriateness of rhetoric and logic and delivery are not inconsistent with the prompting from above. This prompting is usually a prompting of ideas not of words and the minister naturally clothes them with such language and such illustrations as are his habitual modes of expression. There is no proof of inspiration in illogical thought, in poverty of apt illustration, in an unnatural and ineffective tone or gesture or lack of gesture. Indeed the delivery of some ministers has been so constrained, that those unused to it, have been more impressed by the manner than by the message, and have not been reached by the living word which dwelt behind him. The Quaker gallery is no place for studied or elaborate, artificial ornamentation, but for simple, natural statements of inspired truth.

It is hard to say what one wishes in this way, without a seeming harshness of criticism which is very far from what one desires. If there is any class to which we should feel profoundly thankful it is the ministers, who without any hope of earthly profit and oftentimes at great sacrifice of inclination stand up to a disagreeable duty because it is a duty and give us, for no reason but a concern for the growth of life among us, of their best. It is that we may have more and better ministry on the same spiritual basis, that all of us whose call lies in this direction may be more faithful, however weak we may feel ourselves to be, that would induce anyone to refer to present conditions which we cannot but feel are improving among us.

We need not criticise our Western Friends for their pastoral system on the ground that pastors have no place, but rather on the ground that their pastors sometimes invade the divinely appointed silence and speaking of the meeting for worship by human arrangement. It is not so much what they do, as what they leave out, the old-fashioned meeting which we treasure, that we may object to. The freer meeting for serious addresses and discussions, with business-like prearrangement and program, not unguided from above, but not feeling the

necessity to wait for this guidance consciously, is possible as much a part of a real Christian plan for using all the gifts of members as the waiting meeting which has come to us from our fathers, and which must be retained.

We recognize the station of what Paul calls the prophet. All of our ministry is ostensibly prophetic. Have we given the same recognition to the evangelist, the pastor, the teacher, and made place for them by meetings adapted to their ministry? If we make no compromise with the methods which would sacrifice our free meetings for worship, we must make a place by other gatherings for the work of those who with equal validity feel that they should respond to calls to act as teachers and pastors of the flock.

And we must not lose the old Quaker type of character, quiet, serious, sturdy, with a conscience which was really operative, with a humility which never sounded its own praise, with a faith that never allowed the calls of opportunism or compromise to tempt it aside—the gentlemen with convictions, with charity, with unselfishness, with perfect integrity. No finer product of spiritual nurture has been realized by anybody than the best products of the conservative Quakerism of the past. Such men are still among us, with all the solidity and integrity of their ancestors. It is a type which noisy revivalism will never develop, which pure intellectualism can not understand, which creaturely activity by itself will often destroy. It only comes by the gradual unfolding of the moral and spiritual faculties, begotten and evolved by the Spirit of God working in willing and obedient natures, destroying personal ambition, and practicing the presence of God in daily life.

Such men were often conservative and slow to convince, and unresponsive to the demands of the age, but their personal virtues would easily make one forget most serious faults. Whatever we develop we must strive to retain these virtues and the discipline which produces them.

With the solid basis of strong character and high moral ideals of living which prevents our Yearly Meetings from easily following strange gods, and with the new life which is opening avenues of work and is impelling our young Friends to enter them there is every reason to hope for the early development of an earnest, substantial Christianity, not illiberal, among us.

The Moody Institute

The Moody Bible Institute, of Chicago, offers some specially strong attractions this coming fall. It announces Rev. G. Campbell Morgan, D. D., the great Bible expositor, of London; Sir William Ramsay, the distinguished Archæologist, who is at present at Antioch in Pisidia, and who will lecture on the value of his work to New Testament problems; and Mr. Dan Crawford, the most famous missionary to Africa of modern times, the David Livingstone of the twentieth century. These lectures, like all the other work of the Institute, are absolutely free to students, both men and women. Catalogs and other information are freely sent on application to any part of the world.

"Pansies Grow in My Garden"

BY HARRIET F. BROOKS

The subject for this paper was seen recently written upon a child's blackboard and suggested the following thoughts to me:

In the spring we set out in our gardens, pansies, which we have either purchased from the florist or which have sprung up from the little brown seeds which we planted some time before.

We like pansies, not because of their fragrance, for they are not as sweet smelling as some other flowers, but we enjoy them because their little faces smile at us through sunshine or summer showers. There are several colors in these little flowers of Thought. There are brown, yellow, blue, purple, black and white pansies.

There seems to be just as many kinds of individuals in the world as there are colors in pansies. Why? People who represent the brown pansies, are those who think, thinking wise, noble and useful thoughts, and they give to the world the benefit of their thinking; the civilized world is flooded today with papers and books upon all subjects which have been thought about and worked out by great men of great minds. The Bible is the gift of learned men, who thought about the ancient Egyptian hieroglyphics. God guided these men to understand and helped them to translate these strange looking characters into letters and words; into the languages of all nations, thus giving each individual the opportunity of reading God's Word and receiving His personal message from the Book of Books.

Yellow is a bright color, and perhaps the pansy can be interpreted in the word optimism. Those who have the happy faculty of seeing the best side of every thing that comes to them in life, are called optimists. St. Paul was an optimist, although he had enough discouragements in founding the Churches of Europe and Asia to make him a pessimist. There are too few optimistic people in the world; too scarce are those individuals who have sunny dispositions or cheerful temperament; and can see the lining of silver to every cloud in their life's sky. If all would learn to cultivate the yellow pansy, they soon would realize that "It is worth a thousand pounds a year to have the habit of looking on the bright side of things."

"True blue," is an often repeated phrase, but just what is meant by "true blue"? Persons who say what they mean and who mean just what they say? Yes. The individual who remains true to his Maker and his friends, no matter what happens? Yes. Or is it one who is loyal to his religious faith and is sincere in his Christian life? Yes. All these make up a well rounded character. The loyal follower of Jesus Christ is the one who, tried like Job, never falters; who is tempted like his Master and does not yield, knowing that Christ was tempted and "that he himself suffered, he is able to succor them that are tempted." The dependable man or woman, who when asked to do a thing either in the church, home, social or business life is

one who, when he says "Yes," will do it and do it in the best way he knows how.

Royalty is always distinguished by purple. In I Peter 2: 9, we read, "But ye are a chosen generation, a royal priesthood." How many feel they belong to a King? Some Christians live and act as if they were bond slaves, rather than happy subjects of the King of Kings; "heirs of God and joint-heirs with Christ." Let us foster a more enthusiastic spirit regarding our King's Business. In this way we shall be ready with our lamps burning to go forth to meet our King, be it midnight or dawn, and hear Christ's "well done" and receive from Him a starry crown.

A black pansy may symbolize sin, or discouragement. Whittier says—

"Too dark ye cannot paint the sin,
I see the wrong that round me lies,
I feel the guilt within;
I hear with groans and travail cries,
The world confess its sin."

There is much iniquity in the world today; greed and graft amongst those in high places and great immorality in large cities. Then, too, there is the "besetting sin" of each one; we all acknowledge this fact. There is One who can cleanse the world of its wickedness and who will cast our besetting sin or sins from "Him as far as the East is from the West and remember them no more," if we but let the Christ into our midst and into our lives.

All have had disappointments; some cherished dream has vanished; some youthful ambition thwarted; some vision splendid of the higher ideals (as the result of things worth while) has shone upon our path for a moment and then vanished, almost as quickly as it came, leaving us still facing realities with only the splendid vision as the goal. We sometimes doubt the sincerity of our friends, and wonder what we are existing for; we may just as well go out of the world as no one will take note of our departure. Thomas was a doubter and this is a pessimistic attitude. In such moments as these we view life from the narrowest point. A good cure for pessimism is to read something cheerful, something to broaden our vision on the "World's Work"; or "Go forth, under the bright and glorious sky, and list to Nature's teachings."

If we allow all black pansies to grow in our gardens we shall have no room for the happier flowers to flourish in the gardens of our hearts.

"Blessed are the pure in heart, for they shall see God," says Jesus. White stands for purity, hence the white flower of thought may mean purity of thought and living. "Out of the abundance of the heart, the mouth speaketh;" we must be cleansed from within, from our secret faults first. Our hearts are the citadel of life and when the heart stops beating we cease to be. Likewise, when we cease planting in our heart's garden pansies of loving thoughts, words and deeds,

and weary in well-doing, we stop growing in the Christian graces. When the weeds of anger, hate and discontent choke out the better things, we step backwards; it is not always at once, more often by degrees. Like Sir Gallahad, whose strength was the strength of ten because his heart was pure, we shall increase our influence for good in the community in which we live if we keep purity in thought, word and deed.

Do pansies grow in our gardens? What kind are they? As we look over our lives, we doubtless see wherein our Heavenly Father has had thought for us all along the way. We feel His presence has been near and we know His ever watchful loving eye has prevented us from stumbling over many of Life's problems. As we contemplate His goodness we say with the Psalmist, "How marvelous are thy thoughts unto me, oh God, how great the sum of them!"

Let us so live that we may see His hand in all the beautiful things he has created for our enjoyment, and then we shall see him face to face in the brighter home above, "when the mists have rolled away."

These are some of the lessons to be learned from "Pansies grow in my garden."

Portland, Maine.

Dublin Yearly Meeting

Dublin Yearly Meeting which convened on May 1, was preceded by the Meeting on Ministry and Oversight, which is now open to all who care to attend. Searching inquiry was made into the duties and responsibilities of the ministers, elders and overseers, and the burden was strong upon the gathering that Friends should exemplify the highest ideals of vital, spiritual religion.

Several visiting Friends were present from London Yearly Meeting and from America, among the latter being Leanah Hobson, Lillian E. Hayes and Henry Coventry.

One of the most interesting sessions was the one on Thursday evening, when the Deputation to the Five Years Meeting at Indianapolis, Indiana, made its report. Much encouragement was felt at the increasing evidences of interest in the work of the Church being taken by the young people in the Yearly Meeting. In fact, this interest was one of the features of the week, and there were many references to the Young Friends' Association.

One session was devoted to the State of Society. The returns showed a total membership of 2,349, which is a decrease of forty-nine from the total last year. A spirit of optimism, however, prevailed throughout, the noticeable interest among young Friends overbalancing any discouragement due to the loss in numbers.

There was the usual interest in mission work, and expressions of satisfaction were given that the reports from the foreign field showed an increase in accessions to the Church. The educational report showed that four schools are carried on energetically under the care of Friends. One session was devoted to the subject of housing the poor in the cities, and considerable interest in the subject was aroused. Statistics were

given showing the close connection between poverty and crime.

The peace question provoked a lengthy discussion, and some differences of opinion apparently developed. It was felt by some that there had been a tendency in certain quarters to fall away from the high standards set by the forefathers of the Church. The discussion will probably result in renewed interest being taken in the question throughout the Yearly Meeting.

Following the report on temperance, which was somewhat meager, it was pointed out that the advocacy of temperance by Father Matthew was called out by a Friend; that the United Kingdom Alliance (Ireland's temperance organization) owes its origin principally to an Irish Quaker. The transfer of the granting of liquor licenses by the magistrates to some other authority less under the control of the liquor interests, was advocated.

The Home Mission report showed considerable activity in evangelistic work at three or four points. Following the custom in some other places, the epistles from the American Yearly Meetings had been printed in pamphlet form, and it was decided to continue the practice another year.

A season of prayer closed the sessions, during which there were many petitions, especially directed to the subject of the abolition of the opium traffic.

Attitude of Japanese Friends on the New California Land Law

We have received the following letter and resolutions sent by Gilbert Bowles, which are self explanatory. They touch a question of somewhat critical importance, and it will be helpful to know the viewpoint of our Japanese Friends.

TOKYO, JAPAN, April 26, 1913.

S. Edgar Nicholson, Richmond, Indiana.

DEAR FRIEND—I have been asked to send the enclosed copy of the resolutions adopted by the recent Annual Meeting of Friends in Japan relative to the pending land legislation in California.

It may seem to our American friends that we here are giving too much attention to this question, but feeling as we do, that such discrimination against the Japanese as has been proposed would be a severe blow to the cordial relations hitherto existing between Japan and America, we feel bound to do everything we can to prevent such an unfortunate event.

When the question was before our Annual Meeting, there was very little discussion, simply a time of prayer and quiet waiting, and the selection of a committee to prepare a resolution. This spirit of intercession was intensified by the fact that one of our members had just returned from a conference of missionaries and Japanese Christians called by Count Okuma at his own residence, at which the Count said feelingly, that he felt the question was too difficult for statesmen and diplomatists, but that it could be solved by an earnest appeal to God for His power to act upon the minds and hearts of the people.

Notwithstanding occasional manifestations in large meetings and through the press, of the tone of excite-

A NATION-WIDE CANVASS *for* THE AMERICAN FRIEND

We are anxious that an active canvass be made during the month of June in every Friends meeting in America for subscriptions to *THE AMERICAN FRIEND*. We will send the paper to new subscribers from now until July 1, 1914 (thirteen months), at the annual rate of \$1.50; and for the balance of this present year (seven months) for 75 cents. Send for sample copies and subscription blanks. Twenty-five new names were added to the list last week, but we ought to exceed 1,000 new ones in June, at the above rate, if Friends will see that the canvass is made in *every* meeting.

ment, and occasionally the word "war," all of the great leaders and the body of the people have exhibited remarkable calmness and self-control and desire as sincerely as any of us, a peaceful solution of the question at issue.

Commending the matter to the prayerful attention of those to whom this message may come, I remain

Very sincerely, GILBERT BOWLES.

RESOLUTIONS

The Annual Meeting of the Society of Friends in Japan, assembled at Ishicka, Ibaraki Ken, April 19, 1913, places on record its conviction that the Alien Land Bill, now pending before the Legislature in California, would if put into effect, greatly injure the cordial relations which have existed between Japan and America. It recognizes such legislation to be contrary to the will of God, whose help we now seek, expressing our belief in the possibility of a peaceable settlement of the issues involved.

We bespeak the earnest efforts of the American Peace Society, the members of the Society of Friends in California, the Friends' Foreign Missionary Association of Philadelphia, and the Executive Officials of the Central Office of the Society of Friends in America.

We request that copies of the above be sent to the Charge d'Affaires of the American Embassy in Tokyo, the Associated Press, and to Japanese and foreign newspapers in Japan.

Prison as a Road to Success

Under the above heading *The Circle and Success Magazine* prints in its May edition an article from the pen of the late William T. Stead, hitherto unpublished. In the body of the article and used to illustrate his argument, we find the following reference to the history of Friends, which will be read with interest:

"But one of the most remarkable instances of the way in which prison serves as the stepping-stone to success is to be found in the history of the Society of Friends. This religious body may be said to have been cradled in prison. We know it today as one of the most proper and decorous of all religious societies. Its members are clad in broadcloth and fine linen, and their good name is held in high honor by the Church and the world. But the Friends lost the secret of their power when they ceased to go to gaol. As gaol-birds

they swept all before them. The increase of the number of Friends in the second half of the Seventeenth Century was as great as, even if not actually greater than, the increase of the Methodists in the second half of the Eighteenth Century. But when the Friends ceased to go to gaol, they ceased to increase and multiply. They are now—the more's the pity—a small and stationary, if not actually a declining sect.

"The story of the early Friends, of their heroic endurance of all manner of persecution, of their indomitable defiance of the power of the world, the flesh and the devil, of their adamant devotion to principle, is one of the most thrilling in the annals of mankind. George Fox, who was as often in prison as out of it, looms larger across the centuries than any man of the Seventeenth Century, save Cromwell and Milton alone. What a splendid courage abode in this man, whose faith glowed all the more brightly when his enemies attempted to overwhelm him with obloquy, and crush him with repeated punishment and torture. In Doomsdale he lay for months, and out of Doomsdale he came undismayed to preach and to testify more confidently than ever.

"In the first two years of Charles the Second's reign, no fewer than 3,068 Quakers were clapped into gaol—an average of four a day, week in, week out. When James the Second came to the throne, in a quarter of a century there were 1,500 Quakers still in gaol, who were liberated by the influence of William Penn. But with their liberation ended the progression of the Society. It ceased to grow. It became stationary, and at one time threatened to become extinct. That catastrophe has fortunately been averted, for the world could ill spare the Society whose members have for nearly two centuries been foremost in every good work, and who to this day take an active and intelligent interest in the much-needed work of prison reform."

Approaching his Bible with a student's equipment, the Christian should bring also a student's attitude. He desires to learn,—to progress in the Way of Life, and not to test or prove out certain preconceived theories of his own, or indeed those of others as humanly fallible as himself. The Bible is God's revelation of himself to man and through its pages each must, in the last analysis, trace for himself the Divine lessons. An open mind, an honest will and a reverent heart, these three lead to sovereign power in Bible study.—*Geo. J. Anderson.*

Yet, on the whole, there is no possession so valuable as a few good habits, for this means that not only is the mind pledged and covenanted to good, but the muscles are supple, and even the bones are bent to what is good.—*James Stalker.*

Current Items of Interest to Friends

Indiana Yearly Meeting

The Bible School at Fairmount, Indiana, on May 25, observed "Fathers' Day." This was the first time such a special program had been rendered. An address was given to the fathers by Bennett L. Shugart, and a solo and chorus by the young men constituted the principal part of the program. Ninety-three fathers were present. A committee of ladies pinned on the lapel of each one's coat a sweet-pea and a pansy. Though the day was rainy, there were 344 present at the school. The church feels that the effort proved a great success, and just as annually we observe "Mothers' Day" on the second Sabbath in May, so this meeting proposes to observe "Fathers' Day" on the fourth Sabbath in May.

Friends at Monroe, Indiana, started a new meeting last winter, and have recently erected a new meeting house, which was dedicated on May 25. The cost is about \$4,000.00. It is a neat frame building, which will seat about 250. The dedicatory sermon was preached by Thomas C. Brown, of Plainfield, Indiana. Truman C. Kenworthy, of Richmond, representing the Yearly Meeting Committee, and Fred Tormohlen, of Portland, were also present and participated in the service.

West Branch Quarterly Meeting was held at Ludlow Falls, Ohio, on May 16-18, and was well attended. Several ministers were present. Charles Tebbetts gave a strong talk on Friday to the Select body and on Saturday he also gave a very helpful talk, ably followed by May Pemberton and others. On Sunday morning the services were large, there being no services at the other local meetings. The principal sermon was preached by John L. Kittrell, followed by others with very appropriate remarks. Charles Tebbetts again delivered a strong sermon in the afternoon, and Elwood Hinshaw at night. West Milton particular meeting is growing in interest and in attendance, and new members are being added every monthly meeting. Mothers' Day was observed on May 11, with great interest and satisfaction. The sermon was preached by the pastor, John Kittrell.

The flood in March has seriously handicapped the many undertakings of the Friends at Dayton, Ohio, but they are hoping to have a profitable time at their "Quaker Day" next Sabbath, when President Kelly, of Earlham College,

will be present. Several Friends' families in the flooded district are being assisted by Richmond, Philadelphia, Lynn, Massachusetts, and Virginia Friends. Other families, not Friends, have also been assisted from the same sources. The Friends' meeting house was not reached by the water, but was used for several days in housing Hungarian refugees who had been driven from their homes.

The Friends' Christian Endeavor of Portland, Indiana, have published a history of Portland Quarterly Meeting and its particular meetings, and will have same on sale during convention May 30-June 1, 1913. The book is a neat little volume of about one hundred pages, and gives a complete history and location of all the particular meetings of the quarter. It gives a short sketch of the life of George Fox, Early Quakers, Yearly Meetings of the World, Biography of Evan C. and Martha B. Thornton, and touches on the doctrine and principals of Friends. It will be sent to any address on receipt of twenty-five cents.

G. R. WRIGHT,
Portland, Indiana.

Iowa Yearly Meeting

Peace Day was observed at Penn College, May 20, at the usual chapel hour, which on this occasion was considerably extended. Special music had been prepared by the choir, and a Song of Peace to the tune of "Onward Christian Soldiers" was sung by the audience. Harlan Meredith, Penn, '01, of Lynnville, who was a delegate to the recent Peace Congress in Saint Louis, then read a carefully prepared paper showing clearly the foolishness of big armaments. Hubert Peckham, a Senior, presented the subject of the peace movement in colleges and universities, dwelling especially on the work of the Cosmopolitan Clubs. President Edwards, who was also a delegate to the Peace Congress, then gave a very interesting account of the proceedings of that body. The whole program tended to awaken and foster a lively interest among the members of the faculty and students in the subject of world peace.

Kansas Yearly Meeting

Friends' University Commencement exercises are being held this week. The baccalaureate sermon was preached last Sabbath by Dr. W. H. Heppe, pastor of the First M. E. Church of Wichita,

while the Commencement address was delivered by Professor Wallace C. Payne, of Lawrence. At the Alumni banquet on Tuesday night, the address was given by David F. Shirk, '05, of Kansas City.

New England Yearly Meeting

For the first time in the history of the Friends' Church at Woonsocket, Rhode Island, a roll call was held the evening of May 20. It was preceded by a supper at seven o'clock, which had been attractively prepared, partaken of by about fifty people, after a fitting grace had been sung. Responses expressing their affection for the church and their regrets for not being able to answer to the roll call were read from non-resident members from New York, Maine, Worcester, Pawtucket, Milford and other places. The people then turned their chairs in order to face the speaker of the evening, who was Tom Sykes, of England, who is at present engaged in Christian work in this country. His address was of unusual power, the singing was appropriate and all present felt that the first roll call of the Friends' Church was helpful in the full sense of the word.—*Woonsocket Evening Call*.

Western Yearly Meeting

The members of the Second Friends' Church, Indianapolis, Indiana, were heavy losers in the recent flood in that city, both as families and as a congregation. The church was located in the flooded district, and water stood six or seven feet deep in the building, seriously damaging it, and the equipment was totally destroyed. As a result extensive repairs to the old building will be necessary, or a new church must be built. The members are united in favor of the latter, and are looking toward such action in the near future.

Virginia Quarterly Meeting

Virginia Quarterly Meeting was held at Sedley, Southampton County, Virginia, May 17-19. Representatives from all the subordinate meetings were present except two. Visiting members were Lindley D. Clark, of Washington, D. C., and L. Oscar Moon, of Baltimore.

The burden of the meetings on Seventh-day was for the use and development of the individual gifts of the whole body, and many expressed a desire that it might be realized in their own experience. The meeting proceeded to the transaction of the business under

a very sensible overshadowing of the Great Head of the Church. This was the first Quarterly Meeting held on the new site; for the congregation of Black Creek have removed from the old site, one and a half miles north, to the village of Sedley, a station on the Virginian railroad. Some fears were expressed lest the attendance on First-day, which has always been large on the old site, should be small, but all were surprised at the great crowds that thronged the grounds and filled the house, probably fourteen hundred people being in attendance.

In the crowded house on First-day morning, L. Oscar Moon spoke on Friends' views respecting the communion and baptism, and many heard these for the first time. In the afternoon, Lindley D. Clark spoke to those in the house on the necessity of coming into personal touch with Christ, while L. Oscar Moon addressed those outside, who were eager to hear the word. Meetings were held at night in Sedley and in Suffolk, twenty-five miles away.

On Second-day morning the house was filled again and a helpful service followed, many participating from the body of the meeting. In the afternoon the meeting took the form of a conference. L. Oscar Moon, Field Secretary of Baltimore Yearly Meeting Committee on Evangelistic and Church Extension work, gave an interesting account of his recent visit among English Friends and some methods of their work. After this there followed an hour of asking and answering questions, which proved very helpful. Many felt this to be one of the best Quarterly Meetings held in recent years.

Oskaloosa Quarterly Meeting

Oskaloosa Quarterly Meeting held at Albia, Iowa, May 24, 1913, (the first Quarterly Meeting held in the new church, which was dedicated October 6, 1912) was a time of blessing and sweet fellowship. Almost all of the nine monthly meetings in Oskaloosa quarter were represented.

The Select body met at 9:30 o'clock and held a pleasant and profitable session, followed by a gospel sermon by Mead Kelsey, pastor of Oskaloosa Monthly Meeting. He gave a strong, clear and helpful message from Mark 11: 22, "Have faith in God," emphasizing the truth that faith is fundamental. The testimony meeting which followed testified to the helpfulness of the message to many hearts.

Dinner was provided for at the church. The business session began at 1:30 o'clock. Reports were presented from the different departments, showing what

had been accomplished in the past three months.

Grinnell reported victory, the indebtedness on the new church having been paid, or provided for, and the mortgage burned. They also reported a flourishing Bible School. The importance of thorough preparation on the part of the Sunday-school teacher was urged by Mead Kelsey and others. A Minute was granted to Ora Carroll and wife, to do work in New York and New England Yearly Meetings. Viola Smith, pastor at Grinnell, called attention to the near approach of the time of the Summer school to be held at Earlham, Iowa, in June, and urged the attendance of pastors and workers.

THE AMERICAN FRIEND was not forgotten, a number of hearty talks being made in its behalf. It was urged that it be put in every Quaker home, where possible, and that correspondents be secured in the different meetings. Stephen M. Hadley, Quarterly Meeting Clerk, urged individual faithfulness along all lines. The uplifted hands of many testified to their purposes to be faithful in prayer for each other daily, during the next three months.

Edwin Loft, pastor at New Sharon, felt lead of the Lord to remain in Albia over Sabbath for Evangelistic services. One soul was reclaimed on Saturday evening and one at each service on Sab-

bath. The power of the Spirit was remarkably present. Albia Monthly Meeting is progressing in love and harmony under the labors of A. C. Niblack, pastor. To God be all the glory.

At Winchester, Indiana

The average attendance of the Bible School, during the month of May was 356. Mothers' Day and Fathers' Day were observed and appropriate addresses given. On May 11, Miles J. Furnas' class of young men were instrumental in bringing Ex-Governor J. Frank Hanly, of Indianapolis, who gave his famous address on "The World Disarmed," to a large audience; and on the following Sunday, "The World's Peace Day" was observed, the program being given by A. M. Brown, B. F. Marsh, Dr. C. E. Milligan and others.

The Quarterly Meeting was not so largely attended as usual. Albert J. Furstenberger, of St. Marys, Ohio, was acceptably present with a minute from his Monthly Meeting. Considerable interest was taken in missionary work, and the Winchester Ladies' Aid served lunch in the basement of the church.

The Y. P. S. C. E. have taken charge of the evening meeting for a few weeks past, substituting their new orchestra for the usual choir and giving the pastor fifteen minutes, instead of the accustomed five minutes for remarks.

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Western Quaker Party, 1913

Somewhat similar to the young Friends' "Pilgrimages" in England, a trip has been planned by some of our Eastern Young Friends extending to the Pacific Coast, the purpose being to follow up the interest and sense of unity so earnestly manifested at the Five Years Meeting, by seeking to lend encouragement to the Young Friends' movement. As originally planned it was hoped that a large number would be able to avail themselves of this opportunity to visit Western Friends, but way did not open for this, and the party finally included Carolina M. Wood and L. Hollingsworth Wood, of New York, and Maurice L. Rowntree, of England, son of Joshua Rowntree, of Scarborough, who is a lecturer on all social subjects.

These Friends were expecting to be in Chicago at an appointed meeting on the afternoon of June 1; at Penn College, Iowa, on June 2 and 3; at Nebraska Yearly Meeting at Central City, June 4-7; at Salt Lake City, June 9-11; at Oregon Yearly Meeting at Newberg, June 13-16; at San Francisco, June 18; at Yosemite Valley, June 19-23; at California Yearly Meeting at Whittier, June 24-30; at Los Angeles, July 1-3; at Grand Canon, July 4-6; at Petrified Forest, July 7; at Denver, July 9; at Wichita, Kansas, July 10; at Kansas City, July 12; and Chicago, July 13.

CORRESPONDENCE

Letter from Ireland

CORK, IRELAND, May 17, 1913.

DEAR FRIENDS: I have been in Ireland three weeks, but am expecting to sail for London next Monday, as the Yearly Meeting begins on Wednesday. Dublin Yearly Meeting was well attended, and was good throughout. There was a large number of young people present, some of whom took part in the discussions. The presiding clerk was William Frederick Bewley, who was one of the delegates five years ago at Richmond to the Five Years Meeting. He is a splendid clerk. His home was my home during the Yearly Meeting, a splendid home in a large flower garden well kept.

Friends in Ireland are very hospitable and kind. Ireland is in her glory now. The fields are green, and there are many sheep and fine cattle. The wild primroses are blooming in the wood, though there has been little sunshine for several weeks. The people here have so much sunshine in their nature; I wonder if it is because they must furnish their own sunshine.

There was little in the Yearly Meeting that would indicate that we were not in

an American Yearly Meeting; very little differences in dress or address. The House is large and easy to speak in. The rest room had fire in a coal grate and was beautifully decorated with many kinds of flowers. It was a great privilege to sit through the sessions of the Yearly Meeting and see their interest in missions, home and foreign, and the peace question, which is calling for especial consideration just now, as Friends are suffering in places on account of compulsory military training. Every department at work received due consideration.

I went from Dublin to Waterford and visited Friends' meeting at Newtown school. I spoke to the students and teachers and took dinner with them. From there I went to Limerick, Ennis-corthy, Wexford, and am now at Cork for over Sabbath, where I am supposed to speak at Friends' meeting at eleven, and at the Methodist Episcopal Church at eight p. m. Pray for me in the work.

LEANAH HOBSON.

At Ramona, California

Ramona Meeting has been favored with two Missionary Sundays, the last Sunday in April and the first in May. On the former date, William Abel, who has been a missionary and colporteur in the Philippines for the last eleven years, was with us and spoke both morning and evening, telling of his own joy in salvation and of the work God has done through him in the Islands. He was an Indian boy raised on an Indian Reservation near here, educated in the public schools here, but spent some years of his young manhood in drinking and gambling.

During Tilman Hobson's pastorate at this place, under the preaching of Levi Gregory, he was converted, and has been a faithful witness to what God has done for him. Many of his old-time friends and schoolmates, who had known him in his evil days, were glad to listen to his stirring messages. On the succeeding Sunday, R. Esther Smith, of Chiquimula, Guatamala, was with us and in her forceful way presented the claims of foreign missions in general and of the Guatamala field in particular.

It was interesting to have on the platform at the same time, one of the first of our missionaries to that field, Alice Zimmer, whose home is at Ramona, together with Esther Smith and William Able. These three and the pastor sang a quartet in Spanish, accompanied by the guitar, the very instrument that Alice Zimmer used in her work in Central America, handled by William Able, who has used one in his work in the Philippines.

Your Niche

There's a niche for you in the world, my boy,

A corner for you to fill;
And it waits today along life's way,
For the boy with a frank "I will!"
So, lad, be true; the world wants you,
In the corner that you may fill.

There's a niche for you in the world, my girl,

A corner for you to fill;
For the girl who's kind and pure in mind,
A place that is waiting still.
So, lass, be true; the world wants you,
In the corner that you may fill.

There's a niche for both in the world, my dears,

A corner for you to fill;
And work to do that no one but you
In God's great plan can fill.
So, both, be true; the world wants you,
And your place is waiting still.

—Band of Hope.

MEMORY IMPROVED

Since Leaving Off Coffee

Many persons suffer from poor memory who never suspect coffee has anything to do with it.

The drug—caffeine—in coffee, acts injuriously on the nerves and heart, causing imperfect circulation, too much blood in the brain at one time, too little in another part. This often causes a dullness which makes a good memory nearly impossible.

"I am nearly 70 years old and did not know that coffee was the cause of the stomach and heart trouble I suffered from for many years, until about four years ago," writes a Kans. woman.

"A kind neighbor induced me to quit coffee and try Postum. I had been suffering severely and was greatly reduced in flesh. After using Postum a little while I found myself improving. My heart beats became regular and now I seldom ever notice any symptoms of my old stomach trouble at all. My nerves are steady and my memory decidedly better than while I was using coffee.

"I like the taste of Postum fully as well as coffee."

Name given by Postum Co., Battle Creek, Mich. Write for booklet, "The Road to Wellville."

Postum comes in two forms.

Regular (must be boiled).

Instant Postum doesn't require boiling but is prepared *instantly* by stirring a level teaspoonful in an ordinary cup of hot water, which makes it right for most persons.

A big cup requires more and some people who like *strong* things put in a heaping spoonful and temper it with a large supply of cream.

Experiment until you know the amount that pleases your palate and have it served that way in the future.

"There's a Reason" for Postum.

BIBLE SCHOOL LESSON

JUNE 15.

SUBJECT—Jacob Before Pharaoh.

LESSON—Gen. 47: 1-12. Read Gen. 47-50. Commit verses 8-10.

GOLDEN TEXT—"To them that love God all things work together for good."—Rom. 8: 28.

CHRISTIAN ENDEAVOR

JUNE 15.

TOPIC—Favorite Verses. II. In the Proverbs. Prov. 4: 10-27.

A good exercise will be to ask each member to make selection of a strong and favorite proverb, and elaborate the same with a few sentences, explaining its breadth of meaning and practicality of application.

Call attention to Solomon's choice of wisdom in preference to fame or riches, and God's blessing upon him for this choice, as being the basis of the wisdom of so many of the proverbs.

The lesson text is a rule of conduct for every young man and every young woman. "Hear"; "Receive my sayings"; "Thy years shall be many"; "I have taught thee in wisdom"; "I have led thee in uprightness"; "Take fast hold of instruction"; "Enter not into the path of the wicked"; "Walk not in the way of evil men"; "Path of the righteous is as the dawning light"; "Way of the wicked is as darkness"; "Attend to my words"; "Keep thy heart with all diligence." These and all the rest are so many guideposts to mark the footsteps of youth along the highway of life.

Emphasis should be laid upon verses 23 and 24, verse 23 especially being the embodiment of the principles of moral rectitude.

"Read Prov. 11: 27. Christ said, 'He that seeketh, findeth.' It seems that the thing we love and seek with all our heart tends to gravitate towards us. Thus, if we seek peace, and pursue it, the chances are that it will come to us. It is true that the person that seeks mischief, finds it in abundance. Do good, be kind, and peace will be your portion."—*Christian Endeavor World*.

Earlham Home-Coming

We are all anxious to have the notice of the Earlham Home-Coming get to all old Earlham and Boarding School Students. The date is June 24, and elaborate plans are being made for the day. If any old student wishes the literature on this event, he is asked to write in for it, and all old students are invited to be present. This means all who have ever attended the College or Boarding School.

ROBERT L. KELLY, Pres.

The Administration at Washington has taken the initiative in recognizing the new government of China.

Married

LEWIS-McHENRY—At the home of the bride's sister near Azalia, Indiana, May 17, 1913, Willis E. Lewis to Katharine McHenry, Morton C. Pearson, of Indianapolis, officiating. At home at Cleveland, Ohio.

Born

GLUYS—To J. Howard and Reba Macy Gluys, Richmond, Indiana, May 24, 1913, a daughter, Mildred.

Died

ANDERSON—Parentha M. Anderson, daughter of Charles S. and Annie Leonard, died at her home in Carthage, Indiana, April 16, 1913, aged 68 years 10 months and 9 days. She was twice married; in 1878, to David W. Macy, who died in 1897, and to Joel Anderson, of North Carolina, in 1901, who died fourteen months later. She then returned to Carthage. She was a life-long member of Friends, and had served in various positions, especially in former years, in an official capacity.

BENTLEY—John B. Bentley, son of Reuben and Sarah Hill Bentley, was born in Hancock County, Indiana, June 29, 1823, and died at his home in Carthage, Indiana, April 30, 1913, aged 89 years 10 months and 1 day. He was twice married; to Mary Henley in 1850, and after her death to Mary E. Coble. He joined Friends from conviction. He served faithfully as elder for about twenty-five years. His home was always open to visiting ministers and many shared his hospitality. He always took a lively interest in temperance and other reforms. His last testimony was one of praise to God. He leaves a widow and seven children.

BINFORD—Josiah C. Binford died at his home at Walnut Ridge, near Carthage, Indiana, May 15, 1913, in his eighty-sixth year. He was an esteemed member and elder of Walnut Ridge Monthly Meeting. He was a native of Virginia, emigrating first to Ohio and later settling in Indiana. Endowed with good business ability, he accumulated a substantial fortune of which he gave liberally to the work of the Church. Though an invalid the last sixteen months, he never murmured, and his cheerfulness and patience were a benediction. He frequently said he was ready and waiting the final summons.

GLEASON—Ira Gleason died at his home near Bloomingdale, Indiana, May 18, 1913, aged 89 years and 9 months. Funeral services were held on the 20th in the meeting house, conducted by the pastor, Enos Harvey. He was born in North Carolina, but came with his par-

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ents to the southern part of Indiana when quite small. There he lived for about thirty years, the remainder of his long life being spent at Bloomingdale. He leaves eight children.

MARSHBURN—Julia Dixon Marshburn, widow of Obed Marshburn, was born in Alamance County, North Carolina, May 11, 1834, and died at the home of her son in Spencer, North Carolina, April 26, 1913, aged 78 years 11 months and 15 days. She was a life-long member of Friends, and at the time of her death was an elder in Graham meeting. She was educated at New Garden Boarding School. Hers was a sweet, devoted life, which found its highest mission in a Christian home. She met death while kneeling at her bedside. She is survived by a son, a daughter and two stepsons. Funeral services were conducted by Robert Parker, of Graham, with interment in Cane Creek cemetery.

MENDENHALL—Paul A. Mendenhall, son of Edwin S. and Neaty Mendenhall, met death by an accident near his home at New London, Indiana, May 8, 1913, aged nearly twenty-three years. He was working as lineman for a telephone company, and a pole to which he was lashed gave way, the fall resulting in almost instant death. He was a member of New London Meeting.

MODLIN—George Modlin was born in Henry County, Indiana, July 27, 1839, and died at his home in Tonganoxie, Kansas, March 26, 1913. While yet a small boy, he moved with his parents to Iowa, where he lived until 1862, and after his marriage to Martha Pearson, came to Jewell County, Kansas. Here they resided until 1896, when they moved to Tonganoxie. He is survived by the widow, six children, twenty-two grandchildren and two great grandchildren. Funeral services were held in Friends' Church. Interment in Maple Grove cemetery.

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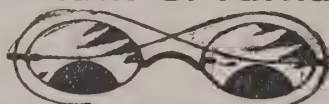
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THE

The American Friend

Old Series.
Vol. XX. No. 24.

SIXTH MONTH 12, 1913.

New Series.
Vol. I. No. 24.

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The Light Within

(PARAPHRASED FROM THE PERSIAN)

LOOK into thy secret heart,
Learn the truth it doth impart,
Look into thy soul and feel
Instincts pure it doth reveal.
Look into thyself and find
Symbol of eternal mind,
Thou, oh man! however small
Fit epitome of all.

The supreme all nature fills,
Cause of good and cause of ills,
Here and there and everywhere
All that be his nature share—
Thought itself doth God declare.

Seeketh thou in regions far—
Shining sun or glowing star,
Seekest thou in nature's laws
Proof of the Eternal cause?
Trace thy feelings in their flow,
Trace thy fancy in its glow,
Trace emotions as they go,
Know thyself thy God to know.

Lines written years ago by I. K. to his old-time friend Benjamin S. Parker, the Indiana Friends poet, late of New Castle, Indiana.

PUBLISHED WEEKLY BY THE FRIENDS PUBLICATION BOARD AT RICHMOND, INDIANA

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A NATION-WIDE CANVASS *for* THE AMERICAN FRIEND

We are anxious that an active canvass be made during the month of June in every Friends meeting in America for new subscriptions to *THE AMERICAN FRIEND*. Ministers and pastors can help most in seeing that the canvass is made, but the young people can be a mighty factor in pressing the claims of the paper. We will send the paper from the first of June of this year until July 1, 1914 (thirteen months), at the annual rate of \$1.50; and for the balance of this year (seven months), for 75 cents. Send for sample copies and subscription blanks. We want and ought to have 1,000 new names on our books this month at this rate. They can be had if our Friends will go after them.

Patronizing Our Advertisers

We have often wondered how many of our readers patronize *THE AMERICAN FRIEND* advertisers. Probably a good many give their patronage, but neglect to say that they saw the advertisement in *THE AMERICAN FRIEND*.

It is just as important that a close relationship exist between our readers and advertisers, as it is that the paper secure either the patronage of subscribers or those who advertise.

The management exercises the greatest care in admitting advertisements to its columns, and we can conscientiously recommend such as are admitted, as being worthy of confidence.

CORRESPONDENCE

CORK, IRELAND, May 21, 1913.

Editor American Friend:

DEAR FRIEND—I thought it might prove of interest to the readers of *THE AMERICAN FRIEND* to know that a recent visit of Leanah Hobson, of North Carolina Yearly Meeting, to our meetings in the South of Ireland has been greatly appreciated.

She was present in Cork for the two First-days of the 11th and 18th, preaching the Gospel with much acceptance, while on the evening of the 18th inst. she preached to a large congregation in the principal Methodist Church of the city. I have reason to know her service there was also greatly appreciated.

During the week between the two Sabbaths she visited the County of Wexford, and took an acceptable part in temperance meetings, gospel services, etc., both in Wexford and Enniscorthy. As one who cherishes happiest recollections of the visits of American Friends in days gone by, I sincerely trust we shall be favored in the future with many similar visits.

Thine sincerely,

BENJAMIN HAUGHTON.

Japan and California

A letter from Japan, received under date of April 24, says:

"Just now there is a great popular feeling against the California Land-Ownership Bill. Statesmen are mostly calm in their utterances, but a certain class of

political leaders is trying to make capital to overthrow the present Cabinet. All feel that the passing of the bill would seriously disturb friendly relations between Japan and the United States. I think that many Americans in Japan feel that some provisions of the bill make unjust discrimination, that are contrary to our national sense of honor."

In this connection it may be said that the American missionaries residing at Tokyo have unanimously adopted resolutions asking that just legislation shall be enacted, and that there shall be an equitable and satisfactory settlement of this particular matter. Newspapers for the most part in the United States, and especially the religious papers, apparently feel that California has not been warranted in passing her legislation on this question, taking the position that American honor is at stake, and that this legislation will seriously hamper the influence of this country in dealing hereafter with the little brown men.

Federal Council Notes

Gifford Pinchot has accepted an appointment as Chairman of a special Committee on the Church and Country Life to represent the Federal Council of the Churches of Christ in America. Other members of the Committee are: Prof. Thomas N. Carver of Harvard and Warren H. Wilson of the Presbyterian Board.

The Council's Commission on the Church and Social Service has received the promise of a special appropriation for this purpose for the period of three years and the Committee on the Church and Country Life has secured the services of Charles O. Gill to take charge of this special work.

The Federal Council announces the immediate publication of a book published under its authority entitled "The Country Church," which records the results of investigations by Mr. Pinchot and Mr. Gill among the country churches.

Mr. Gill has also been appointed as a special Commissioner of the Council to investigate the situation relative to the church and country life in Europe during the next few months, and he sailed on Saturday, April 26.

Believing is not more prominently connected with salvation than is witnessing connected with service to God.—*A. T. Pierson.*

THE AMERICAN FRIEND

DEVOTED TO THE INTERESTS OF QUAKERISM IN AMERICA

S. EDGAR NICHOLSON, Editor and Manager

Old Series.
VOL. XX. No. 24.

RICHMOND, INDIANA, SIXTH MONTH 12, 1913.

New Series.
VOL. I. No. 24.

Ministry of the Word—No. 1

"Apt to teach."—II. Tim. 2: 24.

There are a few persons of any denomination who will not readily concede that the minister must be called of God for his special service. Emphasizing this divine appointment, Friends have no form of ordination, but merely record their recognition of a call already made, and sealed by the acceptance of the one upon whom the divine hand has been laid.

The minister therefore is primarily the servant of the Lord, but no less the servant of humanity whom Christ came to save. He stands between Jehovah and the people, not with any priestly function, but as a herald to proclaim and to reveal Jesus Christ as the Saviour of the world. Whether the gift be one of prophecy, or exposition, or teaching, or exhortation, whether he be in the home or the foreign field, his mission centers in the effort to help humanity find God by way of the crucified Son.

But all too often, the average minister is prone to narrow over-much the vision of his endeavors. Called to speak "as the oracles of God," as Peter declares, our forefathers in the dark period of Quaker history often construed the inspiration of the message to be a verbal inspiration of exact words for which the speaker had no responsibility, with the inevitable result that the ministry waned in power, and all too often gave voice to worn out platitudes that met no response in the consciousness of the people.

Some ministers apparently wear a cloak in the pulpit which they discard elsewhere, regarding their ministerial duties performed when they preach the required number of sermons during the week, ignoring the obligations of the ministerial life in daily contact among their fellows. Failing to see any vital connection between the profession in the pew and the practical life on the farm, in the shop, or the counting house, they are apparently content to allow the congregation to serve Mammon on six days, if only they are faithful to the appointed means of grace on the Sabbath-day.

There are others who are content with the ordinary and common place, satisfied to walk the beaten path of the fathers, with time-worn forms of terminology, with abstract exhortations that seldom awaken a quickened response in the thought of practical men.

The Gospel, when given its proper setting, is just as potent to save as it ever was, and will continue to be "the power of God" until the end of time, but men are not saved by platitudinous deliverances, or by the recital of homilies. Christ proclaimed the fundamentals of redeeming love, but He clothed his messages and his appeals to the multitudes with the elements of life which were characteristic of the time, and awakened response because the people recognized that a Master and Teacher was speaking unto them.

The real Gospel of the Son of God never has been, never will be potent to win humanity, when expressed in the abstract terms of formalism. The Gospel is an agency of life, a message to proclaim and reveal a living Christ, who is able and ready to transform human life here and now, out of the deadness of sin into an active, virile ministry of service for the glorification of the Father and the betterment of humanity.

Primarily the minister is a teacher, and a teacher is a leader. The world needs to be taught now, as in no other age. But the message must be adapted to this age. It must show humanity of today its need, and point the way to the source of supply. The Gospel is best revealed in terms of concrete relationships, in which men are made to feel the call to duty and to service.

Self examination is a practice in which too few indulge. Perhaps many are not honest enough with themselves to conduct such an examination. It needs a sincere soul to take a real account of stock, but the investigation is not only worth while, but essential to Christian development.

The clouds and rain are as essential to the growth of the vegetable world as is the sunshine. The dark days of life are not without their blessings. Any circumstance of life that turns the aspirations Godward, is a beneficence, though sometimes disguised.

There are many men trying to climb to Heaven by holding on to the world. It is an impossible effort, and the struggle is worthy of a better cause.

In the knowledge that God is omniscient and omnipresent, humanity should be ashamed to transgress His laws.

The Quakers in the Old Northwest

BY HARLOW LINDLEY

Pennsylvania was one of the last of the English colonies formed in America. The favorable terms offered by William Penn caused such a rapid immigration to the Colony that the parts near Philadelphia were soon occupied, and there was a demand for fresh lands, which resulted in the expansion of the Colony to the southwest away from the coast, as the lands near the coast were already settled. By 1725 the settlements of Friends had passed the Susquehanna River westward, and were well on their way to the Potomac southward.

About 1730, a company composed principally of Friends, with Alexander Ross and James Wright at the head of it, secured a grant from the government of Virginia of one hundred thousand acres of land in the valley of the Shenandoah River. This brought about a rapid immigration to that region, the settlers being largely Friends. The leading community appears to have been Hopewell, five miles north of Winchester, in Frederick County, Virginia, which was well established by 1735. Soon after the settlement was made around Winchester, other Friends settled in Loudoun and Fairfax counties, about forty miles east of Winchester.

Both of these settlements now became centers of immigration further to the south producing a chain of meetings across Virginia, and well into the Carolinas. The trouble with the Indians in Virginia during the French and Indian War hastened the immigration southward where the Indians on the border were more peaceable, and thus the Friends' settlements already begun were strengthened in the interior of North Carolina; particularly those of New Garden in Guilford County and Cane Creek in Orange County, which had their origin about 1750.

The immigration continuing southward, entered South Carolina soon after 1760, and in a few years large and prosperous settlements of Friends were formed in Union and Newberry counties, South Carolina, and in Columbia County, Georgia.

These northern immigrants were also joined by some families that came direct from England and Ireland. These settlements, made by the immigrants from the northern colonies in the Carolinas and Georgia, mark what may be called the replanting of Quakerism in the South, and it is from these communities to a large extent that the migrations to the Northwest were made.

With these brief statements with reference to the settlement of the Quakers in the South, we pass to the causes which induced them to leave their homes and migrate to the Northwest. Their location in the southland was very desirable and pleasant as far as outward comfort and ease were concerned. We are told that no finer body of land could be found in South Carolina than that embraced within their limits in that state. Their communities were prosperous,

their meetings were harmonious and pleasant, and there was a loving fellowship among them as brethren of the same household of faith. But as the eighteenth century grew to a close, there was unrest among them and a general feeling that a change of location was desirable. When these Friends were moving into the Southern provinces because of the balmy climate and fertile land, they perhaps little thought that the very institution which was produced and fostered by such conditions, would be the cause of their deserting their homes and friends and starting life again in a new country.

At a time when human slavery seemed to be the natural order of events, when the advancement of civilization itself seemed to depend upon it, the Society of Friends appealed to the universal consciences of mankind, and stood as opponents of the system of slavery. Friends at first, in common with others, held slaves to some extent, but there was all the time a protest against the practice, as inconsistent with the Christian profession. When they located in South Carolina and Georgia, slavery was still tolerated among them, but in the years of their residence there, the Society had taken a very advanced position on the subject. It can easily be seen that the change of sentiment had been gradual and a result of heartfelt conviction. One by one it was laid upon their hearts and consciences that it was wrong to hold their fellowmen in bondage and they freed their slaves. This conviction spread and soon became the concern of the whole Society. By persistent persuasion the Society as a body became united on the subject. This pronounced stand of course, put them in opposition to the prevailing sentiment of the country. Migration to the Northwest began in 1795, and by 1800 there were six Friends' settlements in Ohio—three in Ross County, two in Warren County, and one in Lawrence County.

In 1799 the migration from South Carolina began. The census of 1800 shows that in the preceding decade the slaves of Newberry County increased twenty-five percent., while the white population was stationary. This showed the Friends the disadvantage to which their free labor would soon be put in competition with slave labor. In 1803, a Friends' minister named Zachariah Dicks passed through South Carolina visiting the Bush River meeting and the Wrightsboro, Georgia, meeting. He was thought to have the gift of prophecy. He warned Friends to come out of slavery. At Wrightsboro he told the Friends of a terrible internecine war not far in the future, during which many men would flee to the mountains and call on the mountains to hide them. He said the child was then born that would see it. He also advised them to leave Wrightsboro, which they did. This was forty-eight years before the predicted war came. At Bush River he went into particulars and depicted the silence and loneliness that would attend the house in

which he was then speaking after its abandonment by those who had erected it, and said that herbage would ere long grow in its now well beaten paths. These statements were preceded by "O Bush River! Bush River! how hath thy beauty faded away and gloomy darkness eclipsed thy day!"

Zachariah Dicks's visit no doubt, had a bearing upon the removal of Friends to the Northwest. The first to remove after this occurrence was John Jay, in 1803, soon after Dicks's visit; and by 1807, the Quaker settlement in Newberry amounted to only eleven heads of families. Judge O'Neal, of South Carolina, says, "Newberry thus lost from a foolish panic and a superstitious fear of an institution which never harmed them or any other party, a very valuable portion of its white population."

But other causes operated as well, for, while the exodus was particularly marked among Friends, others were moving in the same direction at the same time. The Appalachian Mountains had long been looked upon as a barrier against savage invasion on the one hand, and as one against removing to an unexplored and unknown wilderness on the other, but recent events had very materially changed the situation. In 1775 Daniel Boone, who by the way, was a Quaker, crossed the mountains through the Cumberland Gap, and later, over the "Wilderness Road" thus opened, passed many of the pioneers of the Southern Colonies.

The settlement of the Quakers in the Northwest was a part of the westward movement of population seeking more freedom or better economic opportunities. This new Northwest Territory then being opened to settlers, with its fundamental Ordinance dedicating it forever to freedom and free institutions, proved to be the land which would fulfil the vision of these Southern Friends. And they were not disobedient to the vision opened before them, but came with great rapidity as a vanguard to a mighty host that soon followed. The South Carolina Friends came first to Miami County, Ohio, and found some Friends from Guilford County, North Carolina, who had come the year before. Miami Monthly Meeting, the first Friends' business meeting established in the Northwest Territory, was opened in 1803. For the next four years the names of all Friends located in western Ohio and eastern Indiana, who brought removal certificates, are given in the records of Miami Monthly Meeting. The dates of issues of these certificates and by what meeting issued are also given. The number of such certificates issued in the four years, 1803-1807, is four hundred, transferring the membership of 1,826 persons to that meeting. These certificates came from forty monthly meetings, representing four yearly meetings.

From the one monthly meeting in Georgia there came twenty-eight certificates for one hundred and fifty-five persons; from the two monthly meetings in South Carolina there came one hundred and forty-three certificates for six hundred and fifty-five persons, making eight hundred and ten persons from this

section of the South, or about four-ninths of the whole number. From eleven monthly meetings in North Carolina, there came ninety certificates for three hundred and eighty-seven persons, and from two monthly meetings in Tennessee, there came forty-five certificates for two hundred and twenty-one persons, making in these four years three hundred and six certificates from sixteen monthly meetings belonging to North Carolina Yearly Meeting for one thousand four hundred and eighteen members, or seven-ninths of the whole emigration. Of the remaining two-ninths, or four hundred and eight persons, two hundred and sixty-nine were from Virginia; twenty-five were from Maryland; forty-five were from Pennsylvania; and sixty-nine were from New Jersey.

Some of the new meetings established in Ohio were practically the old meetings of the South transferred to Northern soil.

Friends who had moved westward from the Ohio settlements or who had come direct from North Carolina and Virginia were among the first settlers in the eastern part of Indiana, and very early in the century North Carolina Friends commenced to make settlements in southern and western Indiana.

In North Carolina an ex-post-facto law, enacted in 1777, re-enslaved black persons who had been set free by their masters, without conforming to certain forms not required at the time that the emancipations were made. North Carolina's claim to Tennessee was also ceded to the general government of the United States in 1789 with the proviso "that always no regulation made or to be made by Congress shall tend to emancipate slaves."

This occurred after Congress had excluded slavery from all the territory northwest of the Ohio River. With this start, Tennessee came into the Union in 1796 with a pro-slavery constitution. In 1799 Kentucky adopted a new constitution confirming slavery after a warm and thorough discussion. The establishment of slavery in Tennessee and Kentucky destroyed all hope that either State would afford pleasant abiding places, although Friends had located in both of them. The hold that the blight had now obtained was too firm to justify any hope for change. Hence, the anti-slavery people in these States, and indeed, in the entire South, saw that there was no resting place for them until they reached the country beyond the Ohio River, where the foundation for the future local governments prescribed that there should be neither slavery nor involuntary servitude otherwise than in punishment for crime.

Earlham College, Indiana.

(TO BE CONTINUED)

To have felt the worst of death and to have triumphed—this is the secret of the peaceful hearts, unfaltering looks and faces of glory which pass in solemn procession of worship through all eternity before the throne of God.—*George Adam Smith.*

The Call of the "New Vision"

BY DR. S. EDGAR BOND

(CONCLUDED)

Friends' doctrine has been termed the "true essence of Christianity." It is with this idea concerning the mission of Friends, and the place it may have in bringing Christ into the hearts of men, and true Christian principles into the make-up of the new social, political, industrial and educational world, that we would seek to lay aside the "weights" which hinder so that the appeal of the age will find ready lodgement in the hearts of the elders of the church, and our youth will find a fresh appeal to redoubled Christian effort.

Friends Have a Mission

There is no church today which can make a greater appeal to the masses of humanity than Friends. Perhaps two-thirds of the world's working force is without a church connection or do not feel at home in or attend the church of their choice. As a physician mingling intimately with them, we believe that a majority can be interested in a church which will assist in the training of their children aright and cater to that innate longing for a blending of interest in their temporal and spiritual needs. Too many of our city churches are centres of aristocracy, caring little for the problem of the laborer, or looking upon him with pity or small notice if unable to contribute liberally to the church. Friends have always been a church of the poor or middle class. It cannot appeal to those who love ostentation and display above spiritual growth.

The greater struggle for existence is making men look more and more to the tenets of the gospel for a solution of their problems. They find there a power for a better community life. It will put a soul into corporations; will help stamp out crime and disease; and rescue the home from infidelity and divorce. The gospel of selfishness will become that of the Golden Rule. Cannot our worshipping at the feet of the Master give to us a little more enthusiasm than any other church in putting Christ into the business world and setting to work a revival of religious ideals in the social order?

Cannot we use Friends' religious idealism, combine it with the natural human instinct, and become a leading factor in Christianizing the world? The world is already awakening to the practical side of Christ. It needs the ideal of the personal, spiritual Christ, which Friends profess. Our aim is the conversion of the strong. We have had centuries of opportunity for training. Are we ready for our opportunity to practically apply Christianity to the daily affairs of men? The spirit of an army breaking camp and about to begin a campaign is abroad, but we are afraid we will find many hindrances present.

Hindrances Present

But where are the young who must bear the active work? A recent issue of THE AMERICAN FRIEND gave

an account of an Earlham Quaker Study class and boasted of the large percent of alumni who engaged in Christian work. Three notes were given concerning alumni, but all were pleading for interest in Christian work outside of Friends. Why? Because the young have keenly felt that the conservative methods of the church were mere hindrances to the fullness of their life work, and the call of the Church has not been great enough to overcome opportunities elsewhere. The call of the Church to her young is one of our present problems. If we will gain our heritage, Friends must not permit conservative ideas of the past to hinder. If our methods of winning lead to the drum and street corner, and a pipe-organ in our churches to keep the brightest talents active, let us consider the end justifies the means.

Our beloved English Friend in his "American Friends and their Problems," recently said, "A quieter delivery would help to drive home a really good message," which is as far distant from really solving our troubles as the leaf is from the root. I recently stood in a driving rain for three-quarters of an hour in a neighboring city, where "Billy" Sunday was holding a revival, watching for a chance to get on a crowded car, without success, so great was the interest. His spectacular, almost crude expressions, were criticized by some, but the net result was thousands of souls saved and a city stirred to its depths. I asked a friend of several years' residence where the Friends' church was located and he after a little hesitancy, said he believed it was a modest church out in a certain section. This and other churches may have the potential power, but the day requires more than a quibbling of manner. It requires assertiveness which our gentleness has not permitted, and perhaps spectacular measures not in keeping with preconceived views.

That the recently appointed Young Peoples' Board will have opposition to any aggressive campaign outside of the beaten paths, may be illustrated by the actions of a Quarterly Meeting we attended recently. The question of the church's attitude toward the young was brought up spontaneously through a plea for more attention to the youth, and that definite steps be taken to secure their active assistance, especially in the business meetings. Instances were cited in which young people when asked to be put to work met with such discouraging response that they felt their sphere of influence was outside of Friends. Imagine the chagrin and hopelessness expressed outside the meeting when a definite proposition from the young people present was met with such obstacles as "such should come from the individual meetings." A leader advised that we did not need a committee but should go ahead and "all get to work," a proposition so hopeless that the clerk gave an unconscious rebuke by saying, "that was what we had been saying for years and that Friends evidently did not wish to take definite steps."

A committee was finally appointed in the face of seeming indifference. A feeling was privately expressed by a Friend, who said she did not believe much in permitting the young to be responsible in the business until after years of training. In other words, an in-born fear of innovation from youth until tested and pulled apart from his youthful initiative, a quality the business world values highest.

Are our business methods so antiquated they do not attract the youth, or are they so complicated that a mistake would be fatal to business success? If our business methods are so complicated as to require years of training, it is time they were changed. Why endow colleges of higher learning if the church will not use the finished product or cannot attract them into its ranks to hold the responsible positions?

Let us magnify the Christian ideal to the world, but leave nothing unturned to take our place at the head of the awakening "social vision." We have been essentially a rural church. But let us make our country churches not merely places of weekly worship, but an attractive social centre for study of practical problems.

Instead of permitting our strongest college graduates to be drawn elsewhere in the interest of humanity, let us foster Home Mission work, and send them into the cities, and make not only the churches already there centres of practical, spiritual religion, but establish Friends' social centres in other cities to help the great throbbing, laboring world to solve some of its heartaches and problems with the aid of Friends' Christian ideals. The world is calling; will the Church heed? As a means to the end *THE AMERICAN FRIEND* must receive the hearty support of the body and be a forum to reflect not only the sentiment of barely one-third of the church which is conservative, but the more than two-thirds, which is ready for a forward aggressive program of the church. Instead of criticising whether its "dress" is "Quakerly," let us fill the columns with live issues, methods of new work. Let's make a business of religion and respond to the new needs of the times. If we do so, the subscribers will be forthcoming, and the ranks will soon be filled with our own young and many new faces will be attracted.

In closing, we will say to those loved ones who have borne the burdens of the Church, "Let's lay aside the weights which hinder and the sins which doth so easily beset, and run with patience the race." And to the young, "Be ye strong in the Lord," and in the kindly spirit of aggression, "gird up our loins" and "put on the whole armour of God." "For we wrestle not against flesh and blood, but against principalities and powers and the rulers of darkness of this world, against spiritual wickedness in high places."

Richmond, Indiana.

New York Yearly Meeting

The opening days of the two hundred and eighteenth annual session of New York Yearly Meeting, May 28 and 29, were marked by a notable exchange of greetings with the Yearly Meeting in session at Rutherford Place. This message was sent by our body: "The Yearly Meeting now in session desires to express its appreciation of the fact that our two bodies are gathered simultaneously in this city, and our thankfulness that each in working as it apprehends God leads it for the advancement of His kingdom. May we all realize that One is our Master, even Christ, and that we are all brethren in Him." The response from the Friends at Rutherford Place was cordiality itself, and called out a hearty expression of good-will and fellowship.

A second feature of the day was a brief address by Joseph Allen Baker, M.P., who had come to the United States as a member of the British Commission to arrange a suitable celebration of the hundred years of peace between England and America. At the conclusion of his remarks, the clerk, James Wood, pointed out that during the century the English-speaking peoples have increased two hundred percent., an increase far in excess of that of any other group; that nineteen of every twenty missionaries are from Great Britain, Canada, and the United States; and that forty-nine of every fifty Bibles printed are printed in this country and England. The day ended with an able address by Charles M. Woodman, on "The Place of the Bible."

During the discussion of the State of Society, it appeared that in one Quarterly Meeting at least, the old families of Friends had vanished, their places being taken by those who had come into the Society through conviction. This condition was made an occasion for encouragement rather than otherwise. At the same time, it was apparent that many meetings are having a struggle to keep their places in the line. Concern was expressed that there should be a continual renewal of the ministry from the younger portion of the meetings. The total average attendance at the Sabbath meeting for the thirty-five meetings regularly held in the Yearly Meeting was 1,541, an average for each meeting of forty-four. More than \$12,000.00 was paid for pastoral service during the year, and more than \$3,000.00 for local expenses. A new meeting-house was built, at a cost of \$6,000.00, and \$1,650.00 was spent in repair and improvement of meeting-houses. Fourteen ministers' homes are owned by meetings.

The work in Cuba and at High Point evoked the usual interest, and contributions for it were made in the face of the meeting. Sylvester Jones and Alfred J. Griffin were in attendance, and their presentation of the activities in Cuba and at High Point, respectively, quickened the feeling of responsibility for the needs in both fields. No less interest was manifested upon the reading of the reports of the peace and the temperance committees. The loss from the former of Albert K. Smiley was remarked upon with appreciation of what he had meant to the work.

Given a Christian who loves the Bible and studies it and takes its precepts home, we have one who is ever growing toward that ideal life of which Jesus Christ is the exemplar. For we grow in grace by growing in the knowledge of the Lord.—*Wm. T. Ellis.*

One of the most valuable of the exercises of the Yearly Meeting was the address on "Social Service" by President Isaac Sharpless. No one could listen to the speaker's clear and forceful analysis without perceiving more unmistakably than ever before the essential connection between spiritual energy and material improvement. President Sharpless was fearless in uncovering the weakness of the social worker who lacked spiritual discernment, and equally so in his criticism of the minister who paid no attention to physical conditions. His trenchant statement that theological perfection was not incompatible with the efforts to abolish bad sewage ought to be sufficient to prevent anyone who heard him from ever again making a mistake which all denominations have committed.

Along with this address should be placed Charles M. Woodman's on "Our Quaker Heritage and its Modern Application." Here, also, the speaker sounded a call to Friends to live in the twentieth century, not to think that they alone have the truth, but to be conscious of the fact that they constitute only one cohort in the great army. He touched tactfully upon a feeling of aristocracy which he feared had crept into the Society at one time, and perhaps had not been altogether eliminated, and he urged deeper devotion to the ideal of democracy in our dealings with the world.

Oakwood Seminary claimed as keen attention from the Yearly Meeting as was given to any other subject. The report was read by Walter Hallock Wood, the principal. It showed an expense of over \$5,000.00 incurred in necessary changes in the plant, including the providing of adequate fire protection. Together with a deficit from previous years, the amount needed was about \$6,000.00. Legacies had been received aggregating about \$2,000.00, and the question facing the meeting was whether to use these legacies in partial discharging of the debt, or to find some way by which they could be kept, only the interest being used. It was decided to attempt the raising of the whole amount through subscriptions of \$50.00, to be paid in five annual installments of \$10.00 each. Over \$1,000.00 was pledged in a few minutes, and a committee was appointed to present the matter to the various Quarterly Meetings.

The report of the committee on the use of the term "Quaker" in advertisements was enlivened by such suggestions as "Baptist Beer" and "Methodist Paint," which would be as possible under our laws as the "Quaker Whiskey" which the committee so strongly objects to. The meeting referred the matter to the Five Years Meeting. Another subject for the Five Years Meeting was the proposed endowment of a chair at Hartford Theological Seminary, where some subject in which Friends are especially interested, such as missions, might be taught, the chair to bear the name of some Friend whom it was wished to honor.

Glens Falls and Union Springs appeared as rivals for next year's session of the Yearly Meeting. In the end, it was decided to go to Union Springs.

Perhaps the mind of this year's session can best be expressed by the following extract from a sum-

mary of the London Epistle: "How may we identify ourselves with the world in which we live, and give our best to meet its needs? Our contentment with merely average goodness is one of the prime causes of the conditions we deplore. What are we to bring to men who are dominated by the passion for drink or pleasure, for gold or gain? Does the passion for the Kingdom of God, the intense longing to lift men out of lives of shame into the glory of divine sonship, grip us and move us, to find expression in our face and voices? Love alone can win and lift; and the love that is sufficient is to be found at the foot of the Cross."

Indiana Yearly Meeting Ministerial Association

This Association convened at Farmland, Indiana, May 28, and was felt to be an occasion of profit and blessing. The attendance of visiting ministers and workers was quite large. In the temporary absence of the chairman, the vice-president, Aaron Napier, called the Association to order. Devotional exercises were conducted by Charles E. Tebbetts. Milo Hinckle, pastor of the local church, brought a very cordial welcome, while Elwood O. Ellis, of Fairmount, responded in a few well-chosen words.

The Bible school work was then discussed under four heads. Dorothy Luther, of Fairmount, opened with a brief history of the organization by Robert Raikes and leading to its present enrollment of thirty millions. She made an earnest appeal for higher ground to be taken. A paper prepared by C. J. Helms, of Traverse City, Michigan, on the "Organized Class," was read by Austice M. Harvey. His plea was for the *sheep*, in order to save the *lambs*. The elementary division was presented by Alice Cates, who emphasized the work of the cradle roll and primary department with suitable superintendents and grading for each, and the observation of special days, such as "Christmas," "Children's Day," and "Decision Day." Ancil E. Ratliff discussed the Front Line Sabbath School, and urged that this most fertile field of the Church be cultivated to secure the largest results. A general discussion of the graded lesson system followed, which was largely approved by the Conference.

At the evening session on Wednesday, Charles Sweet, of Muncie, conducted the devotional exercises. The need of missionary work was made apparent by two able addresses, the first by J. Edgar Williams, of Carthage, who brought the vision of the "Awakening World." The Gospel of Christ is a conquering force, for it has made provision for the whole man and will set the world on fire. Murray S. Kenworthy, of Earlham College, revealed a dark picture in an address on the "Status of Women in the Unchristian World." Woman's condition is the true test of a nation's civilization. Her status in lands where the religion of Christ prevails seems more wonderful when contrasted with her abject slavery in a number of heathen lands, which were cited.

The Conference opened Thursday morning with singing and devotion, conducted by A. J. Furst-

berger. We were taken into the workshop of the minister, where Frank Cornell, of Winchester, after emphasizing a God-called and a well-prepared ministry, mentioned the tools necessary for sermon making, books, clippings, illustrations, etc. He then set forth the material to be used in the finished product of a topical sermon on "Diligence," based on 2 Peter 1: 5.

Elbert Russell, of Earlham, after stating the preparation needed for an expository sermon, illustrated its making, taking as his theme the test of Baal and Jehovah worship on Mount Carmel as set forth in 1 Kings 18; 16-24. This was a masterly address. An interesting discussion of a practical nature followed.

At the afternoon session a season of silent devotion was followed by prayer and song. On motion of Fred Smith, of Fountain City, the constitution was amended fixing the time for the election of officers at the May Conference. Ancil Ratliff, of Fairmount; Esther Cook, of Knightstown; and Tennyson Lewis, of Van Wert, Ohio, were named as a nominating committee. S. E. Nicholson presented the interests of THE AMERICAN FRIEND and urged its patronage by every Friends family. On motion of Truman C. Kenworthy, of Richmond, it was voted that we express our hearty appreciation of THE AMERICAN FRIEND and take steps to place it in all families as far as possible.

Fred Carter conducted a symposium on the subject, "How do you conduct your prayer meetings?" Different methods used were set forth by Milo Hinckle, of Farmland; Aaron Napier, of Amboy; and George Bird, of Pennville. One of the most important things is to know what to pray for. Begin on time, have variety, let the people understand it is their meeting, and if kept up, it must be by their assistance. Much depends upon home training. Let family worship be observed.

Charles E. Tebbetts placed before us in a forceful manner the present critical condition of our work in the Mexican and African fields. The responsibility of the home church to meet the demand for funds and to be much in prayer was laid heavily upon us.

The subject of "Giving the Meetings Publicity," was discussed by S. E. Nicholson, followed by others. Use all proper means of advertising, but follow it up with "something that grips the heart like the touch of a hand." Publicity by personal work and an up-to-date press committee were suggested.

The evening session convened with devotion, led by Frank Long. Appreciative service was rendered by the Farmland Choir and the Ladies' Quartette. The session was devoted to the discussion of Rural Problems and Social and Religious Life. Zona Williams, in speaking of the "Social Life," emphasized the importance of rural problems, and said that the church should direct the social life of its young people and make the church its center. Conditions of farm life must be improved to counteract the tendency to drift to the cities. "The Religious Life" was discussed by Mary McVickers. She appealed for a better ministry and for the training of more leaders through Teachers' Training and organized Bible Classes.

The closing session on Friday morning was opened with prayer for blessings on the Conference and the work of the Yearly Meeting. "The Relation of the Business Man to the Church" was discussed by J. Elmer Rhea, of Muncie, and E. Gurney Hill, of Richmond. The business man ought to be God-called. There are opportunities for service before him, open to few others. The business man should keep posted on all Church activities.

The following officers were elected for the coming year:

President—Murray S. Kenworthy.

Vice-President—Fannie Elliott.

Secretary—Zona Williams.

Treasurer—Fred Carter.

Program Committee—S. E. Nicholson, Charles Sweet, Alice C. Lawrence.

The Conference then adjourned.

GEORGE C. LEVERING, *President*.

ALICE C. LAWRENCE, *Secretary*.

Cleveland Bible Institute

The twenty-first annual commencement exercises of the Cleveland Bible Institute occurred the week beginning May 25th. On Sabbath morning of the 25th, William Kirby, of Columbus, Ohio, preached an interesting and helpful baccalaureate sermon. In the evening the Senior Class had the service, each in turn giving some account of their Christian experience and call to work. Many were deeply touched by these recitals, and seventeen responded to an altar call, consecrating their lives to God.

Monday evening the Junior Class gave an excellent program, showing very efficient work. A class of thirty-six received the advanced diploma of the International Sunday School Association. The secretary, D. Carl Yoder, in presenting the diplomas, complimented the class on the excellent work done, as shown by the examination papers. Tuesday evening the new building was dedicated. Everyone was greatly pleased with the appearance of the building and its interior arrangement. Prof. Aaron S. Watkins delivered the address, subject—"The Bible." He took a strong position in advocacy of the Scriptures as the inspired word of God. Wednesday evening a class of eleven was graduated. Seven of them delivered orations, showing strong intellectual development, and also deep spiritual thought. A number of the class have already arranged for active Christian work for the coming year.

The work of the Institute has been developed from year to year throughout its history. For the coming year there has been a re-arrangement of the curriculum, providing for important additional work. The usual strong Bible exposition has been provided throughout the three courses into which the work is divided, the Bible Course, Bible-Doctrine Course, and the Bible-Music Course. In addition, stress is laid upon Personal Work, Homiletics, Christian Sociology, Christian Pedagogy, Pastoral Theology, Biblical Introduction, and Christian Doctrine.

Instruction is given in how to do Personal Work, how to deal with different classes, and the use of the word of God in personal dealing. In Homiletics, outline work and sermon construction are taught. This does not in any sense supplant the work of the Holy Spirit, but is intended to be an aid to those who are definitely called to the ministry. In these days of varied thought on the subject of Sociology, much of it of an unchristian character, a proper understanding of it is important. This the Institute proposes to give. The methods best adapted to Bible teaching in the Sunday School and in Bible classes will receive careful attention in connection with Christian Pedagogy. Students will be fitted to lead Teacher Training classes.

In Pastoral Theology the student is familiarized with the relation and purpose of the calling of the minister;

also with such practical topics as pastoral evangelism, the minister's personal character, his spiritual life, his relation to the Sunday School and various services of the church and to the members of the congregation in their home life and varied activities. Biblical Introduction embraces the history of the Bible, languages, structure, and versions. Also a careful study of Biblical geography and the races of the Bible.

In connection with Christian doctrine the history of doctrine from the Apostolic period to the present day will be considered, especially the evangelical doctrines as constituting the basis of Christian belief. Much of this work has been covered in connection with the course previously used, but the new courses provide for additional work on these lines, with some new work.

The Peace Movement Among Friends

[This Department is designed to afford an opportunity for a presentation of important phases of the Peace question, and will welcome correspondence which gives information in regard to the progress of the Peace movement anywhere among Friends, or which reflects clearly the views of any of our readers, younger or older, on this important subject. Such correspondence should be addressed to *Allen D. Hole, 615 National Road, West, Richmond, Indiana.*]

Secretary Bryan's Peace Plan

Eleven nations have responded favorably

Word comes from Washington that on June 2 the Japanese ambassador handed to Secretary of State Bryan formal notification of the acceptance by Japan of the plan proposed by the United States for universal peace. Japan thus becomes the eleventh nation to respond favorably to Secretary Bryan's proposals, the ten others including three of the great powers of Europe, namely, Great Britain, France and Russia; and with the increase in the number of nations ready to consider the proposed plan favorably comes also in more than a direct ratio an increase in the probability that some definite agreement may be reached which shall, to use a phrase of Mr. Bryan's, "close the gap and leave no question to become a cause of war." All who sincerely desire peace in all our international relations will certainly read with genuine pleasure such comments on the situation as the following, taken from the editorial columns of the *Indianapolis News*:

It may not be easy to embody the proposals in an actual treaty that will be approved by all these powers. But it is worth a great deal to have their favorable consideration. When statesmen begin talking about peace, and in an official way, and still more when they are willing to work together in its behalf, it is not unreasonable to infer that they will do what they can to avoid war. It is thus that international opinion is built up. * * * In such a case as this even mere "talk" is of the greatest value. We do not mean to suggest that these proposals are simply talk, but only to say that even if they were they would be valuable. For debate and discussion of a friendly character are opposed to war and the idea of war. As a rule men talk only of those things in which they

are interested. Words reflect thought. We know that when men and papers begin to talk war, war is likely to follow. When the whole world gets to talking peace, it is not likely that peace will be broken. But there is no reason why there should not be a general agreement putting the Bryan proposals into effect. * * * The plan is practical and, of course, is the product of enlightened statesmanship.

The most important feature of the proposed plan

The principles involved in Secretary's Bryan's proposals include all those fundamentals which have been the basis for the marvelous advance in the peace reform in the last half century; but the most important single feature proposed, the point which marks this as a new proposition, is the provision that no nation shall begin hostilities for a period of time (possibly nine months) while an international joint commission investigates the questions about which there has been disagreement. This clause is quoted as follows by the *Literary Digest*:

"The parties hereto agree that all questions of whatever character and nature in dispute between them shall, when diplomatic efforts fail, be submitted for investigation and report to an international commission (the composition to be agreed upon); and the contracting parties agree not to declare war or begin hostilities until such investigation is made and report submitted.

"The investigation shall be conducted as a matter of course upon the initiation of the commission without the formality of a request from either party; the report shall be submitted within (time to be agreed upon) from the date of the submission of the dispute; that the parties hereto reserve the right to act independently of the subject-matter in dispute after the report is considered."

An Opportunity for Friends of Peace

While the attitude of Secretary of State Bryan on questions concerning our relations with foreign nations is warmly commended by some of the leading periodicals and by many men of influence, there is yet much

indifference and lack of confidence evident, and from some quarters, indeed, open criticism and unfriendliness. The proposed peace plan is, however, so simple and so practical, that it needs but to be stated to receive the hearty approval of the great body of our citizens. Even with all that has been said in the public press it is probably true that on an average not one in ten of the citizens of the United States could give any accurate statement of what the essentials of Secretary Bryan's proposals are; if this be true, no more important work can be done in this connection than to speak and write about this matter until because of the general knowledge of what has been done, public opinion will support, even demand the carrying out of such a program. Another thing quite worth while being done at this time is indicated by the letter given below which has been sent out by John F. Hanson, Superintendent of the work of Peace and Arbitration in Oregon Yearly Meeting; such action not only adds force to the general movement in the neighborhood which takes up the question, but it gives the encouragement needed to support public officials in times when the pressure opposed to their advanced plans becomes, as it occasionally does, particularly severe and hard to withstand.

PORTLAND, OREGON, MAY 22, 1913.

To Pastors or Other Officers of Churches:

The undersigned Superintendent of Peace and Arbitration, would respectfully recommend to your favorable consideration the following address to the Secretary of State, and if you approve of it, please detach and send to the Secretary at Washington, signed on behalf of your Church.

Yours truly, J. F. HANSON.

*To The Honorable William J. Bryan, Sec'y of State,
Washington, D. C.*

DEAR SIR—Believing in the sincerity of our Government in its effort to maintain a peace policy with other nations, and admiring its calm and wise proceedings in respect to Mexico and Japan, it is due our Government that we should express our approval and sympathy at this time.

We also believe the time opportune for the United States to lead the nations in effecting a stable and permanent World Peace. We hereby offer our loyal support and hearty co-operation.

Signed on behalf of _____ Church,
By _____

BIBLE SCHOOL BOARD

The Elementary Division

This division of our Bible School takes in children from infancy to twelve years of age, and naturally divides itself into four departments. These four departments are called: The Cradle Roll, Beginners' Department, Primary Department, and the Junior Department.

Little children too young to attend Sunday School (usually from birth to three years) belong to the Cradle Roll. They usually come from homes where other members of the family are already members of the Sunday School or Meeting, or from families which

have no church home. A consecrated Christian woman should be chosen Superintendent of this department, one who can come into close sympathy with the parents, as the only way the child of this period can be reached is through the parents. In this way interest is aroused in the Sunday School, where perhaps before there was only indifference and that interest will probably increase as the child grows older and attends the school.

To the Beginners' Department belong children under six years of age, the smallest children attending Sunday School. Great care should be taken in the choice of a teacher for children of this department as a child's natural tendency at this age is to imitate. Some one has said that "85 per cent. of what a Primary teacher teaches she teaches through her personality." If possible, a separate room should be provided, with suitable chairs; or, if a separate room is not available, there should at least be screens or curtains to separate this class from the rest of the school.

In a graded school the Primary Department includes children of early school age, or from six to nine years. At this age they are very active, the body is growing and becoming stronger and the brain is very impressionable, habits are forming, school life brings a wider outlook and an increased knowledge, the children are beginning to read and write and the imagination is becoming stronger. They need Bible material suited to their age, they need right direction given to their activities and each one should be inspired to live as God's child. The requirements of the Primary Department in regard to teacher, place and equipment are much the same as those for the Beginners.

The time when the child should be promoted from the Primary to the Junior Department is determined not so much by his age as by his mental development. Just as soon as he can read easily in the Bible he should become a member of this department. The work of this department is very different from that of the preceding one on account of the great difference in the child. Habits are becoming stronger, hence it is necessary to establish right habits of reverence, attention, daily Bible reading, obedience and punctuality. The "gang" or "clan" spirit is becoming prominent, the reasoning powers are developing, and the memory is becoming stronger. By these facts the presentation of the lessons and the government of the class should be largely determined. I would recommend that, as far as possible, the International Graded Lessons be used for the Beginners', Primary and Junior Departments, as they have been carefully prepared to meet the needs of the different departments.

ALICE E. PENNINGTON,

Supt. Primary Department.

Newmarket, Ontario, May 30, 1913.

"Don't let any man think he is going to overcome his enemies without putting forth his strength and God's power. When God and man work together, then it is that there is going to be victory."

Current Items of Interest to Friends

Baltimore Yearly Meeting

L. Oscar Moon, Secretary of the Evangelistic Board of Baltimore Yearly Meeting, recently spent a week with Friends at Elkhorn, West Virginia, and during that time held seven meetings with them. There is evidence of much loyalty among the members, who but a few years ago knew nothing of Friends. Nearly all the members are in some capacity connected with the coal mine industry, and it is not an easy task to be true to Friends' ideals amid such a social environment. They deserve much commendation for the way they have maintained their meeting.

California Yearly Meeting

Whittier College Commencement is being held this week, June 6-11. The baccalaureate sermon was preached last Sabbath by Dr. Joseph John Mills, while the address before the Christian Associations was given in the evening by Frank M. Dowling, of Placentia. Monday was the Senior Class day, with the Academy graduation on Tuesday. On Wednesday, the commencement day address was given by Hon. Ford A. Carpenter, with the commencement banquet at noon.

Indiana Yearly Meeting

Thomas K. Brown, president of West-town School, Pennsylvania, spent a week recently, visiting Friends' educational institutions in Indiana. He conducted morning chapel exercises at Earlham College on May 27, to the delight of the students and faculty. From Richmond he went to Fairmount.

Robert E. Pretlow, late pastor of the meeting at Brooklyn, New York, began his pastoral duties at Seattle, Washington, on May 18. In his initial sermon he preached on the failure of militarism, taking as a topic, "New Tools for Old Tasks," using Isaiah 60: 4, as a text. He addressed a session of the Washington State Peace Association in the afternoon at the Y. M. C. A.

Preparations are going forward for the "Home-Coming" of all old Earlham College students on June 24. It is expected that there will be a vast assemblage and special arrangements for a program are being made. On Sunday, the 22d, the baccalaureate sermon will be preached by Elbert Russell, '94, while Raynor W. Kelsey, '00, of Haverford College, will address the Christian As-

sociations in the evening. Professor Elwood Perisho, '87, State Geologist of South Dakota, will give the commencement day address on Wednesday.

Appropriate exercises were held at Friends' Church, Fairmount, Indiana, June 3, in connection with the annual commencement of the Biblical Department of Fairmount Academy. Four contestants delivered Peace Orations, these being judged on thought and delivery. Prizes were awarded as follows by Peace Committee: First, \$10.00, Otis Vickery; second, \$5.00, Miss Mildred Allen.

Carthage, Indiana, Meeting held a unique memorial and decoration service on Sabbath, May 25. The plan was to have residents and non-residents bring or send flowers to decorate the graves of relatives buried in or near Carthage. This plan was published in the local paper and met with a general response. A number of people from out-of-town points were present. The front of the church was banked with a great profusion of floral offerings. An appropriate sermon by the pastor, J. Edgar Williams, and special music by the choir made a most impressive and helpful service. At the close of the meeting flowers were taken to the cemetery in the rear of the church and placed on many graves there, then later in the day others were taken to other cemeteries. All were tendered by this remembrance of the faithful lives lived in the past and impressed by the importance of living a life worth while.

Iowa Yearly Meeting

The First Friends' Meeting at Des Moines is moving onward and gaining strength. Mothers' Day was celebrated with a very appropriate service. A farewell reception was given for the pastor, W. Jasper Hadley, and Berton B. Hadley, one who has been of great service to both Sabbath-school and meeting. He and the pastor are going to leave about the same time. The Quarterly Meeting was held June 7-8.

Many Friends in Iowa will be glad to learn that the "History of the Friends in Iowa," now being compiled, is nearing completion in its narrative part. The writer has finished Parts I and II, dealing with the early history of the Friends in the State, together with the Orthodox Yearly Meeting. He is now working on the history of the Conservative Yearly Meeting, which will soon be completed.

Hearty co-operation on the part of the various branches of the church is making rapid progress possible.

On Wednesday, May 28, 1913, Daniel and Lucy Rogers celebrated their Golden Wedding at New Sharon, Iowa, the event taking place in the Friends' Church. About fifty relatives, besides other friends, were present at high noon. After singing, "Blest Be the Tie that Binds," a Bible lesson was read and prayer offered by the pastor, Edwin Loft. Daniel and Lucy Rogers came in, and walking to the front of the church, faced the people and repeated the Friends' ceremony that made them husband and wife fifty years ago. A bountiful dinner was served, after which an interesting program was rendered to the delight of all present.

Kansas Yearly Meeting

Haviland Quarterly Meeting was held at Hopewell, May 9-11.

Professor William J. Reagan, of Friends' University, and Arthur Jones, pastor of Friends Meeting at Kansas City, Missouri, attended the afternoon service at the State School for the Deaf at Olatha, Kansas, May 18. The day was observed as Peace Day, and Arthur Jones, through an interpreter, gave an address, "The Coming of Peace." Cyrus E. White, Penn College, 1890, is superintendent of the school.

The meeting at Lowell, Kansas, is in fairly good condition. There is only a small membership, but they are willing workers, and there are a number of non-members who attend. We have a good, live Sabbath-school. The average attendance from January 1 to June is as follows: For January, 54½; February, 56¼; March, 59½; April, 60; May, 59½. The collections are sufficient to keep the school well supplied with the various kinds of literature for an up-to-date school. "Spring River," the other point in Lowell Monthly Meeting, has an increased attendance at both Sabbath-school and meeting over that of a year ago.

J. O. Stutzman, of the "Board of Public Welfare" in Kansas City, Missouri, gave a stereoptican lecture in the Friends' Church of that city, the evening of June 1, on "Some Housing Conditions in Kansas City." The last meeting of Friends' Church history course was held the evening of June 5, the subject being "William Penn and John Woolman."

Haviland Academy has just closed its twenty-first year of work, and it has been a good year. More than sixty students have been enrolled. The teachers, Albert Young, Nellie May Benton, and Vera Harris, have been most efficient, and have maintained a very high standard of work. We regret that the same faculty cannot be retained, but Professor Young goes to Maine, Miss Harris to her work in Missouri, and Miss Benton has made a friend of Cupid. Mr. Stanley Riggs, class of '13 at Friends' University, is to be the principal the coming year. Rev. Charles Lescault preached the baccalaureate sermon, "The Heritage of Youth," on May 25. On Monday evening Miss Benton's music pupils gave a delightful musicale; Tuesday evening was Senior Class night; Wednesday evening the annual alumni reunion and banquet, and Thursday morning the graduating exercises were held in the Friends' Church. A class of ten was granted diplomas.

The Friends' Church, Kansas City, Missouri, held a May Festival the week of May 18. Professor W. J. Reagan, of Friends' University, was present on Sabbath and preached. Sabbath evening the church choir sang a sacred cantata, "Festal Song," by Edmund Turner. Monday evening Professor Reagan gave his delightful lecture, "Childlike or Childish." Wednesday evening there was a stereoptican travelogue on the Rocky Mountains, Yellowstone Park, and California. Friday evening there was a miscellaneous entertainment, including a flag drill by sixteen girls, and the singing of "Italia," from Donizetti's opera "Lucrezia," by a large chorus. After the entertainment, a committee of men served ice-cream and strawberries in the basement of the church. Nearly fifty persons took part in the several events of the week, which were so satisfactory it has been suggested that the May Festival be made an annual event in this church.

Western Yearly Meeting

Westfield Quarterly Meeting was held at Westfield, Indiana, May 31 and June 1. We had with us that veteran of the Cross, Robert W. Douglas, of Ohio, who preached both days. Enos Harvey, pastor at Bloomingdale, gave an excellent sermon on Sabbath evening. The sermons of Robert Douglas came with the unction and power of the Holy Spirit, and were practical and full of admonitions that all Friends should heed. The interests of Union Biblical Seminary, of which William M. Smith is superintendent, were before the meeting. Steps are being taken to finance the institution. Prospects for the coming year appear bright, and an increase in attendance is

probable. The superintendent is now visiting meetings in Nebraska and Kansas.

There will be a two days' meeting at the Stanton Friends' Church near Saint Joseph, Illinois, on June 21-22. In connection with this meeting, it is proposed to have a "Roll Call" of all resident and absent members, to be responded to, either by their presence or a letter of greeting. It is further proposed to have letters from all former pastors, as far as possible. Former members of this congregation are cordially invited to be present or send a greeting. Ellis A. Wells, pastor.

A new and very helpful plan for the Sunday night meeting was undertaken by Friends in Carmel, Indiana, the first Sunday night in June. The meeting was in charge of a team of men, who took their places on the platform and each one took some part in the service. This proved to be a very interesting meeting, and all expressed a feeling that it was a stepping-stone to better and more efficient things in our church work here. The pastor has been preaching on Social Service for some time, and we feel that the efforts are bearing fruit. The first Sunday night of each month will be given over to the men for Gospel team work.

Everett Morgan Better

Word has been received that Everett E. Morgan, the Matamoras missionary who is ill at the Battle Creek Sanitarium, is better, and the physician has hopes of his recovery.

Latest from Mexico

The latest news from Matehuala is to the effect that Mrs. Holding has left the city with other American women, and is safe, so far as is known. Sarah Lindley and one other have remained, and Raymond Holding is still in charge unharmed. No news has been received from Victoria, and grave fears are felt for the outcome there. There is nothing new in the Matamoras situation, all the missionaries having escaped to Brownsville, where they are waiting developments.

There are seventeen Protestant universities in Germany, in which 3,386 students are enrolled in the theological departments.

The Supreme Court of Appeals in Korea has nullified the sentences of six prominent Koreans, charged with conspiring against the Japanese governor-general. This is a victory for the Christian missionaries who have been interested in the cases, many of the accused being Christians.

BIBLE SCHOOL LESSON

JUNE 22.

SUBJECT—The Blinding Effect of Sin. (Temperance Lesson.)

LESSON—"Amos 6: 1-8." Commit verses 7, 8.

GOLDEN TEXT—"See good, and not evil, that ye may live."—Amos 5: 14.

CHRISTIAN ENDEAVOR

JUNE 22.

TOPIC—Mission Work, at Home and Abroad. VI. Missionary Tours. Acts 15: 36-41; 16: 1-5.

A valuable exercise will be to assign to different members the study of tracing Paul's missionary journeys; and to others the task of citing events of chief interest in the several journeys.

Questions to be answered:

1. Why are tours in the foreign field necessary? (Note the necessity of establishing new centers of missionary activity in lands where missionary stations are all too few.)

2. How may we aid such tours?

3. What equipment is necessary?

4. What do these tours suggest to us in home mission work?

5. How do modes of travel now compare with those in Paul's day?

Let different members read one each of the short statements found in the *Christian Endeavor World* of June 5, citing methods used in different countries.

Dr. Nansen, who attempted to drift in the Fram across the north-polar region some years ago, announces that the so-called Gulf Stream which affects north-western Europe is not, in his opinion, the current that passes through the Straits of Florida, but another flowing northward from the region between Madeira and the Azores. He is preparing a book giving results of his researches.

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—MADE AT HOME—

Indiana Yearly Meeting Christian Endeavor Convention

The annual convention of Indiana Yearly Meeting Christian Endeavor Union was held at Portland, Indiana, May 30-June 1. The convention throughout was most pregnant with noble thought and large inspiration, an inspiration which we believe will result in more consecrated, efficient effort among the Young Friends of Indiana Yearly Meeting.

The messages Friday evening were brought to us by Herbert Tormohlen, of Portland, and Dalton H. Lewis, of Dublin. They spoke on the two phases of our Union motto: Preparation—"Study to show thyself approved unto God"; Application—"A workman that needeth not to be ashamed."

On Saturday morning Fred E. Smith, of Fountain City, spoke earnestly on the need of a Christian Endeavor Society in every Friends' meeting. At the close of the morning session, W. O. Trueblood of Indianapolis, gave a most stirring, vital message from the Young Friends' Movement in America. He so successfully transmitted his wonderful vision, that the convention rose in a body and pledged themselves to the furtherance of this work.

The afternoon was most profitably devoted to Junior work, followed by encouraging reports from the delegates concerning Christian Endeavor work in the different societies. In order to increase the knowledge and efficiency of our young Friends, a motion carried at this time to read *THE AMERICAN FRIEND* and give our hearty support to this periodical of the church.

The first message of the evening was brought by George R. Wright, of Portland, concerning the vital relation of the Christian Endeavor to the church. Following this and closing the session, Charles E. Tebbetts presented the missionary needs and made a strong appeal for prayer and action. The critical situation in Mexico needs earnest united compelling prayer, while the wonderful open door in China demands immediate action.

On Sunday morning the convention sermon was preached by Elbert Russell, from the text, "Not by might nor by power, but by my Spirit, saith the Lord." In his splendid discourse he proved that America is not a world power by reason of her army and armaments, but because of her spirit of liberty and universal brotherhood.

A most comprehensive and awakening temperance appeal was made in the afternoon session by Truman Kenworthy, of Richmond. He said, "The struggle

is far greater than we have comprehended. It is a skirmish, and more a battle, and more it is a mighty campaign with its far flung battle line. The W. C. T. U., the Prohibition Party, and the Anti-Saloon League have done noble service in their respective fields, and are coming together on the solution of this gigantic evil—the prohibition of the saloon and the liquor traffic."

The following resolutions, offered by S. E. Nicholson, were unanimously adopted:

Whereas, The liquor traffic as it exists today is repugnant to every element that makes for a Christian civilization; and

Whereas, The states of Indiana and Ohio have already outlawed this traffic in large and influential areas of their territory and population, and have demonstrated the practicability of the no-license system, therefore be it

Resolved, That we, the representatives of the Indiana Yearly Meeting Christian Endeavor Union, in annual convention assembled, believing that the only right solution of the saloon problem is no saloon, do declare it as our sincere judgment that the time has come for the inauguration of active campaigns for the state-wide prohibition of the liquor traffic in these two states, and we pledge our best and most earnest endeavors in this direction.

Elbert Russell then spoke on the new social conscience in our social service. We must come, he said, to the place where we realize in a most vital way that regeneration includes all our brothers, whether black, brown, yellow or white. John Kittrell, of Farmland, closed the convention Sunday evening with a soul-stirring call to the higher life and closer walk with our Divine Creator.

Oakwood Seminary

Students and teachers of the Oakwood Seminary and the Friends at Union Springs, New York, have recently enjoyed a "feast of good things." Joseph and Sarah Elinton, of Philadelphia, spent three days at the school, incidentally attending Scipio Monthly Meeting on the 21st ultimo. Joseph Elinton gave two very interesting lectures on Japan and China, both illustrated with beautifully colored slides, and a very helpful and instructive address on "Workship." The following week-end was occupied by a series of special meetings conducted by Arthur and Eliza Dann, of England, who had just come from ministerial labors in Canada. These dear Friends were especially blessed in their work among the students, and their timely messages were most acceptable and spiritually edifying.

While Arthur Dann was attending

New York Yearly Meeting his wife remained at the school resting, and holding some special meetings with the students.

College Park Association of Friends

The forty-eighth semi-annual Meeting was held at their meeting house on Morse Street, College Park, San Jose, California, on Fifth Month third, 1913. Meeting for worship at 10:30 A. M. The house was filled, nearly every seat being occupied. The speakers in the morning meeting were Elizabeth H. Shelley, Dr. A. T. Murray, Joel Bean, Lydia S. B. Cox, and Walter E. Vail. The devotional meeting was followed by a brief business session. First, the minutes of last meeting were read by Deborah H. Vail, the recording clerk. The report of the Treasurer, reports of the "Good Cheer Club," the Indian Association, Japanese and Ramallah Missions and Associated Charities, were made. A

PUT AWAY PICKLES

Mathematics Figures Out the Food Question

If anyone requires a clear head it is a teacher of mathematics. He must reason in the abstract as it were, and full concentration of mind is necessary if correct results are to be forthcoming.

An Ohio man writes:

"I am a teacher of mathematics and for 15 years prior to four years ago, I either took a lunch composed of cold sandwiches, pickles, etc., to school or hurried home and quickly ate a hot dinner.

"The result was that I went to my afternoon work feeling heavy, dull of brain and generally out of sorts. Finally I learned about Grape-Nuts food and began to use it for my noon-day lunch.

"From the first I experienced a great change for the better. The heavy, unpleasant feeling and sour stomach caused by the former diet disappeared. The drowsy languor and disinclination to work soon gave way to a brightness and vim in my afternoon work, a feeling entirely new to me.

"My brain responds promptly to the requirements put upon it, and what is of more importance, the results have been lasting and more satisfactory, the longer I have used Grape-Nuts as a food.

"My wife had been suffering from weak stomach accompanied by sick headaches nearly all her life. She is invariably relieved of these when she sticks to Grape-Nuts, either eaten dry or with milk. Her stomach has gradually grown stronger and her headaches less frequent since she began to eat Grape-Nuts." "There's a Reason." Name given by Postum Co., Battle Creek, Mich. Read the booklet, "The Road to Wellville," in pkgs.

Ever read the above letter? A new one appears from time to time. They are genuine, true, and full of human interest.

committee was appointed to receive contributions for the "Good Cheer Club" and the Indian Association.

Emma F. Coffin, pastor of Stockton Avenue Meeting, William E. Ward and Elvira J. Ward, and others were introduced and welcomed. George N. Jones, Corresponding Secretary, reported letters sent to absent members as directed at last meeting, and responses were read from Henrietta S. Chase, Ellen R. Smith and William V. Ware, clerk of Dover Monthly Meeting in New Hampshire. A memorial of Meriam Maxwell, prepared by her brother, Charles F. Coffin, was read. Adjourned for lunch and a social hour.

At 1:30, the meeting reconvened and business was resumed.

A program was followed by discussion and remarks, in which "The Anti-Alien Land Law" came in for a share, participated in by Lily Cox, Walter Vail, Siverly Shelley, Katherine T. Bingham, Annie S. Bean and A. T. Murray. The committee to receive collections reported \$28.00 received for the "Good Cheer Club," and \$36.00 for the Indian Association. Emma F. Coffin made interesting remarks expressing her enjoyment and unity with the exercises of the day, both morning and afternoon, and the preciousness of Christian fellowship. A hush of stillness settled over the meeting, in which Joel Bean offered a brief prayer of thanksgiving for the blessings of the day, and the meeting closed with the united feeling that it had been a day the Lord had blessed.

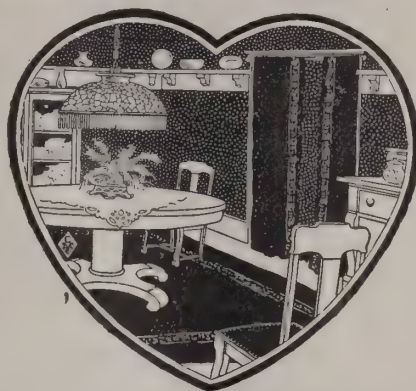
The Exodus—

Edwin Sidney Williams and Helen Fallows Williams have gone to New York; William C. Allen and wife go to Philadelphia and England for the summer; Henrietta S. Chase has gone to Ohio; Dr. Augustus T. Murray and family, with a year's leave of absence for rest from college work, go to New York and New England for the summer; Joel Bean Cox goes to Honolulu for the summer; Anna Shipley Cox and Catharine Morris Cox go to England and Germany for a year's study. All these will be missed from College Park Meeting.

JAMES BEAN.

Married

STURDIVANT-CECIL—By the use of Friends' ceremony, in the presence of one hundred and forty guests, at Friends' Memorial Church, Muncie, Indiana, June 4, 1913, Armydis Sturdivant to Susan Cecil. After the ceremony, rings were exchanged, and Daisy Barr offered prayer. A reception in the church parlors followed. A number of out-of-town guests were present.



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Died

Cox—Tabitha C. Cox, wife of Jesse J. Cox, and eldest daughter of Levi and Avis Coleman Massey, a life-long and devoted member of Contentnea Monthly Meeting, North Carolina, died May 17, 1913, in her fifty-sixth year. She was always interested in the welfare of the church, was a kind and sympathetic friend and neighbor, and devoted to her family. She is survived by two sons and five daughters.

Crow—Ann J. Crow, wife of William Crow (deceased), and daughter of John B. and Elizabeth Hadley, was born near Mooresville, Indiana, and died at the home of her daughter, near Rankin, Oklahoma, February 28, 1913, aged 79 years 9 months and 9 days. She always maintained a warm love for Friends' customs and manner of worship. She leaves two sons and a daughter.

Crow—Ida B. (Stevens) Crow, wife of Henry H. Crow, died at her home, near Apache, Oklahoma, March 19, 1913, aged 36 years 1 month and 28 days. Her spirit was permitted a glimpse of heaven just before death, and she described some of the glories she witnessed. She leaves a husband and six little children.

HARVEY—Martha B. Harvey was born in North Carolina, February 8, 1849, and died at Greenleaf, Idaho, May 15, 1913, aged 64 years 3 months and 5 days. She was married in 1871 to Calvin Harvey. She was converted when about thirty years old and experienced entire sanctification soon after. She has been a faithful and ardent laborer in the Master's vineyard. She leaves her husband and a daughter.

PEELLE—Jesse Peelle, son of William and Clarissa Starbuck Peelle, was born in Clinton County, Ohio, November 5, 1842, and died at his home in Wilmington, Ohio, January 3, 1913, at the age of seventy years. He was a birthright member of Friends, and for a number of years was an elder in Wilmington Monthly Meeting, and much beloved by

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those who knew him. In his business relations he made many friends, and was held in high esteem for Christian character. He leaves a widow, a son, and two daughters.

QUAINTANCE—Ephron Osborn Quaintance was born at Bucyrus, Ohio, May 31, 1838, and died at Sugar Creek, near Lynnvile, Iowa, May 29, 1913, lacking two days of reaching his seventy-fifth year. He went to Iowa in 1856, and was married to Hannah Jane Ratcliff in 1865. He was a birthright member of Friends, and lived a consistent Christian life, his only hope and trust being in his Savior. He leaves a widow, five children, eighteen grandchildren, three brothers and two sisters. Funeral services were held at New Sharon, conducted by Edwin Loft, interment being in the Friends' cemetery there.

REYNOLDS—Lucretia Reynolds, daughter of James and Anna Mendenhall Macy, died at her home at Hopewell, Henry County, Indiana, April 27, 1913, aged 70 years 1 month and 2 days. She was a birthright member of Friends, and early in life accepted Christ as her Savior. She was kind and lovable and always had a word of encouragement,

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especially for the young or neglected. She was married in 1859 to Josiah Reynolds. They were widely known for their hospitality and their greatest joy was in bringing happiness to others.

ROBERTS—Dennis W. Roberts died at the family home near Carmel, Indiana, May 20, 1913. He was a birthright member of Friends. He was one of the few men of whom all the world speaks well, a man of true Christian qualities. He leaves a widow and three minor sons.

WALTER—Died, May 23, 1913, the infant daughter of John R. and Pearl Williams Walter, at Poplar Ridge, New York, the father being pastor of the Friends' meeting.

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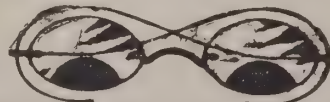
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"AUNT DRUSILLA" FOGG.
(See page 891.)

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A NATION-WIDE CANVASS *for* THE AMERICAN FRIEND

Only a few more days remain in which to complete that June canvass for THE AMERICAN FRIEND. Some communities have done well, which shows what can be done when the proper effort is put forth. It is our judgment, based upon recent experiences, that there are not only hundreds, but literally thousands of Friends in America, ready to take THE AMERICAN FRIEND almost for the asking, certainly with a little missionary work being done. We will send the paper to new subscribers seven months for 75 cents and thirteen months for \$1.50, this offer to hold until July 1. Perhaps it is now too late to send for samples, but it is not too late for those interested to go out and get a number of new subscribers before July 1.

Remarkable Escape from Injury

Charles E. Tebbetts, General Secretary of the Foreign Missionary Board, had a remarkable escape from serious injury last week that seems altogether providential. While in his automobile near Knightstown, Indiana, he lost control of the machine, which turned turtle, throwing Mr. Tebbetts into a ditch which had been washed out, with the machine over him. He escaped with some bruises to his left shoulder and arm.

CORRESPONDENCE

Dear Friends: LONDON, ENGLAND, June 4, 1913.

I had the great privilege of attending London Yearly Meeting. The weather was fine and the attendance good, more than a thousand Friends being present at some time during the week. On Sabbath, the members went to their home meetings, of which there are forty-three in London. I was surprised to learn there are so many meeting places in London and vicinity, where Friends have Sabbath-schools, Adult schools, Mothers' meetings, etc. I have attended some of these, besides those at Leeds, Sunderland, Darlington, Birmingham, and elsewhere.

In spite of the hot weather, Friends both young and old sat throughout the long sessions, with but few passing out. Some young Friends, besides many of the older ones took part in the discussions. Consideration of the state of society took up the greater part of two sessions, in which, while there were differences of opinion, the discussions were all in a Christian spirit that was beautiful.

I spent Sunday of Yearly Meeting at the home of Mary Anna Marriage Allen, and attended the meeting at Chelmsford near her home, twenty miles out from London. It was restful to be out of the great city on the Sabbath. The country homes are very fine with beautiful flower gardens now at their best.

I am now in a series of meetings at Bunhill Fields Meeting, where the body of George Fox is laid to rest. I went yesterday to Jordans to see that old meeting house, and the grave of William Penn. These grounds are very historic. I have been in the pulpit of John Wesley here in London, and John Knox in Edinburgh.

As one thinks of the life and work of these and many others, there comes a fresh inspiration to put our lives into a worthy cause.

I go from here, if the Lord wills, to Willsden District for a series of meetings, beginning next Monday night. It is not clear yet whether to remain here for some months, and try to respond to the many calls for work, or return to America and engage in pastoral work as way opens. Pray that the Lord may lead.

LEANAH HOBSON.

The Homiletic Review

The anniversary of Henry Ward Beecher's birth occurs on June 24th, and *The Homiletic Review* for that month has given generously of its space to three articles on Mr. Beecher, and one sermon by Mr. Beecher. The first of the three articles is by the present occupant of historic Plymouth Church—Newell Dwight Hillis, D.D.—who writes on "What the Republic Owes to Henry Ward Beecher." The second is on "Religious Progress since the Death of Henry Ward Beecher" by the octogenarian and scholar, the Rev. James M. Whiton, Ph. D., New York City. "The Human Side of Henry Ward Beecher" is beautifully portrayed in a most appreciative contribution from the pen of the Rev. Frederick F. Shannon, Brooklyn, N. Y. The discourse by Mr. Beecher, on "A Conversation About Christ," was delivered by him on the eve of his departure for Europe, on Wednesday evening, May 27, 1863, in the lecture room of Plymouth Church, Brooklyn. This discourse, we are told, is read once every year by Dr. Watkinson, the well-known English preacher.

Among the other contributors to this helpful number of *The Review* are Prof. Arthur S. Hoyt of Auburn Theological Seminary, who writes on "A Humanist Preacher"; Emilie Grace Briggs, B. D., New York, on "The Deaconess as Pastor's Assistant"; the Rev. William S. Jerome of Detroit, Mich., on "Horizontal Preaching"; James Learmount of England, on "The Children in Church"; and Josiah Strong, on "The Unfit in the Christian Economy."

Eighteen pages are given over to strong and seasonable sermons, and six pages to reviews of recent books.

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THE AMERICAN FRIEND

DEVOTED TO THE INTERESTS OF QUAKERISM IN AMERICA

S. EDGAR NICHOLSON, Editor and Manager

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Ministry of the Word—No. 2

"A workman that needeth not to be ashamed."—II. Tim. 2: 15.

The essence of the ministry is quite as important as its spirit. Its character, its talent, its aptitude, its competency, the breadth of its vision, the manner of its utterance, the directness of its purpose, the language in which its message is clothed, are all vital elements in the problem of efficient ministration. The minister is neither an automaton nor a phonograph.

In saying this, we do not minimize in the least degree the work and office of the Holy Spirit in selecting the messenger and inditing the message. In our former statement, we predicated our argument upon the fact that the preacher is divinely called. We are no less aware that every gospel message ought to be delivered under the consciousness of divine leading, and in the power and demonstration of the Holy Ghost.

But while the Holy Spirit leads, and imparts to the messenger a holy unction that is impelling, no less true is there a responsibility upon the agent through whom the message is proclaimed. Endowed with life and intellect, he is answerable for the use of both in all his ministrations, whether in the meeting for worship, or in daily contact with the problems of human life.

We do not mean to imply that an educational or class test can ever be applied exclusively to the ministry of the Word. The way must never be closed to that form of prophetic ministry that sometimes startles a congregation, or a community or a nation with its fervent spontaneity and earnest exhortation. But in practical experience these are the exceptions and not the rule, and denominational procedure cannot safely be based exclusively upon the exceptional, however ideal it may be.

Most ministry is more or less exegetical, wherein the trained powers of intellect, applied both to the mechanism of the sermon and the manner of its utterance, play no little part in its efficiency. It is not an age in which a premium can be put upon ignorance in any line of human service, much less that of the gospel ministry. An extended course in both exegesis and homiletics is not only not incompatible with a spiritual ministry, but ought to be regarded as an important part of the equipment of every modern preacher.

We have the greatest sympathy with a multitude of preachers, who through trial and misfortune and even suffering are doing the best they can with limited capacity and equipment to proclaim the truth of God. They will not fail in receiving the rewards of the faithful. But loyalty to the Church, and loyalty to Christ and to the cause of world evangelization compels the conviction that many of the problems of the Church and of world redemption depend upon the better training and equipment of the gospel ministry.

Many of our Friends problems will be solved only when the Church has made better provision for raising the standard of its ministry by placing within the reach of all a system of training and study that will better qualify our preachers for both their public and private ministrations. This is vital to our denominational progress. Its importance was emphasized in an elaborate report of one of the Commissions to the Five Years Meeting, but apparently the subject matter has not gripped the serious attention of the church at large extensively. As an outgrowth of the awakening of our young people and the consequent development of the Friends Young People's Movement, the church more than ever before is face to face with the problem of inaugurating plans for study and self-development that will meet the needs of those upon whom the hand of God is laid in a call to public ministry.

"Give diligence to present thyself approved unto God a workman that needeth not to be ashamed, handling aright the word of truth."

The pessimist has no place in the Christian economy. In the nature of things the Church must move forward, but the pessimist has no vision for the future. Hopefulness and the assurance of victory are essential characteristics of the Christian life.

It must be said in all truth that the popular estimate of the Church is not always creditable to that institution. There needs to be more of sacrificial service that emphasizes the genuineness of the profession which is publicly made.

If there is separation between us and God, it is because we stray from His company. He is the same loving, compassionate Father today and always.

The Quakers in the Old Northwest

BY HARLOW LINDLEY

(CONCLUDED)

The Ordinance of 1878 was *in itself* an important influence in bringing people to the Northwest. The immigrant to this Territory knew beforehand that this was a land of the highest political as well as national promise. He knew what society, laws, rights, privileges, and opportunities the future would bring.

The early Quaker settlers in Virginia and the Carolinas had taken the lead in the struggle for toleration during the first half of the eighteenth century as the Presbyterians did in the second half. They had become the largest organized body of dissenters in these Southern Colonies and were persecuted in Virginia and disenfranchised in the Carolinas. In North Carolina they struggled not only for religious but also for political rights. Their residence in North Carolina was also often made unpleasant during and after the Revolutionary War. Their thrift no less than their non-resistance made their property the prey of the British tax-gatherers before the War, and of marauders of both parties during the War. After the War their anti-slavery sentiments made their surroundings uncomfortable to people of their feelings, while the existence of the "peculiar institution" rendered unfavorable the prospects of persons of the non-slaveholding class, especially such persons as must depend upon their own labor for their livelihood and advancement in life. At the same time in which the Quakers, under the influence of the preaching and writings of John Woolman, Benjamin Lay, Anthony Benezet and others had rapidly advanced to a decided anti-slavery position, the upholders of slavery in North Carolina had taken every favorable opportunity to strengthen the system of human bondage. A petition to Congress in 1797 showed that one hundred and thirty-four black persons set free by Quakers were again reduced to servitude under the authority of this *ex-post-facto* law already alluded to.

Their activity and opposition to slavery brought upon the Quakers both at home and in the debates in Congress the bitter abuse of the advocates of the doctrine of "property in man." For their own feelings and for the welfare of their children, many determined to leave the South. Thus a second generation had not grown up in North Carolina before the Society began to consider the proposition of removing. In many instances the sons of the men who had come from Pennsylvania were among those who were now leaving North Carolina. Even some born in Pennsylvania lived to come to Ohio and Indiana with their Carolina-born children.

Since slavery had been one of the chief causes for the Quaker movement to the Northwest, it was only to be expected that they would maintain their interest in the subject. There was not a year from the establishment of Friends in the Northwest until the slave

was freed but what their attention was called officially to the subject in an annual query asking whether Friends bore a testimony against slavery. Committees were likewise appointed on "Concerns of the People of Colour." The legislatures of the States formed from the Northwest Territory were frequently petitioned on the subject of the so-called "Black Laws." The Friends officially memorialized Congress frequently on the subject of slavery, and they were especially emphatic in their opposition to the admission of Texas. Their most immediate labors in behalf of the slaves were, however, exerted in the activities of the Underground Railroad, one Friend having assisted three thousand negroes northward and another expressing regret that he had only had the opportunity of assisting two thousand seven hundred when the Emancipation Proclamation was issued.

While Friends in the Northwest were a unit in their opposition to slavery, they could not agree as to the best method of accomplishing the desired end, and in 1843 we meet the peculiar situation of a separation in the church, the conservative element standing for gradual emancipation and the development of a healthful public sentiment against the system, and the radical element demanding the immediate abolition of the system.

One cannot leave this phase of the subject without mentioning Charles Osborn, who in 1814 organized the first manu-mission society in the South and in 1817 at Mt. Pleasant, Ohio, established the first anti-slavery paper, which was followed in 1821 by the *Genius of Universal Emancipation*, edited by Benjamin Lundy, another Friend, who had been interested in publication by Charles Osborn. Three anti-slavery papers were issued by Friends at Fountain City, Indiana, during the forties, and these no doubt exerted considerable influence at that time.

While as a rule Friends preferred to exert themselves as a religious body rather than through immediate political channels, yet their influence was felt directly. The final status of slavery in Indiana was determined after a long and vigorous contest, in every stage of which the Friends were a factor after they had entered the territory. They were a determining factor in the campaign of 1810, when the anti-slavery forces triumphed in the election of a representative to the United States Congress, and expressed themselves by petitions and through one of their members who was a delegate in the first Constitutional Convention. It is worthy of note that Edwin M. Stanton of Ohio came of a long line of Quaker ancestry, as did George W. Julian of Indiana.

The Quakers being opposed to slavery, supported the Whig or Free Soil parties until the formation of the Republican Party, when they joined it. Theodore

Clark Smith says in his *Liberty and Free Soil Parties in the Northwest*, concerning the election of 1844; "In Indiana the anti-slavery counties are those in which the Quakers lived. * * * There were New Englanders in the state but they were as yet not waked up." A study of the election returns of the State shows that as a rule those counties which contain a large number of Quakers are Republican, and there is no doubt but that the question of slavery was the principal force in causing the Quakers to become Republicans. The same reforming characteristics have caused many of the Quakers to ally themselves with the Prohibition Party since its organization.

In the early history of the State of Indiana, illiteracy was alarming, but the Friends had schools organized while Indiana was still a Territory and they later developed a system of schools which set a standard for the system of public education established later. As a result of close supervision and the home training of Friends' children, the moral standard of these schools was very high and they were largely freed from the roughness and rowdiness which brought many a schoolmaster in the early half of the nineteenth century to grief and failure. By 1850 the Friends had worked out a regular system of education for their children. Practically every community had its subscription school, which was under the supervision of the local meeting. The same plan was pursued in Ohio, Illinois, and even in Michigan and Wisconsin.

Owing to local conditions, it was not advisable for each school to offer advanced work, but there were in each community a few pupils who wished to take more advanced work. As a result, certain schools were established which offered both elementary and more advanced courses. These schools corresponded to and later became modern high schools..

As shown by the Indiana Yearly Meeting reports on education, there were, in 1840, in the limits of the Yearly Meeting, seven thousand six hundred and fifty-one children of school age and of this number only three hundred and nineteen, or about one in twenty-four, were not in school. In the same year, according to Boone's *History of Education*, one-seventh of the population was illiterate. The school legislation in Indiana for thirty years had accomplished very little and the condition of education was arousing much public sentiment. As a result a system of free schools was adopted after a hard fight by the State in 1848, but difficulties were encountered and very little was accomplished, especially along the lines of advanced education. The first attempt to establish a public high school in Indiana was in Evansville, in 1850, while the Friends, by 1850, had twelve well organized schools doing advanced work which would compare favorably to our modern high schools. By 1867, eighteen high schools had been opened, but some of these had been discontinued because of lack of funds, while by the same year the Friends had established twenty schools with advanced courses.

A Boarding School was established at Mt. Pleasant, Ohio, in 1837, and in 1845 a Manual Labor Institute

was opened at Bloomingdale in western Indiana.. By 1832 the Friends were considering definite plans for a denominational college which resulted in Earlham College, which was opened in 1847. These facts are significant when the relatively small number of members is taken into consideration.

One of the leading characteristics of the Friends as a society has been their deep interest and activity in philanthropic and charitable work. This has been directed toward the Indians, negroes and the pauper and criminal classes. The Friends of Philadelphia began an active campaign in behalf of the Indians in the Northwest Territory in 1791. Schools were established among them in Ohio and Indiana and from that time forward a direct and permanent interest in the affairs of the Indians in the Northwest was maintained. Elizabeth Comstock of Michigan, a Friends minister, visited more jails, reformatories and penitentiaries in various parts of the Union than any other person in her time and has since been called the "Elizabeth Fry of America."

While Friends have been very active in Prison reform since the days of George Fox, who had occasion to recognize the need of prison reform, no organization of Friends has *officially* undertaken the work except in Indiana. The first committee was appointed in 1867, and it is no exaggeration to affirm that their action was largely responsible for the establishment of the Boys' Reform School in 1869; of the Woman's Prison in 1873 (three of whose four superintendents have been Friends), and of the Indiana Board of State Charities.

In conclusion, I cannot refrain from alluding to one other line of Quaker activity. In 1819, when Jonathan Jennings was Governor of the State, when James Monroe was President of the United States, and Abraham Lincoln was a ten-year-old boy in Spencer County, Indiana, fifty-seven men, of whom thirty-nine were Quakers, met at Salem, Indiana, and organized the Salem Peace Society. A descendant of one of these Quakers has since 1892 been General Secretary of the American Peace Society and has made many trips abroad in the interests of peace and international arbitration; and the son of another in 1878 made a visit to St. Petersburg to lay before the Czar a memorial praying for exemption from military duty of all Russian subjects who had conscientious scruples against war, and urging upon the Czar the adoption of arbitration as a substitute for war. So it is not unreasonable to conclude that the Quakers of Indiana may have had some part in the influences which finally resulted in the establishment of the Hague Court.

To the Quaker, holiness was his daily walk. It was his daily speech, his dress and address, his worship, his every mien and performance. The impulses of his soul were the dynamics of his deeds and it seems that, in their quiet way, the Quakers have exerted an influence in the Old Northwest quite beyond what might have been expected of them as far as numbers are concerned.

Earlham College, Richmond, Indiana.

Concerning the Use of Young Friends

BY MARY DOAN HOLE

[The following article is largely a reproduction, by request, from the notes of an unsolicited talk given at Whitewater Quarterly Meeting of Friends, held at Richmond, Indiana. Being the result of a concern that young Friends be used, it is intended primarily for older Friends. If the writer had been addressing the younger members on the occasion which gave rise to these words, a very different train of thought might have been followed. To any young persons who feel that the younger members have little opportunity for service let me ask: How many of you have attended business meeting regularly and attentively for a year without the way opening for some service? Have you continuously endeavored to find ways of being helpful? Would you be willing to begin at the bottom (if such place there be in the church) and work up?—M. D. H.]

The young and old mutually helpful

The stories of David and Saul, of Samuel and Eli, of Elijah and Elisha, of Paul and Timothy, have been much in my mind of late. To allude to one of these, in the relation of St. Paul to Timothy, we have an illustration of the great mutual benefit which often makes friendships between the older and the younger of particular value, each seeming to be a real complement to the other. Saint Paul, the leader of the two, relies upon his young friend in many ways while yet he is the guide. Indeed, he knew no better way of helping the Corinthian church "to imitate" himself than by sending to them Timothy, whom he describes as his beloved and faithful child in the Lord, "who shall put you in remembrance of my ways, which be in Christ."

A little more than five months ago a young person arose in that great assembly of Friends at Indianapolis and said something like the following:

I just wish to say that the young Friends of America desire to do things for the Society of Friends. It will be a great joy if this Five Years Meeting gives us something to do—calls on us to accomplish some work. We do not know so much as you do, but we can learn by doing things, so please do plan something big and fine for us to do in our inefficiency and inexperience. Give us a chance and back us up.

This did not come from an "open-hearted Westerner," but from an Easterner, born and bred, and was the result of a compelling conviction. Now, we may feel that it would cheer our hearts if some young person of Whitewater Quarterly Meeting were brave enough to arise and say just this thing. We wish the young (I do not mean the middle-aged, but the young) were here in larger numbers. If only they would say by their *presence*, "Give us something to do; give us a chance and back us up." Most of them are not here, and if they were there might not be one brave enough or unconventional enough to say this; and yet I know that it would delight the hearts of some of them to be given something to do, for instance to be appointed on some standing committee, that they might be learning how. We should all be glad to have them learning and helping more, young and old talking over the subjects of vital moment to the church as they met on

these standing committees. How proper a way for the young to learn; how proper a way for the older members to test their strength; and the young must be tested or ignored. May the Father protect us from such a fatal mistake as leaving a single young person ignored or untested. We all know that the seemingly most reticent may be longing for some sign that the way for service is opening for him.

How can we help the young Friends to cultivate the habit of attendance upon business meetings, help them to inform themselves concerning the work of the meeting and the general affairs of the church; how can we help them to feel the importance of holding themselves in readiness to assist as opportunity offers?

The value of Young Friends in one Yearly Meeting

As I have been thinking about this subject the past few days I have seemed to hear again some of the thoughts expressed by a member of Philadelphia Yearly Meeting as he talked to the very heart of the Five Years Meeting. You who were there remember how he began by saying that he did not come with a message, but that a message had come to him. You remember how he called our attention to the fact that we had reached a rather important and critical stage in the meeting when considering the matter of extending its scope. "My friends," he said, "if the younger people * * * have in these matters of executive a clear call, listen to it." Then he reminded us, you remember, that it was the younger men and women who a long generation ago left the customs of their fathers, while holding to their spirit and faith, and made these western Yearly Meetings what they are today. He told us that twenty years ago it was quite a question among Philadelphia Friends whether Philadelphia Yearly Meeting would exist through the coming generations. "It is not a question with us today," he continued, "I do not know what form of activity may come to Philadelphia Yearly Meeting, * * * but of one thing I am sure, there will be a strong, spiritual body of men and women in that Yearly Meeting, carrying on down the historic Quakerism of their fathers." "Now, when did that change take place," he inquired; and gave answer in a bit of history.

Some twelve years ago, he told us, there was a Yearly Meeting there in Philadelphia in which somehow the burden of the meeting seemed to have shifted from the thirty or forty Friends in the gallery down to the body of the meeting. Matters came up there and were carried through with only an occasional seconding voice from Friends in the gallery. These more experienced Friends, however, looked on and rejoiced. "That is not the habit of the Yearly Meeting regularly," he assured us. The spirit had descended on the younger Friends and they accepted the call and came forward, and from that day to this that Yearly Meeting has gained in efficiency and strength, and has developed in its spiritual life, he said.

No one who heard them can forget the concluding remarks. "I have had many personal blessings, but next to that of my own family I consider that of my personal friends." He referred to the fact that he had a considerable body of them of his own age, men of experience in worldly matters and rich in the life of the spirit, and he mentioned also a set of younger men. He said that when some important proposition came up for settlement he found himself turning not to his older friends, but to the younger people, and he testified that what they say can be done he finds usually gets done. All remember the last words, "I ask my older friends 'May we?' and I ask my younger friends 'Can we?'"

"Certainly the message of Thomas K. Brown has struck a responsive chord in the heart of the Five Years' Meeting. In the phrase of George Fox, he has 'spoken to our condition,'" said the chairman. Our situation is not that of Philadelphia Yearly Meeting;

certainly not of that Yearly Meeting fifteen or twenty years ago. It is no question whether Whitewater Quarterly Meeting is to exist, but even so we wish that the spirit might descend upon the younger people as it did in this conservative eastern meeting so that sometimes, at least, propositions would arise with them. It would not be desirable, perhaps, to have the burden of the meeting shift from the older and more experienced Friends to these youthful ones, as seems to have been the case at the time of which Thomas K. Brown spoke, but we all agree that it would be good to have the young learning and helping. It would probably not be wise for us to address the young and say, "Can we?", but would it not be good to have representatives of the whole church family here when the questions are asked, "May we? Can we?" and would it not be edifying to hear the youthful "We can" along with the firm voice of the middle-aged, and accompanying the feeble but prophetic voice of the aged?

(TO BE CONCLUDED)

Martha, the Recruiter

BY CLARA E. WELLS

"Well, Martha," said John Bradley, pastor of the Central Friends Church of a college town, "the Sabbath-school Superintendent and I have just been having a council of war, and have both decided that we have tried all our tactics to interest the young people in our Church services, and own our defeat; won't thee try thy hand with them? Surely every daughter of Mother Eve ought to find some way to tempt others to partake of the fruit of the Spirit as well as of the tree of knowledge. Our college students are often so taken up partaking of the fruit of the latter tree, however, that they apparently forget that the fruits of the Spirit are eternal."

"Thou wishes me, a Martha never 'called' to public service, to try my unskilled hand, where you men of God have failed?" exclaimed his wife, interrupting his moralizing. "Why, John, I've been so cumbered about with much serving, caring for the family all these years, that I have not even kept in touch with the Dorcas Society, let alone Foreign Missions, or college students that seem about as far from me. Why don't thee and the Superintendent call on your Social Committees to hunt up the young people. That is their duty, not mine."

"Social Committee be switched!" exclaimed John Bradley, "they are all right in their place, arranging for a social, but not always to send out into the highways and hedges of pleasure and indifference. For the very ones they are after, 'pass by on the other side,' like the Levite, and leave the committee to nurse their chagrin, as soon as they are found out to be a Church-appointed Samaritan. We are all human, whether on the avenue or in the highway and hedges, and crave real sympathy, not the artificial kind kept in cold storage until some Church sends forth a committee to distribute it to the needy. So long as Aunt Drusilla

was able to get about among the young folks she kept them in the Sabbath-school long enough to grow naturally into the Church, but she is past eighty now and her 'mantle' ought to fall upon younger shoulders. Now thee, Martha, home-body as thee is, is the very one to give those lonesome college students a touch of real home life by inviting them here, and by so doing get them interested in the Church."

"I see," said Martha, with a glimmer of his meaning dawning upon her. "Perhaps my one Martha-like-talent, if not hidden, may, if put out 'to usury,' win the Master's 'well done,' though the Marys of life have 'chosen that good part, which shall not be taken away.' I'll undertake to turn their straying feet Churchward if thee will provide for 'Blue Monday Spreads,'" she continued.

"Blue Monday Spreads! and pray what is that?" exclaimed her husband.

"Can it be a preacher don't know what Blue Monday is? I thought they had a mortgage on them as well as on 'chicken'. Students, I know, have their 'Blue Mondays' when away from home for the first time, and as they have no school Monday out at the Friends' college, I thought I'd invite, say the Freshman class, here next Monday for dinner, even if it is my wash day. Wash days, like Tennyson's stream, 'may go on forever,' but young folks won't 'go on forever' to Sabbath-school unless we keep them going after first getting them to come. And the Freshmen have lots of blue days aside from Monday before they are Seniors, and can tease the ones that have filled up their vacated ranks. As I have played Martha so long, I will take a furlough from the kitchen and have a chance to entertain, and see if I have forgotten how," she added.

"Our salary will hardly justify us hiring servants,"

replied her husband, dubious of the plan he had set in motion. "No one asked you, kind sir," she said. "This is the second term for the Domestic Science class at the college, so the girls have learned enough to make some concoctions that won't kill my guests, and I'll have the girls here to help me. And they will be a bait, if their cooking isn't, to bring every son of Adam invited."

"Yes, *they* will be the drawing card, when I want *thee* to be," murmured her husband. "Thou art typical of home and mother, which is ever a more lasting guide for a boy than a pretty face, and if thee could manage by having the girls to help prepare the day before, it would be better," suggested her husband.

"Very well, John, so long as thee wants me to be the magnet to draw the boys, I'll not have them appear in the first scene, but there will be other scenes in which they will play a part, such as a spread for the Boy Scouts of America our own boy David has joined. I'm not sure, but we better entertain them first, for so many of them getting restless and leaving the Sabbath-school.

"Now, John, don't say a word against the Scout organization; they are supplying a need in boy life where often the church and home has failed to do, and then, too, the Scouts of America are non-military." "Well, I'll keep still," he answered; "so long as it don't detract from the Church, as so many Lodges and Clubs do. Maybe we could get our cue to the situation better if we invited first, prominent men who dropped out of the Sabbath-school and have an experience meeting in which they tell us candidly why they left. In this way we would be weighed in the balance and find wherein we were 'found wanting' and could profit thereby."

"The very thing," cried Martha. "We'll write out the invitation something like this: '—All officers of the War Department of the Friends Church, and deserters from the Sabbath-school are invited to be present at a Council of War at the Friends parsonage next Monday evening.' That will bring out every one of them to find out what Friends have to do with war after having been opposed to it since time began. I have designs on the Boys' Scout Master, Mahlon Morrison, for if we can get him back into the Sabbath-school as teacher of his Scouts, we will have them back to stay. Put a notice in the paper, and announce it Sunday. Every officer of the Church will own up for once they belong to 'the War Department just to get to that Council.'"

As predicted, every officer for years back, were present, as well as deserters of long standing. So great was the crowd they met in the Church close by, where John Bradley explained the purpose of the gathering, saying, "We want the whole truth why the deserters left, and no offense will be taken, 'for faithful are the wounds of a friend.' We can better plan our campaign in the future, by knowing wherein we have failed in the past. Will Mahlon Morrison, Scout Master, give his experience at this time?"

With some hesitation the latter responded by saying,

"Speaking is not much in my line since I left Sabbath-school some twenty years ago. And the reasons seemed many at the time, chief of which was lack of sympathy from the members. Aside from Aunt Drusilla here, few ever gave us boys a warm handshake and a 'God bless thee.' True, they went through the form of shaking hands as all Friends did in those days. But often it was like that doled out to the 'stranger within the Church gates' today. Boys, like the strangers, know the real handshake and are not content with the sample handed out at the door just because members have been told to do so by a well-meaning pastor. I suppose it comes as hard for the member to be friendly after being told to, as it is to 'look pleasant' when told by the photographer. Then another reason, the old methods that interested our fathers failed us boys. And I think that is the reason so many leave today. Then often the boys have been given nothing to do. Born, as I was, in the last years of the Civil War, where my father and three brothers gave their life for their country, I suppose my birthright was patriotism for my country, and I've wept with chagrin as a boy when prettily dressed girls were delegated to decorate my father's grave. Our movement—the Boy Scouts of America—intends to give the boys 'a square deal,' which they never had before. We do not mean to detract from the Church, the Sabbath-school and Christian Endeavor, which have done untold good for the spiritual life of all, but we only want to supplement their good work and make of the boy an ideal Christian citizen, loyal to his country and his God." And with a "God bless thee, my boy," from Aunt Drusilla, he took his seat.

Others responded more or less freely, and after a social time they adjourned, to profit for all time from the friendly criticism that had been given.

The following week Martha gave her social for the Boy Scouts of America and won the consent of their master to serve as their Sabbath-school teacher. They helped serve the refreshments from their tents on the lawn. In fact, it was more their cooking than Martha's or the girls' from the Domestic Science Class, that won Aunt Drusilla's praise. As she watched them from a bench on the lawn some one snapped her picture in her quaint Quaker garb. And that picture was the beginning of pictures taken of the social functions that followed. These made up in booklets, were sold to the members of the Church; and the proceeds used to get badges, etc., for the Sabbath-school.

At this first social all tried, when talking to Aunt Drusilla, to use the plain speech of Friends. After many slips of the unused tongues, she relieved the situation by laughingly saying, "Never mind, I have tried to serve my day and generation, and used the plain dress and language of that generation; but you have your generation to serve in a different way, and it don't matter so much how we serve it just so it is done right. Go on with thy happy gatherings, Martha, we haven't had enough of them in our church, for fear of going to the other extreme of having suppers, etc., to raise money. But socials like this will help us hold

our young folks who like a change. And we are all more or less children in that respect. So don't forget a social for the old folks."

"No indeed, we won't, Aunt Drusilla," replied Martha to the old lady, whom all called "Aunt," though she had been a great-grandmother for years. All loved her, for they had heard their mothers tell of her aid in sickness. Aunt Drusilla it was who always seemed to be "first aid to the injured." She never appeared too busy to help out; never too weary to give the cup of cold water in her Master's name; for her springs were eternal.

Before the year had passed, Martha had had her Blue Monday Spreads for the different classes at the college, as well as of the Sabbath-school. "The lame and the halt and the blind," she did not invite as such, but one or more at a time with others of the Church or Endeavor Society, so that they would not feel themselves in a class to be pitied. "Not that I am trying to improve on the Bible injunction of making a feast for such," said Martha, "but only trying to serve my day and generation in the way to meet its demands."

The Endeavorers were Martha's "first aid" as well as her last aid in her efforts to win outsiders to Christ and the Church. Ever true to their slogan, "For Christ and the Church," they worked together as one great "Look Out Committee," and indeed went into the highways and hedges after members for their Society and Church as well. While it was Martha's motherly interest in the college girls that first attracted them to the Church, it was the girls of the Endeavor Society that held the interest of the Domestic Science class. It was brought about in this way. The Endeavorers not only invited the college girls to their social functions, but asked them to furnish cooking demonstrations for the benefit of girls who ought to be in college, but who had become indifferent to education. In this way, becoming acquainted with lively college girls who were not above learning how to do the needful things of life in a scientific way, the indifferent ones were inspired to seek after knowledge, and the college girls in turn were interested and inspired to seek after true wisdom of the Soul. The young men of the Endeavor Society also had a share in the good work and formed a free Employment Bureau for young men coming to town and seeking for work. Aided by their fathers, and the co-operation of the business men they usually had work awaiting the "stranger within their gates."

The Sunshine Junior Endeavorers brightened many a mother's afternoon by caring for the little ones and letting her have an outing. The church grounds, having shade trees and flowers, were attractive and cool, and was used as a resting place during the hot weather. Here the young people of the Endeavor Society allowed children to play, who soon swelled the ranks of the Sabbath-school, and Junior; won to Christ and the Church by being met on a child's level—the playground. The Boy Scouts, true to predictions, stayed by their master, and attended Sabbath-school regularly. They even did better than their motto, "Every Scout

a brother," and called every boy a brother, and later interested him in all the Church services.

This Reformation was not brought about solely by the Marthas of the Church, and the young people's crusade; but the men organized a Business Men's Endeavor Society, their aim being to manifest as much earnest endeavor in the spiritual welfare of themselves and others as they did to make their business a success. Their week-end study clubs to review the Sabbath-school and Endeavor lesson, attracted "the deserters" and they began to fill up the ranks. These new recruits brought new ideas and new zeal, and there was not a drone in the busy hive of Church activities. The hive soon became too small for all the classes and the Boy Scouts had to swarm out into their tents on the lawn. Soon a new and larger Church building was erected with modern conveniences.

All this was brought about by love and sympathy, the greatest of all Recruiters to bring those from the highways and hedges to fill up the depleted ranks of the Church Militant.

St. Joseph, Illinois.

London Yearly Meeting

From letters received, and from reports in *The Friend* of London and other periodicals, we judge that the sessions of London Yearly Meeting, which was held May 20-28, was an occasion of more than ordinary interest. Among those present from America were Leanah Hobson and Julia White, of North Carolina, Lillian E. Hayes, of Indiana, and William and Susan T. Thompson, of New England.

One among many interesting and profitable occasions was the report of the deputation to the Five Years Meeting. The feeling manifested was summed up by the statement of John Morland to the effect that he did not remember a session devoted to American concerns in which so much sympathy had been shown with Friends across the water. This was emphasized still further by the intense interest shown in the consideration of the epistles from American Yearly Meetings.

The statistical report showed a membership of 19,785, an increase of 171 over the report of a year ago. This is a net gain of 12.3 per cent. over the membership ten years ago, and 21.8 per cent. over that of twenty years ago.

An editorial from the *London Friend* is so comprehensive, that we give it in full as follows:

"A wide outlook characterized the Yearly Meeting of 1913. There has been a resolute 'looking out' more than 'in.' The responsibilities of Friends towards the East have received weighty treatment. China has figured prominently in the discussions. The Opium position called forth a memorial to the Government urging the completion of the work that they have already begun in the discontinuance of the shipment of opium from India. The Yearly Meeting appointed an influential committee to seek the strengthening of the good relations between this country and China, and to take steps to insure that the real friendship of the Eng-

lish people may become practically manifest. The presence of General Chang, President of the Opium Prohibition Union of China, and his speech in the Yearly Meeting helped to strengthen the sense of Friends' responsibility towards that great people. On the day when a whole session was devoted to a consideration of our duty in relation to Foreign Missions, the emphasis was scarcely less on our responsibilities towards India. The report of the effort to bring relief to the sufferers from the ravages of war in the Near East still further made for the observance of the apostolic injunction to 'look not every man on his own things, but every man also on the things of others.'

"The consideration of the State of the Society likewise was not parochial. Our eyes were turned in various directions outside and beyond the fold. Friends were reminded of great modern movements which are shaking the world,—the uprising of democracy, the emergence of new powers in Eastern Europe, the stirrings in China, the women's movement at home and abroad, the trend towards peace amidst the increase of war preparations. Amid all these manifestations of life, the Society of Friends is but as a drop in a bucket; yet as it seeks the faithful discharge of its present tasks and shrinks not from greater ones providing they represent a Divine call, it may have the joy of seeing its own life breaking forth in fresh forms and with new power, for the help and enrichment of the world."

World's Student Christian Federation

BY RODERICK SCOTT

The tenth conference of the World's Student Christian Federation met at Lake Mohonk, New York, June 2 to 8. Three hundred and thirty delegates gathered from forty different nationalities; of these not more than one hundred, men and women, represented the hosts of the conference, the American and Canadian Student Christian Movements. In addition to the American, the Federation is composed of the student unions or associations or movements of Australasia; Belgium, the Netherlands, and Switzerland; China and Korea; France and Italy; Germany; Great Britain and Ireland; India and Ceylon; Japan; Scandinavia; South Africa; the lands without national organizations; and since the tenth conference, Russia. The purpose of the Federation is "to unite the Christian students of all lands, to conquer the universities of the whole world for Christ, and to relate the energies of student life to the plans of His expanding Kingdom."

Among the interesting leaders and delegates should be mentioned: Dr. Kajinosuke Ibuka, President of Meiji Gakuin, one of the leading Christian colleges of Tokyo, and chairman of the Japanese Young Men's Christian Association Union, who acted as president of the conference; Baron Paul Nicolai, founder of the Russian student movement, who acted as vice-president; Dr. David S. Cairns, of Aberdeen; Dr. Robert E. Speer, of New York; Bishop Charles H. Brent, of the Philippine Islands; Miss Ume Tsuda, head of the college for women in Tokyo, and a leader of the Young

Women's Christian Association movement of Japan; Mme. Natalie Orgewsky, a foremost leader of the Young Women's work in Russia; Miss Ruth Rouse, Secretary for Women's Work of the Federation; Rev. Tissington Tatlow, General Secretary of the British Movement; Eberhard Phildius, special worker for the Federation in Austria-Hungary; David Yui, Secretary of the National Committee of the Student Movement of China, who read a letter of greeting to the Federation from General Sun, vice-president of the Chinese Republic; the Rev. Hadji Dimitriou, nominated by the Greek Oecumenical Patriarch of Constantinople; George Sherwood Eddy, Secretary for Asia of the Foreign Department of the American Movement; and the great General Secretary of the Federation, Dr. John R. Mott.

To the writer of this report, who had the honor to be one of the forty-four men delegates, from the United States, the great impressions of the conference were: First. That the students, at least, of the foreign parts of the world are just like the men and women we know at home. Second. That there was here in this conference a great force for world peace; in twenty years we shall be in power in our nations; and we cannot fight our friends. Third. That there were here also the beginnings of church unity in the widest possible sense; furthermore, a unity of purpose and of belief and of loyalty that should make the world believe, as our Lord promised. Fourth. That the view that many of us hold that Christ could fully reveal Himself to any one nation is utterly foreign to the facts; not only is Jesus Christ absolute Lord of All, a universal Christ, but we in the West have much to learn of Him from the nations of the East when they shall have found Him. Fifth. That God Himself moved in the conference as He had never moved in the lives of the delegates before; that the only hindrance to the use of His unsearchable riches of power, to His doing His mighty works, lay in our own lives, in the measure of our unbelief; that, in Mr. Mott's words, frequently repeated during the conference, we dare not *limit God*.

Earlham, Indiana.

Executive Committee Proceedings

In addition to matters already reported in THE AMERICAN FRIEND, relative to the meeting of the Executive Committee of the Five Years Meeting in Richmond, Indiana, on April 22, numerous other subjects were considered and acted upon.

In defining the term "administrative expenses," it was agreed this should include expenses of the Executive Committee and of members of the executive committees of the various Boards as follows: "Railroad fares and sleeping-car fare, where needed, to and from the place of meeting of the committee, with an allowance of \$1.50 per day for board, while away from home." It was decided that correspondence expenses within the limits of the appropriation made for each Board, should include stationery, postage, necessary stenography and typewriting, necessary printing, ex-

cept annual reports, but no clerical fees or salaries.

The chairman was instructed to appoint a committee of three to attend the conference on Christian Union and Faith to be held in New York City soon.

It was recommended that one of the two carbon copies of the stenographic report of the last Five Years meeting be sold to Haverford College at cost, and that the second one be left in the hands of the chairman to be sold as opportunity offers.

Careful attention was given the proposition from Kansas Yearly Meeting relative to the care of aged and disabled ministers. Action thereon was postponed until the annual meeting in October, but every member of the committee was directed to give attention to the question and submit any plans devised to the Secretary, so that the Central Committee could report on this question to the whole Committee at its next meeting.

Following a hearing given a committee of the West Richmond Friends relative to the "Allen Jay Memorial Building," which might contain offices to be occupied by the Boards and Secretaries of the Five Years Meeting, no action was taken, but all matters pertaining to the central offices were left to the care of the Central Committee, with instructions to make whatever temporary arrangements are necessary, and submit definite recommendations to the meeting of the Executive Committee in October.

Regarding the legality of the action of the Five Years Meeting in appointing only five Trustees when the articles of incorporation say that the number is to be eleven or more, it was decided, after consulting competent legal authority, that the resignation of a sufficient number of the original eleven appointed, be secured to make the number remaining eleven, when added to the number appointed at the last Five Years Meeting. Accordingly, two resignations were received and acted upon, and the following are now the duly authorized trustees of the Five Years Meeting, viz.: D. William Edwards, Indianapolis, Indiana; John H. Johnson, Richmond, Indiana; John B. Peelle, Sabina, Ohio; Edwin S. Jay, Richmond, Indiana; Robert W. Furnas, Indianapolis, Indiana; James Wood, Mt. Kisco, New York; John W. Woody, Guilford College, North Carolina; Amos K. Hollowell, Indianapolis, Indiana; A. F. N. Hambleton, South Pasadena, California; Calvin Kesinger, Leavenworth, Kansas; Aaron M. Bray, Portland, Oregon.

The question raised by the Publication Association of Friends at Plainfield, Indiana, as to the right of the Bible School Board to supply Sabbath-schools with graded lesson helps was referred to a committee consisting of Richard Haworth, Alvin T. Coate and Willard O. Trueblood.

A committee composed of Miles White, Jr., S. E. Nicholson and Carolena W. Wood, was appointed to consider ways and means to meet the expenses of the General Secretary and his office. It was agreed that as soon as the Secretary has been appointed, further appeals shall be made by the special finance committee, urgently requesting pledges toward his support and

travelling expenses. It was directed also that this committee shall have the subject properly presented in every Yearly Meeting through their delegations or otherwise.

THE AMERICAN FRIEND was asked to publish certain propositions from the Yearly Meetings to the Five Years Meeting that were omitted from the minutes.

S. E. Nicholson, Harry R. Keates and George H. Moore were appointed a committee to consider the relationship of the Five Years Meeting Boards to the corresponding Boards of the Yearly Meetings, report to be made thereon at the meeting in October.

Other matters acted upon have already been reported in THE AMERICAN FRIEND.



TEMPERANCE



Maine Enforcement

Beyond question Maine is getting genuine enforcement of the prohibitory law from one end to the other. The sheriffs whom Governor Haines appointed to replace those removed by order of the Legislature for non-enforcement of the law, are making their counties as dry as the proverbial desert. Portland, Lewiston, Bath, Rockland, Augusta, Waterville and even Bangor are all drier than they have been before in a generation. Many did not believe that such a thing could be done. But the worst scoffers are silenced and are simply wondering now how long it can last. So close a watch is kept on all channels through which liquor comes for illegal purposes that when a man is having any shipped for his own personal use he now goes to the sheriff and tells him about it. Otherwise it is altogether likely that the liquor will be seized at the express office of the freight depot. Even the railroads now refuse to accept liquor that is obviously designed for sale at Maine points. The result is that the pocket peddlers and dive keepers who still try to do business have to import their stock in trunks as baggage or to use automobiles to bring it across the state line from New Hampshire and Massachusetts.

All this is as it should be while the state-wide prohibitory provision is a part of the Maine law. The open evasion of the law has for years encouraged contempt for all law, and has been the basis of endless political hypocrisy. Governor Haines has taken the right stand, even though it has made him so unpopular in the cities that there is said to be not one chance in a hundred that he could be re-elected at the present time. He has put his oath of office above political deals and dodges. He has also put it squarely up to the people of Maine whether they want to continue the provision that Maine put in the constitution many years ago when conditions were vastly different. It was one thing to have a prohibitory law that was enforced only as each locality or county wanted it enforced; it is quite another to have one enforced without fear or favor in every part of the state.—*Boston Herald.*

Current Items of Interest to Friends

The Earlham College Home-Coming

All arrangements are completed for the great "Home-Coming" of the old students of Earlham College, at Richmond, Indiana. The Committees have found it utterly impossible to get all the names of those who have ever attended Earlham, in order to send the invitations and literature. They want it understood, however, that all who ever attended the old Boarding School or College as much as even one term are invited and urged to be present on Tuesday, June 24. It will be an all-day affair, preceding Commencement on the 25.

In the forenoon there will be a rallying of the clans, registration, a parade of the old students, and numerous exercises appropriate to the occasion. No one can afford to miss the forenoon. In the afternoon, there will be a program of song and speeches on the Chase Stage. Addresses will be given by Ex-Speaker Joseph Cannon, who was one of the early boys there; also by Ex-United States Senator Joseph Dixon, who spent a year there in the late eighties, and by others. G. A. Lehman, Class of '12, and Mrs. Fred Bartel, will render solos, and there will be songs by the Madrigal and Glee Clubs.

It will be a day long to be remembered and no one who was ever a student at Earlham can afford to stay away.

California Yearly Meeting

Arthur B. Chilson and wife attended Pasadena Meeting on May 25, and rendered acceptable service. An appeal for funds to open a new station in Africa resulted in a subscription of near \$380.

Indiana Yearly Meeting

Tennyson Lewis, pastor of the Van Wert, Ohio, Meeting, has fully recovered from a recent indisposition, having taken a vacation of a few weeks that proved helpful. He is now back again in the active pastoral work. Rally day for the Bible School was observed last Sabbath. A letter announces that efforts will be made shortly to increase the circulation of THE AMERICAN FRIEND in the meeting.

Charles E. Tebbetts was with us in the meeting at Farmland, the evening of June 1. He spoke to an interested audience, bringing a burning message along the line of the world vision and need, stirring the people to the realization of

their responsibility in world-evangelization. It was a splendid service and will surely bring fruit later. Our people are awakening along missionary lines, and this, we feel, is the most encouraging feature of our work at present.

Whitewater Quarterly Meeting was held at East Main Street, Richmond, on June 7. There was a good attendance, and a manifestation of more than the usual interest. The gospel messages were brought by Everett Davis, Francis Ansbomb and Virgil Brock, all students in Earlham College, and were greatly appreciated. Considerable attention was given foreign missions, during the consideration of which various members urged all families to take THE AMERICAN FRIEND. A proposition to constitute the representatives from the monthly meetings a sort of standing committee to consider all matters which would otherwise be referred to the consideration of special committees during the ensuing three months was postponed until next Quarterly Meeting. A luncheon followed, during which the Young Friends were given recognition by being served at a special table.

Western Yearly Meeting

On the afternoon of June 9, Charles E. Tebbetts had a called meeting of the missionary workers of Carmel Quarterly Meeting, which was very interesting and instructive. George H. Moore, of Westfield, and William P. Buell, were also present and took part in the meeting.

Carmel Quarterly Meeting was held June 6-8. Visiting ministers present were Morton C. Pearson, George H. Moore, Amos Carson, David Commons and Payton Cox, rendering valuable service in preaching the word. The Sabbath service is in charge of the young men the first Sabbath evening in the month.

New London Quarterly Meeting was held at New London, Indiana, June 6-8. Much interest was manifested at the different sessions. Charles E. Tebbetts, General Secretary of Missionary Work, was present on both days. His gospel messages were very much appreciated. The Missionary Conference held on Sabbath afternoon is one of the best sessions of the Quarterly Meeting. At that meeting Charles E. Tebbetts gave an inspiring missionary address. Some of the children had a part in the program. The music was furnished by the young people

of Lynn meeting. Harriet Stevenson, Superintendent of Christian Endeavor work in Western Yearly Meeting, had charge of the services on Sabbath evening.

At Danville, Indiana

Danville Quarterly Meeting, held at Danville, Indiana, June 7, had a commendable attendance, no visiting ministers being present. Four ministers belonging to the Quarterly Meeting were in attendance. Their fervent prayers and Gospel messages were given faithful and acceptable attention, while the spiritual song service, accompanied by responsive testimonies, bespoke much warmth and tenderness of heart. Questions of vital interest during the business hour were freely and pleasantly discussed. The question of a tent meeting for evangelistic service in the limits of the Quarterly Meeting during the summer months was favorably entertained, and left for final decision to the Quarterly Meeting Superintendent on Evangelistic work, Josephine H. Wilson. The importance of securing and preserving local church history, connected with the activities and incidents of the Quarterly and Monthly Meetings, aside from the regular Minutes, to be preserved for reference by future generations, the appointment of such historian to be made by these respective Meetings, with their duties specially defined, was favorably regarded, and left for future development. The importance of interesting church items to be published in our excellent periodical, THE AMERICAN FRIEND, was suggested by David Hadley, and arrangements made by which such data might be collected and forwarded for publication.

At Manchester, New Hampshire

The Meeting at Manchester, New Hampshire, has been blessed by the coming of Harry Taylor, an evangelist from Andover, Massachusetts, to conduct an eight days' series of meetings. The Word was preached in the power of the Spirit and was used of God in the bringing of a number of precious souls out of darkness into light. Others renewed their covenant with the Lord, and most who attended were led into seasons of deep heart-searching, conscious that the Holy Spirit was inviting them to a closer walk with God. Much was also added to the occasion through the coming of

Josephine Carr, who through the kindness of Salem Friends where she is now engaged in pastoral work, was liberated for our assistance as a singer.

We desire that Friends every where would uphold this work in prayer, that we through faith, may indeed enter in and possess the land which the Lord our God hath given us.

On June 8, we were again favored in having Arthur Dann with us. Our calling as witnesses, and the need of witnessing for Christ in the home and business life, were forcibly presented. It was hoped that Eliza F. Dann would also be with us, but owing to an indisposition, this was found impossible.

At Farmridge, Kansas

The meeting house of Friends at Farmridge, Kansas, has now been completed, so that the dedicatory services were held on May 25. It was announced that there was an indebtedness of about \$200.00. The house still has to be painted, but this will be donated for the most part. Since then a little more than \$100.00 has been paid in by members, and \$50.00 has been received from a Friend near Philadelphia. If any of God's children feel like sending a little of their surplus means to pay for paint, to help buy a stove and other needed furnishings, they will have our heartfelt thanks.

We wish to express our thankfulness to all who have helped us in any way. The Lord's presence was with us in the dedicatory service. Our monthly meeting was held on June 1, the Sabbath services being conducted by the wife of the pastor in his absence.

SIMON H. HADLEY,
Lafontaine, Kansas.

Wilmington Christian Endeavor Rally

The Christian Endeavor Rally of Wilmington Yearly Meeting was held in the college auditorium at Wilmington, May 29. The meeting was well attended and the program was intensely interesting. A contest of Questions on Quakerism was held, one member from each society of the Yearly Meeting competing. During the day's program, three prize essays on different phases of Quakerism were read by Bernice Hawkins, Walter Hunnicutt and Ralph Thornburg.

Frank Barrett gave an address on "Quakerism—A World Power," and Elison R. Purdy spoke on "The Message of Quakerism to the World Today."

The officers were elected for the coming year as follows: Esther Carroll, President; Luther Warren, Secretary and Treasurer.

Among the Academies

Fairmount Academy—The Biblical Commencement at Fairmount Academy was held on the evening of June 3. Five persons received diplomas, four of whom spoke in a peace contest, using their graduating theses as orations. The contest was close and was witnessed by a very large and appreciative audience. Otis Vickery, Fairmount, received first prize, \$10.00, and Mildred Allen, Summitville, second, \$5.00. These prizes were given by the peace committee of Fairmount Quarterly Meeting, and will be continued next year.

On Thursday of the same week about eight hundred people gathered at the Academy for "Home-Coming Day." On both forenoon and afternoon a splendid program was rendered, consisting of addresses and reminiscences. At the noon hour dinner was served in the gymnasium and the agricultural room. On Friday evening, Professor G. L. Roberts, of Purdue University, gave the address to the graduating class, and Professor C. L. Coffin presented diplomas to the forty-four graduates, thus closing the most successful year in the history of the Academy.

On Monday evening following, an informal reception was given at the Friends' Church to Professor C. L. Coffin and family, who leave Fairmount to make their home in Iowa. During the four years of his principalship of the Academy, Professor Coffin greatly endeared himself to the hundreds of students who were in the school, and the many members and friends of the church, and great regret was felt and expressed that he is compelled to leave the community.

Professor Hall, the Principal elect of the Academy, and his wife, were present

at the reception and made a very favorable impression on those present. The outlook for next year is encouraging. The enrollment for the Academy the past year was one hundred and ninety-seven. Very few changes are being made in the teaching force for the coming year.

Spiceland Academy—Spiceland Academy has just closed another very successful year's work, and has sent forth another class of sixteen to join the long list of her alumni in the splendid service of this country and even beyond seas. The commencement address was given this year by Professor Roberts of the department of education of Purdue University. The Friends at Spiceland have secured subscriptions aggregating something more than ten thousand dollars, and are going forward with plans for the rebuilding of the Academy along modern lines. The Academy is being recognized as the most valuable institution in the community, and men in all walks of life are recognizing that, from a community standpoint, it must be maintained. A goodly number of the alumni have already responded in a substantial way, and M. M. White, of Cincinnati, who is a native of this county, sent his check for \$250.00. Two new teachers, both graduates of Earlham College, have been secured for next year. Barclay Morris, of the Class of 1913, will teach mathematics and manual training, while Clara B. Kendall, 1910, will have charge of the Latin and German.

At Dayton, Ohio

"Quaker Day" on June 8, was a decided success. The church was well filled at the morning service, and all listened attentively to an excellent address by President Robert L. Kelly, of Earlham

ROYAL BAKING POWDER

Absolutely Pure

**The only Baking Powder made
from Royal Grape Cream of Tartar**

NO ALUM, NO LIME PHOSPHATE

College. Ira C. Johnson, of Lynn, Indiana, preached a good sermon in the evening, and was followed by a testimony service. Timothy Nicholson and Amassa Jenkins, of Richmond, and Robert W. Douglas, of Versailles, Ohio, were also present.

The men of the Church Purchase Fund Committee, assisted by a few others, furnished, cooked and served a supper to about one hundred members and friends on Thursday evening, May 29. The supper was an excellent one, following which a social time was enjoyed.

Tribute to a Friend

In the going home of our dear friend, William Hurtley Dickinson, South Eighth Street Meeting, Richmond, Indiana, has lost the service of a brother whose life was marked by its faithfulness in all things that he undertook to do. Quiet and unassuming, he went about his daily duties with that sweet easy poise of manner that gave him the characteristics of Christian gentleness for which he was so distinguished.

To one that knew him well from early childhood, no words express his life's character better than gentleness and faithfulness. Surely "Faithfulness was the girdle of his reins" and gentleness the mantle of his heart. Such a life—itsself an incarnation of rectitude and love; a source of power to his fellow citizens; an influence that is deathless, breathing peace, struggling after righteousness—such a life as this is certainly a proof of immortality.

Rich in faith and rich in life, but weary of its burdens, he has gone to rest. We do not hesitate to think of him as abiding in the Father's house of many mansions. The deepest sympathy of many hearts goes out to his life's companion and to his young daughter.

A MEMBER OF THE MEETING.

National Christian Endeavor Convention

A Friends' Rally will be held at the Christian Endeavor Convention at Los Angeles, California, July 10. The Board of Young Friends' Activities urges all Friends who expect, or even hope to attend the convention to send their names to Ashton Otis, Whittier, California, who is making arrangements for this rally as the representative of our Board.

The leader will be Ashton M. Otis, President of the California Yearly Meeting of Friends' Christian Endeavor Union, and the program will be interspersed with music under the direction of the California Yearly Meeting Christian Endeavor Union. The social arrangements

will be under the direction of the Los Angeles Friends' Christian Endeavor Society. The following is the program:

Greeting, from the local Christian Endeavor Society, Wilfred Rountree; "Young Friends and Christian Endeavor," Robert Pretlow, pastor, First Friends' Church, Seattle, Washington; "Friends' Christian Endeavorers in Missionary Work," Mary White, of Jamaica, W. I.; "The Church and Social Problems," Thomas Newlin, president Whittier College, Whittier; Supreme Qualifications for Service," Thomas Elliott, Y. M. C. A., Hong Kong, China.—*Pacific Friend*.

Calvary

BY MARTHA D. HODGES

With soul exceeding sorrowful
Yea, even unto death—
Our blessed Saviour suffered woe
And said with laboring breath:—
"My Father, let this cup pass by
Yet, not my will be done."
He suffered all this pain for thee,—
God's well-beloved Son!

I love Thee, blessed Saviour dear,
Who went to Calvary
To save my soul from death and woe,
And give sweet liberty.
See! blood-drops mask the weary way
To Calvary's rugged hill
And Jesus faints beneath the load
Submissive, loving still.

Hark! they are nailing to the cross,
God's well-beloved Son!
The mountains shake; the veil is rent,
And Jesus dies alone.
The Father veils His face from Him
His friends forsake and flee;—
All this my Saviour bore to give
To sinners liberty.

But praise the Lord, He rose again:
He rises from the sod
With triumph over death and hell,
The blessed Son of God.
He bursts the barriers of the tomb;
O! praise His precious name,
Eternal in its saving power,
Forevermore the same.
Rochester, New Hampshire.

Notice

This is to inform any spiritually minded minister of Friends, being of the Lord drawn toward the western coast, that South Salem Friends' Church, Oregon, is without a pastor. Anyone wishing to know more about this field can obtain further information by corresponding with either Anna B. Miles, clerk of our local meeting of Ministry and Oversight, or Alice E. Edmundson, our monthly meeting correspondent. Address, Salem, Oregon.

After Christ is Risen

BY CLARA E. WELLS

After the stone was rolled away
The Saviour walked and talked with men:

He rolled the stone of doubt aside,
And proved that man doth live again.

He lives when hope is born anew,
And Christ is risen in his heart;
He only lives when shadows flee,
And Faith bids doubt and fear depart.

He only lives who walks and talks
With the God of the passing years,
Who changeth not from age to age,
And loves us still amid our tears.

After we live and talk with Christ,
And learn while here to know his voice,
Though weeping may endure for the night—

That glad Morn with Him we'll rejoice.
North Loup, Nebraska. After Easter Verses.

BEGAN YOUNG

Had "Coffee Nerves" from Youth

"When very young I began using coffee and continued up to the last six months," writes a Texas girl.

"I had been exceedingly nervous, thin and very fallow. After quitting coffee and drinking Postum about a month my nervousness disappeared and has never returned. This is the more remarkable as I am a Primary teacher and have kept right on with my work.

"My complexion now is clear and rosy, my skin soft and smooth. As a good complexion was something I had greatly desired, I feel amply repaid even though this were the only benefit derived from drinking Postum.

"Before beginning its use I had suffered greatly from indigestion and headache; these troubles are now unknown.

"I changed from coffee to Postum without the slightest inconvenience; did not even have a headache. Have known coffee drinkers, who were visiting me, to use Postum a week without being aware that they were not drinking coffee."

Name given by Postum Co., Battle Creek, Mich. Write for booklet, "The Road to Wellville."

Postum comes in two forms.

Regular (must be boiled).

Instant Postum doesn't require boiling but is prepared *instantly* by stirring a level teaspoonful in an ordinary cup of hot water, which makes it right for most persons.

A big cup requires more and some people who like *strong* things put in a heaping spoonful and temper it with a large supply of cream.

Experiment until you know the amount that pleases your palate and have it served that way in the future.

"There's a Reason" for Postum.

BIBLE SCHOOL LESSON

JUNE 29.

SUBJECT—The Child Moses Saved From Death.

LESSON—Ex. 1: 22—2: 10. Read Ex. 1. Commit Ex. 2: 9, 10.

GOLDEN TEXT—"Whoso shall receive one such little child in my name receiveth me."—Matt. 18: 5.

CHRISTIAN ENDEAVOR

JUNE 29.

TOPIC—Our Nation's Glories and Perils.—Ex. 19: 1-8.

This is a lesson appropriate to our National birthday anniversary. At such a time, it is well to take an account of stock as a nation. There is much to be enumerated upon both the debit and credit side of our national ledger.

He who blinds his eyes to the good that has been wrought in our nation's history, and sees only the evils that threaten, has not yet attained the proper perspective from which to view and judge our national status. But on the other hand, he who sees only the glories of our achievements as a people and ignores the bad altogether, has an abnormal vision, and is not able with exactness to weigh his duties as a citizen of the Republic.

The true philosophy of our American history will not be comprehended until merit and delinquency can be weighed in their proper proportion.

Let the members recite some of the glories as well as some of the perils of our national life. Among the former are freedom of conscience and worship, our churches, Bible schools and kindred agencies, multitudes of ideal homes, our common schools, academies and colleges, the developments of invention, and the discoveries of science, our system of popular government, the spirit of missionary endeavor which is gripping a multitude of our people; the awakening public conscience, religious, social, economic, that is grappling with gigantic wrongs as a prelude to the purification of our social order.

Among perils are the liquor traffic; the social evil; a spirit of lawlessness; gambling; looseness of morals; a tendency to the infidelity of materialism; the tendency to distort personal liberty into personal license to do evil; the labor of childhood in the mines and factories; the oppression of the weak by the strong; the slums of our cities; over-capitalization; an increasing war and navy budget; the lack of needed care in our immigration laws.

It is a time to remember that "Righteousness exalteth a Nation, but sin is a reproach to any people."

The French Chamber has passed an anti-gambling bill, which suppresses gambling casinos in university towns.

Married

FOREMAN-TABER—At the home of A. C. Jackson, Central City, Nebraska, June 3, 1913, Harry A. Foreman to Inez E. Taber, Theodore Foxworthy officiating.

Born

BALDWIN—To Arthur and Blanche Baldwin, Traverse City, Michigan, June 8, 1913, a son, Dean.

WYSONG—To Charles and Nita Wyson, Traverse City, Michigan, June 3, a son, Willis Loraine.

Died

GREEN—Ruth Trueblood Green was born near Salem, Indiana, in 1848, and died at Whittier, California, May 1, 1913, in her sixty-fifth year. She was a birthright member of Friends, and was always devoted to their best interests. She was converted at the age of twelve at the family altar. During her last illness she frequently said, "Jesus is so precious to me." Almost her last words were, "Peace, peace, wonderful peace." She lived with her mother for a time at Bloomingdale, Indiana, later, nine years at Ann Arbor, Michigan, moving to Whittier, California, in 1894. In 1897 she was married to William K. Green. She was a great lover of flowers, and hardly ever went to call without taking these silent messengers of love. She is survived by her husband, two sisters and four brothers, among whom are T. Clarkson Trueblood, of Ann Arbor University, and Edwin P. Trueblood, of Earlham College. Funeral services were conducted in the Friends' Church by Edwin P. McGrew, the pastor, assisted by William P. Pinkham, Thomas Armstrong, John Henry Douglas and others.

VANBIBBER—Charlotte Vanbibber was born near Greentown, Indiana, November 23, 1859, and died March 13, 1913, aged 53 years 3 months and 20 days. She was a birthright member of Friends, was converted in 1885, was recorded a minister about fifteen years ago and has served several meetings in Western Yearly Meeting acceptably as pastor. She was a pioneer temperance worker and has been a faithful servant of her Lord.

WEBB—Delorma Webb died in Chicago of heart failure on May 24, in his seventy-ninth year. He was a highly esteemed and valued member of Sterling Monthly Meeting, Kansas, having served for a number of years as overseer. He and his wife joined Friends by conviction, and he has ever lived a faithful,

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devoted, Christian life. The body was taken to his home for burial.

WRIGHT—Amos P. Wright, son of John and Martha Wright, was born in Henry County, Indiana, March 19, 1833, and died at his home near Greentown, Indiana, April 5, 1913, aged 80 years and 16 days. He was a respected member of New Salem Monthly Meeting, and was ever ready to assist the church in its work. He lived an exemplary life, and was an inspiration to high ideals of manhood.

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The American Friend

Old Series.
VOL. XX. No. 26.

SIXTH MONTH 26, 1913.

New Series.
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God of the Open Air

THESE are things I prize
And hold of dearest worth:
Light of the sapphire skies,
Peace of the silent hills,
Shelter of forests, comfort of the grass,
Music of birds, murmur of little rills,
Shadows of cloud that swiftly pass,
And after showers,
The smell of flowers
And of the good, brown earth—
And best of all, along the way, friendship and mirth.
So let me keep
These treasurers of the humble heart
In true possession, owning them by love;
And when at last I can no longer move
Among them freely, but must part
From the green fields and waters clear,
Let me not creep
Into some darkened room and hide
From all that makes the world so bright and dear;
But throw the windows wide
To welcome in the light;
And while I clasp a well-beloved hand,
Let me once more have sight
Of the deep sky and the far smiling land—
Then gently fall on sleep,
And breathe my body back to nature's care,
My spirit out to thee, God of the open air."

—Henry Van Dyke

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A NATION-WIDE CANVASS *for* THE AMERICAN FRIEND

Only a few days remain in which to complete that nation-wide canvass for THE AMERICAN FRIEND before July 1. But within that time many new subscriptions can be taken if interested Friends will take the trouble to go out after them. Recent events make it very plain that hundreds of new names can be added to our lists for the asking and urging. Up to July 1, subscriptions can still be taken at the rate of 75 cents for seven months and \$1.50 for thirteen months.

West Indianapolis Meeting

At the Indianapolis Monthly Meeting of Friends, held at First Friends Church, Indianapolis, June 19th, the following minute was made:

An appeal for funds to assist the Second Friends' Church, West Indianapolis, Indiana, in building a new meeting house, has been presented to this meeting and heartily endorsed, and the following, A. K. Hollowell, D. W. Edwards, J. D. Shearman, John H. Furnas, Lula Vickers and Carrie E. B. Evans, are appointed to have charge of the matter, and assist in raising the necessary funds.

The members of the First Friends Church feel deeply for their friends who suffered so severely from the recent flood, and are in full accord with the movement that has been started to build a new church, and will aid in a material way as largely as they feel able.

An Important Conference

There is to be held at Lake Geneva, Wisconsin, July 26th to 30th, a conference of men to study the best methods of business management for church enterprises, and the regular work of the church that men should be responsible for. Leading workers of all the prominent denominations will be present. Such themes as "Personal Evangelism," "Home and Foreign Mission Work for Home Churches," "How best to utilize the United Missionary Campaign of this coming autumn and winter," "The Development of Lay Leadership," will occupy the time forenoons and evenings. The afternoons will be reserved for rest and recreation. "The various communions have their best men set apart to lead in the conference." It is just such a conference as Friends need for solving the practical problems of our church today. It is very desirable that Friends should be well represented by our ablest men. Delegates may bring members of their family with them.

The registration fee is two dollars. \$12.50 will cover all other expenses from Chicago, at the lake, and return to Chicago. Where two lodge together it will cost \$11.25 each.

Much time is given to spiritual culture. A similar conference was held last year. One pastor says, "It is the biggest single factor that has entered into my life, except my conversion and call to preach." A layman says, "I have been attending conferences of Christian workers for twenty-five years, but from none of

them have I had so much inspiration as this. I find that the influence abides in my life."

Circulars giving further information can be obtained from Charles E. Tebbetts, Richmond, Ind., or from F. J. Michel, 19 South La Salle St., Chicago.

Peace Association of Friends in America

"Watch!"

Recent events seem to show conclusively that friends of peace are carelessly and unthoughtedly living over again the experience of the good man in the parable who slept, and found on awakening that his fields had been sown with tares. The article by Arthur Garratt Dorland in this issue shows how, in the face of what has been thought to be progress in the peace movement, there has actually been an alarming growth of sentiment for an increase in the military department of the Canadian Government. We, in the United States, have little cause for self-congratulation on account of our greater freedom from military burdens, for although the Militia Pay Bill and some other bills tending in the same direction have not yet passed Congress, we have reports of an increase in the voluntary extension of military training which is, if different at all, a symptom still more alarming. The latest illustration of this comes from a Quaker community which, twenty-five years and more ago, supported one of the largest private schools of secondary grade to be found among Friends in the United States at that time. In that community within the past year military training has been adopted in the public schools, and that without the compulsion of state or national laws.

This growth of military sentiment, unless it is met by organized, energetic effort will require for its uprooting years of bitter experience for our children, and our children's children.

What do you have to say about this situation?

What will you do about it?

Will you do something now?

For the Peace Association of Friends in America,

ALLEN D. HOLE, *President*.

Richmond, Indiana, June 20, 1913.

Get your neighbor to subscribe for THE AMERICAN FRIEND before July 1.

THE AMERICAN FRIEND

DEVOTED TO THE INTERESTS OF QUAKERISM IN AMERICA

S. EDGAR NICHOLSON, Editor and Manager

Old Series.
Vol. XX. No. 26.

RICHMOND, INDIANA, SIXTH MONTH 26, 1913.

New Series.
Vol. I. No. 26.

Ministry of the Word—No. 3

The gospel ministry is by no means limited to the public utterances in the meeting for worship. Its service is co-extensive with the needs of humanity. Its vision of possibilities must include all who come within the reach of human redemption. It must be concerned about every problem that affects human life now and hereafter. Wherever human want lifts up its voice in appeal, there must the ministry of Christ's gospel be potent for deliverance.

"Whosoever would become great among you shall be your minister; and whosoever would be first among you shall be your servant; even as the Son of man came not to be ministered unto, but to minister." Therein is set forth the gospel plan of ministration. The minister is a servant, not of the few, not of the church merely, but of humanity, even as Christ came to bring salvation to all the world.

Too frequently the minister does not see beyond his own flock, too frequently he does not see beyond his own pulpit service, too frequently his ministerial garb and spirit are doffed at the door of the church edifice, while the hungry, waiting world outside is without a leader and without a shepherd.

The ministrations of the Lord's servants as applied to a local congregation should ever be directed toward the development of congregational life and power which will be voiced in the promulgation of the gospel truth to the community or world outside and manifested in the transfusion of Christ's life and presence to men and women who have not yet accepted Him. To the extent that this result is produced effectively, will the exclusive ministerial service for a congregation be justified. But every minister was first a human being, endowed with all the responsibilities of social contact with his fellows, and he can never escape that responsibility.

Many ministers seem not to be able to learn that their own Church problems can never be considered entirely apart from community problems, or municipal problems or world problems. In fact, Church problems that are worth while grow out of these larger problems. No Church can be exclusively provincial and prosper, and no minister can succeed in the broader aspects of his mission who is blind to the call of humanity's needs in the great world outside his own study and his own flock.

No minister can preach a full gospel that will benefit the masses, that will minister to human needs as they are, who is blind to the slum life of his municipality, who ignores the public immorality of his community, who has no interest in the problem of the liquor traffic, who is unable to feel the heart beat of the masses pulsating with the insistence of their necessities, who does not comprehend the worth of the moral element in government, who is not stirred profoundly by the oppressions of sin and vice and selfishness and greed, who has no vision of the darkness of lands where Christ's presence has not yet been revealed, who has no feeling that every man is a brother with a common Father who draws no lines of caste or social distinction.

The minister who is not a factor to the limit of his influence in the political mechanism that determines the governmental life and the legislative status of his community or state or nation, is missing a ministry of service that would be vastly potential in the regeneration of the masses. Humanity is not saved alone by the renovation of its environments, but multitudes are being kept out of the Kingdom of God, because they never get a chance to hear the proclamation of the gospel message with life-giving power.

The ministry must ever be under the power and leading of the spirit. It must have an equipment that will meet the demands of the age. No less must it concern itself with human affairs that affect the spiritual status of the masses. It is this all round character that helps to give virility to public ministrations, that wins humanity by the power of genuine love and heart interest in its problems.

Religion is not an experience simply for the Sabbath service or the prayer meeting. It must stand the test of the kitchen, the harvest field, the glass factory, the railroad, the coal mine, the department store and the board of trade.

Someone has said, "We attract hearts by the qualities we display; we retain them by the qualities we possess." In the last analysis, what we determine our real worth, and fixes our destiny for time and for eternity.

The Efficient Church

BY EDGAR H. STRANAHAN

The church that comes nearest the highest standard of efficiency is the one that has the largest proportion of members who are filled with the Holy Spirit. There can be no substitute for the power which is God given. Before God can be gotten into lives and before lives can be brought into vital relation to Him the Holy Spirit must have the right of way in the Church. It is hardly possible to stress this too much. It is fundamental and supreme. It is an abiding and eternal necessity. The most stupendous errors of the church have been made when connections were broken with heaven. Of itself the church can do nothing. However exalted our idea of the church may be, and it should be high, there is little of value left when the Head is severed from the body.

Any plan of church work which has not the sanction of Jesus Christ, the Head of the church, which cannot be functioned by the members who are best acquainted with the mind of the Master and which does not have spiritual results as an end, cannot be for efficiency.

Let it be kept constantly in thought that the introduction of new methods, the use of new phrases and terminology, an increase in the intricacy or amount of machinery and the talk of "system," "practicability," "modern," and "efficiency" in no way lessens the necessity of prayer, Bible study, personal consecration, worship, and all the other means of grace and power. May we repeat the thought, these are of the greatest importance and cannot even be compromised by him who would aid the church in its battle for efficiency. Surely I have made it clear that I believe in the necessity of the enduement of power from on high through the Holy Spirit. I trust it is so evident that no one may forget this in the discussion that follows.

Thus far every Christian and particularly every Quaker will willingly and even enthusiastically go, but all too many of our number refuse to go farther. Every one who has frequently attended conferences or Quarterly and Yearly Meetings where methods of church work and the shortcomings of the Society are freely discussed, has heard it said repeatedly that all we need as a religious body is an outpouring of the Holy Spirit; that what we need is spiritual power alone. Sometimes it is inferred that organization is a sure sign of a lack of spiritual life and not infrequently it is impressed that organization is rather to be tolerated as a necessary evil than to be cherished as a means of power.

Right at this point I take issue with him who assails organization just because it is organization. There is "organizing" and "organizing." We trust before finishing to present that degree of organization that is good.

The difficulty with those who decry organization is that failure on their own or others' part has given them a discouraged outlook. Perchance some one known to be lacking in spiritual grasp has too zealously

defended or promoted organization. It may be that the *expense* of a "self-binder" has made them prefer the scythe. Maybe the *skill* needed to run an auto has made them cling to the push cart. Inborn conservatism, an absence of a willingness to do "team work," a limiting of the will of God, a short-sighted vision as to the plan and purpose of God for the world of men, a lack of information as to the needs of communities and the best methods to be used, one of these or other reasons may easily have entered into the situation. We are not here to condemn, it does not behoove us to do so, but the maintenance of any or all of these does not deny the advisability or even necessity of organization. If you want some unanswerable arguments in favor of organization, study your Bible, its very existence is in itself a testimony to the value of organization.

Let us suggest another viewpoint. Spiritual power comes as the channels are kept open to the throne, but God never intended to pour power into air-tight compartments where it could be hermetically sealed. He desires of His people that they should be channels themselves. We are not to question the wisdom of the Omniscient who forever ordained that, while He alone could do the work to make possible men's salvation, men themselves must convey the "good news of salvation" to the lost. Tarrying at Jerusalem was not to be a taking up of perpetual residence. The ends of the earth needed, and still need, men with Pentecostal experience. Pentecost will hardly be repeated, until men are willing to undertake the task of Pentecost. It is one thing to get the power of God, from God, it is quite another thing to get the power of God, from God, through us to others. Organization has little if anything to do with the getting of the power, at most it can be but a help. To get that power to men is the great problem that confronts us. The church will never be efficient until it has learned how to do this. We get power by knowing God; we distribute power by knowing men.

Yet another consideration must be weighed before we come to the more technical discussion. What is salvation? Here again we often meet people who have too narrow a conception of what is comprehended in the "saving" of a man. To emphasize only that from which men are saved is good but not all. From sinking sand to solid rock is a fine journey, to be made only as the Savior is leader. To dwell upon the glories of "the land over there" is not out of place, but it is not all inclusive. Throughout this article the attempt is not to have people subtract but to add. God is a great deal bigger than any of us realize and the uttermost salvation which He wrought for us in Jesus Christ embraces the needs of every man and every need of every man, if we, as His fellow-workmen, are faithful.

A recent definition of evangelism includes what transpires when a man is "saved": "Personal sur-

render to Jesus Christ as Savior and Lord—enlistment in His service—loyalty to His church.” Any salvation short of this is not “full salvation.”

It thus appears that to get men saved means more than merely to have them forsake their sins and accept Jesus as their Savior; the task is not completed even when they have gone a step farther and surrendered their all to Him and acknowledged Him as Lord of all. Loyalty to His Church and the finding of a worth-while task are also integral parts of salvation. The church is surely not efficient until it is getting men saved. Paul, with all of his optimism said it took “*all* means to save *some*,” certainly no less than “*all* means” will do in attempting Jesus’ program for His Church which included “all men everywhere.” A careful study of the New Testament Church discloses the fact that it had no hard and fast rules, regulations and methods that were to stand regardless of what was accomplished. Those Christians dared to even overthrow some cherished plans and methods, made sacred by long usage, that a better grade of work might be done. Plans and methods are never to be maintained at the expense of *men*. Heaven would be bankrupt rather than see man fall short of his highest and best. Theoretically, at least, Quakerism is particularly furnished to adjust its plans and workings to meet the variety of needs which most of any group of men presents. Flexibility in methods at no time requires a shifting of foundations. There is no need for trimming sails in a doctrinal way in order to reach men, but there is a fundamental need of knowing men, knowing where and how they live and think, that the abiding Gospel of Jesus Christ may be brought to every one. The efficient Church will have a desire for every man.

What do we mean by “efficiency” as applied to a church? Regardless of the definition which any one may get from a dictionary, it may briefly be stated that when a Church is efficient it is doing all the work designed by its organizer with the least loss of energy. As we have not as yet found any instrument by which to measure the intangible spiritual forces and results, we are forced to admit that we cannot be exact in measuring church efficiency. All we can do is to examine into the outward results and the machinery by which these are obtained. No one is more ready to grant, than I, that peculiar conditions may put the lie to apparent conditions as disclosed from statistics. The strength of an organization having to do so largely with spiritual matters can never be fully measured by figures. Figures do, however, make a basis for a standard of comparison. Especially can a church compare itself with itself in different periods.

At this time, though, we are attempting to deal, not so much with statistics as with plans and methods. We take it that a church that is not equipped for certain work is not likely to do that work. Unless there is a machine that is builded for a certain specific piece of work that work is not likely to get done. Surely we will agree that a church that is expecting to make a record cannot be counted efficient except it is planning to do certain things plainly within its sphere of action. Achievements and planning are usually in direct proportion. In all Biblical history there is no indication that God wanted His people to let things drift, to let chance rule, permit matters to work themselves out in a haphazard manner. “Jacob digged a well,” “Abram went out,” “Isaiah said ‘here am I.’” God’s blessings are on the man who is in the line of active duty.

Wichita, Kansas.

(TO BE CONCLUDED)

Concerning the Use of Young Friends

BY MARY DOAN HOLE

(CONCLUDED)

Opportunity for Training in the Home Meeting

I am reminded of a story which no doubt many of you heard the great preacher Russell H. Conwell tell. I shall suggest only that part of it absolutely necessary to illustrate the truth it bears for our Quarterly Meeting in connection with the subject it has seemed right for me to present.

Ali Hafed was the owner of a little farm in Persia of particular value because of the clear stream which flowed through it over the white sands. He had a family of capable children, and was often meditating as to the use to which these children might put their growing capabilities. It was while he was in this attitude of mind that he received a visit from a priest of Budha. They sat far into the night, the priest telling how the world was made; how iron and gold and silver were formed, explaining that diamonds are congealed sunlight. He said that with a diamond the size of his thumb’s end, Ali Hafed could buy farms like his own for all his children. With a handful he could buy a province, and with a mine he might

set his children on thrones. Ali Hafed retired that night with his mind full of plans for helping his children to positions where they might, as he thought, be of some account in the world. He wakened the priest of Budha early to ask where he could find a mine and how he might start in search of diamonds. “There are many mines yet undiscovered,” replied the priest. “How may I know when I have found the place?” “When you find a clear stream flowing over white sands, there certainly you will find diamonds.”

Ali Hafed sold his farm, left his family in charge of a neighbor, and began his search. It was a story of suffering and struggle for the sake of a far away family. Finally, on the shore of Spain, without money and in despair, he threw himself into the incoming tide.

The new owner of the farm soon received a visit from the priest of Budha. As the priest entered the door he said, “Has Ali Hafed returned?” for he saw a gleam of light from a rough stone lying on the shelf. “No, Ali Hafed has not returned; that is a little stone with a very bright eye which I found in the sand as I was watering my camel this morning.” Thus, it is claimed, were discovered the ancient diamond mines of Golconda. The old farm, as shovelful after shovelful was

sifted, afforded diamonds with which to make his children rulers on thrones, if Ali Hafed had only been there in his old place.

The members of the Friends Church in the particular meetings over the country have been meditating for the last few years more than ever before upon how the young people can be placed in positions of usefulness where their capabilities may be appreciated, where they will be of some account to the church. It is not strange that with this attitude of mind we should have been ready to listen with enthusiasm while the chairman of the commission on young people's work at our recent great gathering told of the fellowship movement among the younger men and women of England; while he spoke of the Whittier Guest House and its atmosphere of spiritual and intellectual meditation as young Friends gathered there for rest and recreation; when he told of Winona, with its days of friendly companionship and hours of searching questioning, "What wilt thou have me to do?"

During the months since we have been asking ourselves, "Where shall we go to find the mine of opportunity for our young people?" I am not trying to say that like Ali Hafed we have sold our farm and gone on a search. We have remained at home and worked away at our tasks; but we must all agree that in many places the young people have been left in charge of the Bible School, the Christian Endeavor Society, and the Friendly Round Tables, while we have watched anxiously all about the horizon for the Secretary of the Young Friends movement to appear with his definite suggestions, telling us how we may know when we find the mine for our children.

We would not be willing to delay until our successors at a later day discover the mines along the stream in the garden of our particular meeting, or on our Quarterly Meeting farm, where we have been living and working for years unconscious of the rich mine of opportunity for the young hidden there. It is certain that if the chairman of that commission could visit us to find us digging in our own land he would say, "Wherever you find old and young working together on the committees of the church and developing the departments of activity of the church, there you are certain to be entering the mine of opportunity for the young people, which will make them able to exercise their growing capabilities and be of some account in the church."

The Question for Whitewater Quarterly Meeting

Let us continue to send young Friends to the summer assemblies, let us continue to look forward to the visit of a Secretary of the Board of Young Friends' Activities, but let us ask ourselves if he can recommend anything better for the young and for the whole church and for the outside world than that we *use* the young Friends *here* and *now*.

The other day a young college graduate came to me with much concern about his life work. He desires to help the world through the Society of Friends, and

felt not a little disturbed that his only chance of service seems through the Y. M. C. A. "If the Society of Friends does not wish to use me, I must seek work elsewhere," he concluded bitterly. "But I have never seen thee at business meeting, attendance upon which is one way of manifesting one's willingness to be of service," I explained, half conscious of what I see clearly since. This young man has needed in the past to be shown the importance of allying himself with the business affairs of the church. This and similar cases among us as well as the too frequent absence of our consecrated young people from business meetings, lead to the conclusion that our young Friends need to be advised as to our attitude toward their presence with us and concerning the use they might be in our deliberations. Yesterday, in looking over the personnel of the committees of this meeting, I discovered that, aside from the committee on entertainment, there is only one Friend under thirty or possibly thirty-five years of age. Today, in listening to the call of representatives, any student of church affairs might have been impressed by the entire absence of the names of our younger members. These and other facts suggest that we are not showing young Friends our anxiety for their presence and assistance. There are some definite suggestions which I might endeavor to make here were it not that the business which has already come before this meeting today, is itself full of suggestions on the subject. I therefore leave the matter for discussion and further development. I should be glad if one of the committees just appointed or a new one chosen now, might be given the duty of considering what use we can advantageously make of young Friends in Quarterly and Monthly Meetings.

The commission report referred to above contains one conclusion and one recommendation which I should like to read. Conclusion five:

We have a large body of intelligent young Friends, about twenty-five per cent. of our entire membership, who are more faithful in attendance upon meetings for worship than the adult membership, but who are not attending and are not being adequately used in Monthly Meeting activities.

Recommendation six—That young Friends inform themselves concerning the work of the meeting and the general affairs of the church; that they habitually attend business and other gatherings of their Monthly Meeting, and hold themselves in readiness to assist in any and every way as opportunity offers.

As I have said before, it seems to me that the question for us as a Quarterly Meeting and for the particular meetings which we represent is, how can we help the young Friends to do their duty more fully, how can we effectually encourage them to come to the business meetings and to inform themselves about the church affairs, and to be in readiness for any opportunity of service which may open for them. How can we, like Paul, guide while we lean upon these Timothys?

[After due deliberation a committee was appointed to make plans for the next Quarterly Meeting and to send up suggestions concerning policies for future appointments.]

Roughing It in the Mountains

The work in the mountains of Kentucky is hard, and not till one has spent years of toil among the mountain people does he realize the hardships before him. And yet, there is no field where the opportunities are greater and the people more responsive. When you understand how terrible our roads are, following the beds of streams and in high water impassable; how wretched are some of the buildings we meet in, but mere box houses, of rough boards and benches, cold and uninviting; how hard it is to find a teacher who knows how to teach the Bible; how

people who did not believe in a Sunday-school have fought us bitterly and locked buildings on us; how we have to contend with "blind tigers" and distillers; and how when winter sets in, the roads are so impassable and the buildings are so cold, that we are forced to go into winter quarters; then you can appreciate the work accomplished.

In one school at Pine Ridge two boys came barefooted through the ice and snow. They had no shoes nor stockings, and one of them did not have a coat, and yet they came all winter. At Knowlton, (our Mt. Canaan school) all through the winter, over terrible roads and in a house where we had to hug the stove to keep warm, they met every Sunday but two. There is no school in the city that would have attempted to run under the conditions they did there. At Barker School, on Sand Lick, we could find only two teachers in the whole neighborhood who could teach, and we had to ask a man five miles from there to superintend. He superintends that school and then walks three miles and superintends another school at the Happy Home Church, and then walks two miles to his home,



THE KENTUCKY HOMES OF JOHN DILL AND HIS TWO COUSINS. NO FURNITURE, BEDDING NOR WINDOWS.

making ten miles he walks every Sunday. How many of our city superintendents would do that, and over such roads and two mountains to cross? At Hattan Creek, they laid in wait for me with shotguns when I stood out against a preacher who was trying to tear up the work that we were carrying on there, but today they are the most loyal friends I have, because they saw I was in the right. Last night a crowded house awaited me at their prayer meeting, and many of them came three and four miles, walking. At Roger's Chapel we gave the distillery that had set up within a mile of our Sunday-school, notice to close out, or we would have the revenue officers there at once, and they closed out, two young men riding horseback fifteen miles to bring me the news and to tell me that they would see that they stayed closed.

Thus are the Sunday-schools in the mountains uplifting our people and standing for things that are right. And this is but a small part of the great work that they are doing.

PAUL DERTHICK,

Missionary of the American Sunday School Union.

Using Denominational Names for Merchandise

The use of the words "Quaker" and "Friends" to distinguish certain articles of merchandise, as in the case of "Quaker Oats" and "Quaker Whiskey," etc., has naturally aroused considerable feeling among Friends. Indiana already has a law on the subject, but it has never been construed by the courts. The Five Years Meeting referred the question to the Board on

Legislation and Temperance, which sought to have appropriate measures introduced in several legislatures. Efforts were made to get a law in Nebraska by James Stephen of Central City, a Friend, and a member of the Board and also of the legislature. The bill passed the House, but failed in the Senate after a fight made upon it by certain business interests affected.

An account of a similar effort in New York is given in the report made by a special committee of the New York Yearly Meeting to that body on May 29th, as follows:

To New York Yearly Meeting:

Your Committee, acting jointly with the Law Committee of the Representative Committee of the Yearly Meeting in the other branch of Friends, drafted a bill which was at the last session of the Legislature introduced in the Assembly and referred to the Judiciary Committee. In this work we wish to acknowledge our indebtedness to Hon. Victor J. Dowling for his valuable co-operation, influence and advice.

Objections being made to the bill on behalf of certain business concerns using the name "Quaker" in connection with their merchandise, the view of the Assembly Judiciary Committee at first seemed to be that, while in certain lines it might well be allowed, the use of such a name upon a brand of whiskey ought to be prevented by law; and with that light upon the matter, negotiations were opened with your Committee by one of the less offensive users of the name in trade, looking toward their use of the name being licensed by the Society, in return for which exclusive privilege they would join in urging the passage of the bill and assist in suppressing such use in other businesses. To this proposition answer was made that the principle involved was, *that it was immoral for anyone to trade for his own profit upon the supposed virtues of another, and a public indecency to exploit for that purpose the name of a religious denomination, and that no compromise could be made by the Society of that principle.*

A public hearing was therefore requested before the Assembly Committee, which was attended by a number of Friends and by the opponents of the bill. Addresses in support of the bill were made by certain members of your Committee, but the opposition of the business interests proved more influential with the Judiciary Committee than all the arguments of Friends. We are informed that only three members of that committee were in favor of reporting the bill back to the Assembly for action, as against twelve opposed.

While the matter was pending in the Legislature, it may be worth mentioning, the sky sign on Columbus Circle, New York City, advertising "Quaker Whiskey" was modified by the removal from it of the conventionalized Quaker figure, but it has since been restored in all its glowing offensiveness.

Although the businesses using the name "Quaker" for their goods are averse to criticism in the public prints of their practices in this regard, as tending to destroy the effect of their advertisements, yet during the pendency of the matter at Albany, one of your Committee was requested by a New York newspaper to write a letter, which it published, explaining the position of Friends in regard to it; much of its force, however, being taken away by the letter being printed as a plea of the "attorney" for the Society. This letter was reprinted in the *Friends' Intelligencer*. Another New York paper commented editorially upon the pro-

posed legislation as being foolish and useless, and subsequent letters from Friends to the papers were never published.

The Legislative Committee, therefore, having been unconvinced of the correctness of our point of view, and public discussion in the newspapers being apparently impracticable, the difficulty is presented how to call public attention to the injustice to which Friends are subjected, especially to the iniquity of a liquor manufacturer advertising his wares under the name of a religious body which has long borne a testimony against the making, sale or use of liquor.

Your Committee, therefore, offer this suggestion for your consideration: Beginning with THE AMERICAN FRIEND (and the *Friends' Intelligencer*), let the facts be laid before the religious press of the whole country, and other denominations be invited to help the Society out of its undesired monopoly of this kind of advertising. For, though Friends are now the only sufferers in this way, under the present state of the law no denominational name is legally exempt from similar exploitation. To bring home to other denominations our situation, it is suggested that THE AMERICAN FRIEND (and *Friends' Intelligencer*) be requested to print in display type imaginary advertisements under other denominational names, alternately with fanciful advertisements of goods actually bearing the "Quaker" name, for example, as follows:

"QUAKER WHISKEY, HONEST AS ITS NAME"

"BAPTIST BEER IS THE BEST BOOZE"

"QUAKER MOTH-PROOF CHESTS

PROTECT YOUR CLOTHES
REGARDLESS OF CREED"

"METHODIST MARTINIS

MAKE MULTITUDES MERRY"

"QUAKER TIRES ARE UNTIREABLE"

"EPISCOPALIAN PAINT—COVERS A
MULTITUDE OF SINS"

"QUAKER CATSUP

THE SAUCE FOR BOTH GOOSE AND GANDER"

"CATHOLIC COCKTAILS—A CURE FOR
ALL CARE"

"PRESBYTERIAN PURSES FOR PLETHORIC
POCKETS"

"QUAKER CORSETS GIRDLE THE EARTH"

"HEBREW HAIRBRUSHES FOR HIRSUTE
HEADS"

"QUAKER LACE IS A MEANS OF GRACE"

"LUTHERAN LOOKING GLASSES
GIVE PIOUS REFLECTIONS"

May we not hope that such a display, if persistently well blazoned, might arouse enough public indignation on the subject so that relief in statutory form would not long be denied?

For the Committee,

(Signed) BENJAMIN H. DOANE.

The suggestion above made was not approved by the Yearly Meeting, but the matter was left in the hands of the Committee, with power, to use such means as way opened for in bringing the matter to the attention of other religious bodies and seeking their co-operation.

How Others View the Question

The *Poughkeepsie Evening Star* (N. Y.), under date of June 13th, has an editorial on the subject of "Commercializing Ideals," which is appropriate to the occasion, as follows:

"The Society of Friends or Quaker Communion are justly indignant, and withal apprehensive, at a growing custom of trading in the name Quaker. It has come to be offensively familiar not only that one must buy 'Quaker' oats for breakfast and cook them on a 'Quaker' range, but skilled advertisers make it suggestively apparent that one is not doing wholly right by his time unless he tip a bottle of "Quaker" whiskey and pour this ardent beverage into a glass, all of which is pictorially presented by a giant electric sign.

"At the Five Years Meeting held in Indianapolis in last October, the Society took steps to put an end to this noxious exploiting for lucre the good name and sterling honesty which popularly characterize their membership. In both Indiana and Illinois laws have been enacted which prohibit the commercial use of the word Quaker, which is the sacred pseudonym of an ancient and honorable religious sect. The Five Years Meeting handed down to the annual meetings locally held throughout the country the commission of continuing the work. In New York a bill was presented at the last session of the legislature looking to the same end, and it was not reported out of committee, being held up by a vote of 3 to 12.

"The commercial value of a good name is well exemplified in this instance, as one concern has offered the Quakers a considerable sum of money and prom-

ised to pay for the lobbying of laws and litigating their enforcement, upon condition that it be given the exclusive right to use the name Quaker to characterize its product. Probably the Friends recall that Shakespeare has said, 'A courteous, brave and generous man will not insult me; none others can.' Otherwise they might feel justified in qualifying their proverbial equanimity of temper and of rebuffing such a gross affront as it intrinsically deserves.

"Even the government has found it expedient, some years ago, to pass a law prohibiting the use of the flag for commercial purposes. As the American commercial 'conscience' is a nauseous thing, the government thought it necessary to protect the public sense of propriety from conscienceless abuse and to safeguard the national emblem for its intended symbolism.

"All sects and denominations should accord a spirited co-operation to the Quakers in their antagonism to this unseemly practice. It would be belittling to the higher instincts to have our impressionable youth familiarized with bill-board artistry portraying Baptist Beer, Presbyterian Punch, Catholic Cocktails and Episcopal Paint Covering a Multitude of Sins.

"If a manufacturer have merit in his wares this should be susceptible of being brought out in ways which do not 'smell to heaven.' There are other routes to the divine conception and dealers who have not the decency to keep their traffic within legitimate bounds of trade, free from offence to personal and religious sensibilities, should be shown that this country is peopled with decent persons who have no wish to confound their or their neighbors' religious insignia with the trademarks of commerce.

"That committee, and others like them, will find it altogether wholesome to report out bills against sacrilege. If not, their constituents will find a way to elect legislators who shall be more decently responsive to the proprieties."

We feel that the time has come when we may well invoke the aid of the religious press of other denominations in making war upon this commercialization of religious names. We herewith call their attention to the matter, and ask their assistance in calling public attention to this injustice.

The Peace Movement Among Friends

[This Department is designed to afford an opportunity for a presentation of important phases of the Peace question, and will welcome correspondence which gives information in regard to the progress of the Peace movement anywhere among Friends, or which reflects clearly the views of any of our readers, younger or older, on this important subject. Such correspondence should be addressed to *Allen D. Hole, 615 National Road, West, Richmond, Indiana.*]

Militarism in Canada

BY ARTHUR GARRATT DORLAND

In an article of recent date we tried to show that the phenomenal advance of the Peace Movement has

tended to make us as Friends feel less responsible for the advocacy of our peace principles. This is due to the fact that some of us have come to believe that our position in regard to war has been pretty generally accepted, in theory at least, by the majority of thinking persons today. But we also tried to point out that the position adopted by many of the recent advocates of peace differed fundamentally from the position of Friends. For the former, while they condemn the disastrous results of war, still believe that many wars are under certain circumstances justifiable and right. But Friends believe that since war is inherently im-

moral, it can never be right; and that therefore peaceable methods are the only right and just methods of settling international disputes.

In this article we wish to show that in addition to the duty laid upon us as Friends to direct this forming sentiment in favor of peace along the highest and best lines, it is also our duty to oppose the military propagandist in his attempt to recover the ground recently lost owing to the phenomenal progress of the Peace Movement.

We would do wisely here in Canada to guard against lapsing into a condition of self-congratulatory inaction. Perhaps we are not fully aware that the phenomenal success of the Peace Movement, which we regard with so much complacency, has aroused just as determined an effort on the part of the militarists to recapture public opinion. Through our educational institutions, by schools for compulsory cadet corps and for universal military training, and by periodical war-scare talks, the militarists are trying to familiarize the people with the notion of universal military training and a compulsory militia service. The militarists have not been slow to see that if—through our schools especially—they can win the present rising generation over to their military propaganda, they will have set back the cause of peace for over a century and have won Canada for militarism.

This is exactly what they are trying to do in our sister dominions of Australia and New Zealand, for we should realize at the start that the militarists movement throughout the British Domains is a consistently organized unit and not the sporadic outburst of isolated military enthusiasts. We strongly suspect that the arch mover is Lord Roberts, who is conducting a somewhat similar campaign now in England in favor of national military service.

A few years ago we would have laughed at the idea of military conscription in a free British Dominion; yet what we might have thought impossible has been brought about in Australia and New Zealand by the recent Defence Acts. By these acts every one is required to become a member of the militia, and a refusal to do so can be tried and punished by court-martial from which there is no appeal to a civil court. All boys at the age of eleven and a half years are required to begin military training. Any one evading the law may be imprisoned in the guard house and fined \$500.00 by the Military Board. Any principal of a school who fails to co-operate with this scheme of universal military training may be dismissed by the Board. If you ask whether these laws are enforced, read the following extract from an article by a young Australian Friend, Elliot Thorpe, which appeared recently in the *Quaker*:

The authorities are unbending in their persecution of genuine conscientious objectors and in their rough riding over the weakness of helpless lads. Roy Krugger, of Ballarat, has been ordered into military custody for refusing to deny the Lord Jesus, as he has come to learn Him. Young Giles, of Broken Hill, exists on one pound of bread a day, and as much water as he cares to drink, for being true to an ideal of labor free from military domination. Osborne, of Sydney, who, orphaned,

has to support eight brothers and sisters, all under sixteen years of age—a task which he pleads with tears in his eyes, absorbs all his time and energy—is ordered to make up his back drills or pay costs.

It is gratifying to know, however, that Friends in Australia, though few in numbers and scattered as they are, have come nobly to the front. They have initiated and organized an "Australian Freedom League" which now claims 3,000 definite members in South Australia alone, as a protest against compulsory military service. We believe that Friends and those sensible Christian people who have joined this anti-military movement in Australia will eventually win out; but it will mean, as it has meant, persistent, organized work with not a little hardship, as the above extract shows.

Now this is what is actually going on in our sister Dominions of Australia and New Zealand. If Colonel Sam Hughes, Minister of Militia for Canada, had his way this is what would be done in Canada. That he and those associated with him, are looking forward to some such scheme for Canada is evident from his speech at Vancouver, B. C., August 6th, when he said, speaking not of the navy but of the militia: "That Canada must get in line with New Zealand, South Africa and Australia in combining with the mother country in a general scheme of defence" (From *Manitoba Free Press*, August 7, 1912).

In view of all these facts it might be well worth knowing at first hand and through their official channels just what the militarists propose to do in Canada. This is told in the official journal of the Canadian Defence League of which we give the following extract as printed in a recent number of the *Toronto Globe*:

What the Canadian Defence League has in mind as the utmost required is that the Permanent Corps of Canada shall be recruited as now by voluntary enlistment. Then, that Canada should have universal military training for the whole of the male population. The first step is physical and military training for all boys while at school as a part of the school system. The second step is after school a continuation of this training up to the age of eighteen in cadet corps and similar institutions under state supervision. The third step is that all youths, physically fit, beginning at the age of eighteen, should have in the first year, say, four months' continuous recruit training under canvass, and during the next three years an annual camp for, say, sixteen days. If with this is coupled maneuvers once in three years, there will be no question of the Canadian militia for home defence.

We should be obliged if the militarists would point out against whom we are to defend ourselves. Probably against Germany! But if one carefully reads what they here propose, it is evident that in Canada as in Australia, they are aiming at nothing short of universal military training and a compulsory militia service practically amounting to conscription.

If the advocacy of such views were confined to the militarists alone we would not be greatly concerned, for we do not expect them to think otherwise. For there is a class of militarists in Canada whose thoughts all wear military uniforms and whose heads are full of visions of the Canadian people marching and counter-marching and saluting officers who gallop

around dashingly amid all the pomp and circumstance of glorious war! But when one sees a notice such as the following which we quote from *World Wide*, March 13, 1913, one feels that what has been aptly described as the "mania of militarism" has infected others besides the militarists themselves. This is the notice:

The Committee of One Hundred of the Toronto Board of Trade has unanimously endorsed universal Military Training in Canada and called on the Council of the Board of Trade to consider the question and if thought advisable, to urge the Dominion Government to look into the merits of militia in other countries.

When a sober civilian body puts itself on record as upholding such views it is high time to wake up to the fact that the cause of peace is not making the progress it might, and on the other hand that militarism is gaining favorable consideration in many influential civilian circles.

There are other facts we might mention to illustrate this. The President of one of our three leading universities just recently put himself on record as favoring universal military service and the same university is making a large appropriation to buy a site for a drill hall. Many of our big collegiate institutes and high schools have cadet corps in which attendance is practically compulsory. For several years it has been the policy of the Government to subsidize schools which gave military training, thus discriminating against those where it was not taught. And all this is with a definite purpose. To pretend that the purpose of all this military training in the schools and colleges is the physical development of the students, will not do. "Uniforms and guns have a definite significance. They minister to the war passion. They signify war."

The Hon. W. A. Charlton, member for Norfolk, in a recent eloquent speech in the House of Commons before the third reading of the Naval Bill, made the following striking statement: "The world has had three historic scourges—famine, pestilence and war. Commerce has slain the first, and science has overcome the second. Who is to destroy war?" His answer is: "Christianity and sensible people."

Have we then as a Christian body a definite mission to perform in Canada? Most emphatically, "yes." Let us, therefore, in the light of Christ's teaching and of reason try to win men to higher ideals of true service to their country. Let us "be as wise as serpents and harmless as doves"; and God forbid that through the lack of our testimony there should ever occur in Canada what is now occurring in Australia and New Zealand.

Pickering College, Newmarket, Ontario, Canada.

Canada Yearly Meeting

BY GURNEY BINFORD

It is most interesting to think of Canada Yearly Meeting, which is meeting in its annual gathering from the 25th to the 30th of this month, as an official part of the Five Years Meeting of American Friends. And, besides being interesting, it is also a most significant

fact. While Friends have always been interested in affairs political and national, they have never been satisfied to limit national interests to any one nation. I think it would be no mistake to say that this is one of the reasons why the Five Years Meeting is so glad to have Canadian Friends as an integral part of itself. Were all the yearly meetings composing it within the borders of the United States, there would be besides Foreign Missionary work no internal reminder of the fact that the interests of Friends are not limited to national boundaries.

Sometimes it has seemed to Friends in Canada that their one Yearly Meeting, and it is not a large one, scarcely need take the trouble of maintaining connection with the Five Years Meeting, but the fact that this feeling has not interfered with co-operation makes the union all the more significant for federation of church interests.

In the Peace and Arbitration cause Canadian Friends have some difficult problems and it is most gratifying to learn that they are making an effort to exert an influence in the right direction. Three of the Quarterly Meetings in their most recent sessions, placed on record in their minutes concerns for the attitude of the Canadian Government on questions affecting the peace movement. Friends in the States have heard with pleasure of this activity and feel great sympathy with our Friends in Canada on this question.

The interchange of ministering Friends is another source of most intimate connection between Friends in Canada and in the States. The ministry of visiting Friends from Canada is remembered with great consolation in many places in the States, and today in three or more places Friends from Canada are most acceptably engaged in ministerial service in the States. Wherever one goes in visiting meetings in Canada, he will hear the names of ministers from the States mentioned in most loving appreciation. At the time of the great awakening and revivals, a little more than a quarter of a century ago, it was Friends from the States that joined with others in ministering to the needs of hungry souls and gave new activity to Friends in Canada. This activity had some bad results in the way of a separation which is much deplored. But it taught a lesson of the need of forbearance and there may have been other gains, though now it seems to many that the losses outweigh the gains. One aged Friend said that she wishes to live to see the day when the conservative and the progressive Friends will be reunited. The way may not yet be open for this, but recently meeting with Friends in Canada, I found a concern that Friends be in the right spirit of Friendliness and readiness for the leading of the Lord.

I also found a revival of the spirit of concern that Canada Yearly Meeting shall have a body of Young Friends who shall have the spirit and qualifications to fill the place that Friends ought to fill in this generation. Let me ask that Friends throughout the States as they read this number of *THE AMERICAN FRIEND* pray especially for God's blessing upon Canada Yearly Meeting, which will be in session.

Current Items of Interest to Friends

Indiana Yearly Meeting

Fred Tormohlen has resigned the pastorate of the Portland Friends' Meeting.

A conference of Whitewater Quarterly Meeting Bible schools was held at South Eighth Street meeting house, Richmond, on the afternoon and evening of June 17. There was a profitable discussion of the most improved methods in Bible school work. Mrs. Prof. J. H. Coffin read a paper on "The Organized Class," while Charles E. Tebbetts discussed the place of missions in the Bible school. J. Edgar Williams, of Carthage, gave an address in the evening. The conference was presided over by Mrs. W. O. Mendenhall, Quarterly Meeting Superintendent.

President Robert L. Kelly, of Earlham College, and Mrs. Kelly, will sail from New York on June 28, for a summer's stay in England.

Iowa Yearly Meeting

The hearts of Oskaloosa Friends were gladdened recently by a visit from Maurice Rountree, of London Yearly Meeting, and L. Hollingsworth Wood and Carolena M. Wood, of New York Yearly Meeting. They arrived about noon, June 2, and in the evening a reception was given them, at which time Maurice Rountree spoke of the Young Friends' Movement in England, Carolena M. Wood spoke of the Whittier Guest House, and L. Hollingsworth Wood spoke of the Promotion of the spirit of Fellowship among Friends. Each was listened to with the deepest interest and appreciation. The next morning they attended Penn College chapel exercises and again each spoke in a most interesting and helpful way. After twenty-four busy hours spent with Oskaloosa Friends, they left for Central City, Nebraska. Oskaloosa Friends feel that their visit, though brief, did us much good.

President David M. Edwards is in attendance at the Lake Geneva Y. M. C. A. Summer camp, where the college section is holding a ten days' session. He is instructor in one course.

Walter R. Miles, who has been serving the meeting at West Branch as pastor and prosecuting his studies in the University at the same time, took the degree of Ph.D. on June 11 at the S. U. I. He is a graduate of Pacific and Earlham Colleges, and for two years was a professor in Penn College. He goes to Middletown, Connecticut, the middle of

July to become professor of psychology at Wesleyan University, succeeding Dr. Raymond Dodge, who goes to Washington City.

Kansas Yearly Meeting

Our pastor, H. M. Vore and wife, of Armistad, New Mexico, have returned from a two months' trip through south Texas and Louisiana. They are expecting to make their home after October 1, next, near Bornami, Louisiana. They will be greatly missed in our community and meeting. Our meeting observed "Mothers' Day" with very appropriate exercises. An appreciative audience greeted the children in their exercises on Children's Day, the 8th of June. Our Monthly Meeting now convenes in the homes of the members, the second Saturday in each month.

The Monthly Meeting at League City, Texas, is a comparatively new one. Friends there are endeavoring to erect a meeting house, but will be unable to complete it without outside help. Any one desiring to help in this enterprise can send direct to Rachel Kenworthy Taylor, League City, Texas, and it will be greatly appreciated.

The last Monthly Meeting at League City, Texas, adopted a minute endorsing THE AMERICAN FRIEND, and urged all members to take the paper. An agent was named to canvass for subscriptions.

New York Yearly Meeting

In connection with the report of the Committee on the Study of Friends' Principles at New York Yearly Meeting, the subject of capital punishment was brought before the meeting, and Friends were urged to take all possible action for its abolition. The matter was referred to the Committee on Special Legislation, and also to the Committee on Legislation of the Five Years Meeting.

Western Yearly Meeting

Bloomington Monthly Meeting was held at Bloomington, Indiana, June 18, 1913. The regular routine business was transacted. Three young girls who were associate members were received as full members, also one came in by request, believing it was right. Enos Harvey was chosen pastor for another year. Solomon B. Woodard, a minister, requested a minute to visit all the meetings of Bloomington Quarterly Meeting, which was granted.

Kansas Yearly Meeting Pastors' Alliance

The Pastors' Alliance of Kansas Yearly Meeting convened in Wichita, Kansas, at the Friends' University, June 9, and continued for a session of three days. Meetings were held during the day and evening.

The plan of the meeting was to bring together the pastors of the Yearly Meeting and refresh their minds on Biblical knowledge as well as spiritual uplift. There were about forty-five visiting pastors from Kansas and Oklahoma. Great earnestness was manifested and a spiritual uplift was felt throughout the meeting.

William Smith, of Westfield, Indiana, was the Alliance speaker. He gave a series of lectures, eight in number, which gave the visiting pastors of Kansas Yearly Meeting many new and interesting things in the study of the Bible. Another visiting minister was Absalom Knight, of Georgetown, Illinois.

An English Biblical course in connection with the Biblical Department of Friends' University is offered to the pastors through correspondence, the time to complete the course being four years instead of two, when taking it at the University. Four pastors have completed the course, namely, Mary B. Hawkins, Cyrus H. Hawkins, Sarah L. Nichols and John Wright.

On the business session of the Alliance, the following officers were elected for the ensuing year: L. C. Hinshaw, Wichita, Kansas, General Superintendent; John R. Wright, Argonia, Kansas, President; J. Arthur Wollam, Emporia, Kansas, Vice-President; Susie Allen, Haviland, Kansas, Secretary.

New Meeting at Newark, New Jersey

Editor American Friend:

May I ask if thee will kindly let Friends know, through the medium of THE AMERICAN FRIEND, that a meeting for worship is now being held on First-days in Newark, New Jersey, in the Y. M. C. A. building, Halsey street. The meeting is held at 11:00 A. M., and is preceded by a Bible class at 10:00 o'clock. The meeting has now been held for about two months and we have been greatly encouraged by an attendance of from twenty to thirty. I would much appreciate it if clerks of meetings would kindly advise me if they know of any Friends who have moved to this district, or who may move in the future, so that Friends here may call upon them and welcome them to our meeting.

PERCY C. GREY, Clerk.

Box 234, Montclair, N. J.

Commencement Exercises

Penn College—Ex-Governor Herbert S. Hadley, of Kansas City, Missouri, had been chosen speaker for our Commencement, but about an hour before-time for the exercises to begin, a telegram was received stating that the train on which he was coming had been wrecked, and that it would be impossible for him to meet his engagement. President Edwards, as usual, was equal to the occasion. After a very short preparation, he delivered an able address on "The Chief Item of Poverty" to an audience of a thousand or more of the most scholarly and cultured people of the community. After listening to the address no one expressed regret over the failure of the ex-governor to meet his appointment.

The graduating class numbered thirty-five members; of these, twelve received the degree A.B., seven the degree Ph.B., and sixteen the degree B.S. Five were graduated with *high honor* on account of very high rank in scholarship as follows: Helen Edith Abrams, Jeannette Hadley, Mamie Marshall, Harold M. Lane, and Grover Philip Lichtenheld; while five were graduated with *honor* on account of high rank in scholarship as follows: Florence Faye Fry, Grace Edith Williams, Eugenia Malcolm, Harold D. Marshall, and Elmer E. Tatum.

The Haverford Scholarship was awarded to Harold M. Lane, of Oskaloosa, Iowa, and the Bryn Mawr Scholarship to Mamie Marshall, of Union, Iowa. They are both members in the Society of Friends. The Freshman Biology Prize, \$25.00 in cash provided by a friend of the College, was awarded to Esther Fallberg. The Haverford Quaker Study Prize was won again this year by a Penn student, Jens P. H. Jensen, a member of the Junior class. The Commencement exercises were followed by the annual banquet, served by the Ladies' Auxiliary, and the president's reception.

Twenty-one members of this year's class of graduates will receive a first grade state teacher's certificate for completing the course outlined by the Iowa State Board of Education. Several of these will continue their studies in other institutions. About two-thirds expect to teach next year. They are a fine scholarly group of young people whose influence in the classroom and in the community in which they teach will be most wholesome. Many of them are Friends. No doubt all of them will do their part in contributing to a movement which is rapidly becoming popular, that of teaching peace in the schools. In the course in Principles of Education given in Penn, several days are devoted to the study of

the best methods of inculcating the principles of peace and universal goodwill.

Bloomingtondale Academy—Commencement exercises were held at Bloomingtondale Academy, Bloomingtondale, Indiana, on the evening of June 12th. There were ten graduates. The Alumni reunion was held on Commencement day, the program being given before noon. Lunch was served to a hundred guests seated under the trees on the campus, after which there followed a number of short talks from visitors. Many absent members sent greetings. Andrew F. Mitchell, of Long Beach, California, sent a letter and four boxes of Calarab figs, which were much appreciated. Graduates of this Academy are scattered from the Atlantic to the Pacific, from Louisiana and Texas, to Alberta, Canada. One is a missionary in Japan, another in Mexico.

Five Years Meeting Trustees

The Trustees of the Five Years Meeting have recently organized with the election of the following officers: President, James Wood, Mt. Kisco, New York; Vice-President, A. F. N. Hambleton, South Pasadena, California; Secretary, Edwin S. Jay, Richmond, Indiana; Treasurer, Amos K. Hollowell, Indianapolis, Indiana.

At St. Marys Ohio

Mary Sipe has just closed a week's meeting at this place which has been very helpful. The meeting at the present time is on the upward grade, reaching out for higher heights and deeper depths, while the Sunday-school is splendidly organized with a corps of Spirit-filled teachers. A monthly meeting was established here just a short time ago, which adds strength to the meeting. But with all this our hearts have been saddened by the resignation of our pastor, A. J. Furstenberger and his companion, to take effect in September. These dear Friends have labored faithfully with us for the past five years, not only shepherding the flock, but in the heat of the day, when the burden of the building was on, have stood at the front, side by side, praying, pushing, working day after day, until a Friends' Church was established in St. Marys where the full gospel can be taught. When the prospect of building was brought up, some thought it could not be accomplished at all, but the Father had spoken to Brother Furstenberger and he surmounted every difficulty until now the beautiful edifice speaks for itself.

When interviewing our pastor about his resignation his only reason given was that he felt he should give way to

others. May God's richest blessing rest on them, is the wish of the Pastoral committee of the Friends' Church in St. Marys.

Yearly Meetings, 1913

North Carolina—At Guilford College, August 5-11. Clerk, Lewis Lyndon Hobbs, Guilford College, North Carolina.

Wilmington—At Wilmington, Ohio, August 13-20. Clerk, Albert J. Brown, Wilmington, Ohio.

Ohio—At Mt. Pleasant, Ohio, August 26- —. Clerk, Edward Mott, 3734 Carnegie Avenue, Cleveland, Ohio.

Iowa—At Oskaloosa, September 1-7. Clerk, S. M. Hadley, Oskaloosa, Iowa.

Western—At Plainfield, Indiana, September 16- —. Clerk, George H. Moore, Westfield, Indiana.

Indiana—At Richmond, Indiana, September 23-30. Clerk, Robert L. Kelly, Earlham, Indiana.

Kansas—At Wichita, Kansas, October 8. Clerk, Edmund Stanley, Wichita, Kansas.

Baltimore—At Baltimore, November 14-19. Clerk, Allen C. Thomas, Haverford, Pennsylvania.

Twenty-four governments have thus far accepted the invitation to participate in the Panama-Pacific Exposition at San Francisco in 1915.

The World's Sunday-school Convention will be in session at Zurich, Switzerland, July 8-15. July 13 will be observed as Sunday-school day the world over.

The American Bible Society issued 4,049,610 volumes in 1913, which was an advance over any previous year.

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With the Children

The Robin's Secret

What do the robins whisper about
From their homes in the elms and
birches?

I've tried to study the riddle out,
But still in my mind is many a doubt,
In spite of deep researches.

While all the world is in silence deep,
In the twilight of early dawning,
They begin to chirp and twitter and peep
As if they were talking in their sleep,
At three o'clock in the morning.

What do the robins whisper about
In the twilight of early dawning?
Listen, and tell me, if you find it out
What 'tis the robins whisper about
At three o'clock in the morning.
—Unidentified.

A Child's Gift

The part played by a nine-year-old girl in the founding of one of the city's largest churches, two hospitals and a great university was recognized recently by the congregation of Grace Baptist Church, Broad and Berks Streets, when a portrait of Hattie May Wiatt was unveiled, and the memory of the child whose mite started the building fund of the present church was lauded in a sermon by the pastor, Rev. Dr. Russell H. Conwell. Hattie May Wiatt was a member of the Sunday-school of the church when the congregation worshiped at Berks and Marvine Streets. Doctor Conwell told how one Sunday he found her outside the church trying to find her way into the Sunday-school. He told how he led her to a class in the school and how she came Sunday after Sunday.

Soon after the child, then nine years old, joined the school she was taken seriously ill. When physicians told the girl's parents that she could not recover, Hattie called her mother and gave her a little toy bank. "Please give the money to Mr. Conwell to build a new church," was the girl's farewell message. Mrs. Wiatt gave the bank, with its message, to Doctor Conwell, who used its contents, fifty-seven cents, to start a fund to purchase the site of the present church.

Doctor Conwell told how the owner of the land on which the church was later erected agreed to take the fifty-seven cents in payment for the land and a mortgage on the remainder; how the story of the girl's mite resulted in rais-

ing an additional fund of ten thousand dollars, and how the land was bought. Later the congregation formed the Wiatt Mite Society, named in honor of the girl giver. From that beginning arose the Baptist Temple, where worships one of the city's largest congregations; Temple University, where nearly eighty thousand students received instruction; Samaritan Hospital, where forty thousand persons were cared for in 1911, and Garrettson Hospital, which treated fourteen thousand patients last year.—*The Philadelphia North American*.

The Safest Bank

"When I am a man," said Tom, "I intend to put my money in the safest bank in the world."

"Which bank is that?" inquired Tom's father.

Tom hadn't thought of the matter. As he talked it over with his father, he found there were more things than he had dreamed of to render banks uncertain—fire, flood, burglars, panics, dishonest employees, so that even the strongest in the world might be compelled to suspend payment.

"But, papa," Tom asked in dismay, "isn't there one sure of keeping his promises?"

"There is One who has never forgotten or broken a promise. His promises are dated thousands of years back. They are scattered over the world. Not one of them has ever been refused redemption."

"Oh, that's the bank for me!"

"Here is a check-book."

He handed Tom a Bible.—*Christian Endeavor World*.

I Will Begin Now

"Mother, I mean to begin with the new year to love Jesus," said a sweet little girl of six summers.

"But," said her mother, "how do you know that you shall live till the new year?"

Emma dropped her eyes upon the floor, and sat for some moments in silence. At length she looked up, the tears glistening in her eyes, and said:

"Perhaps I shall not. I will begin now, and then, mother, I shall be a Christian when the new year begins, if God lets me live."

And by the side of her dear mamma she knelt and repeated the words of a favorite hymn.

A sweet season followed. Before a week had passed away Emma trusted that she had given her heart to the Savior. How many of our dear children, looking to Jesus to help them, have made the same resolve? Hasten to Him; tell Him how wicked you have been to refuse so long to love Him, after His great goodness to you.—*Selected*.

On June 15, the twenty-fifth anniversary of the German Emperor's accession to the imperial throne was celebrated with elaborate demonstrations. A jubilee fund amounted to \$12,000,000.00, which will be expended on works of public benefaction.

Japan insists that California, in passing the anti-alien land bill, has not only violated the terms of the American-Japanese treaty, but also the fourteenth amendment to our federal constitution.

The Senate Committee on Woman Suffrage has reported favorably a resolution for an amendment to the federal constitution giving women the right of the ballot.

BOTH GAINED

Man and Wife Fatten on Grape-Nuts

The notion that meat is necessary for real strength and foundation of solid flesh is now no longer as prevalent as formerly.

Excessive meat eaters are usually sluggish a part of the time because they are not able to fully digest their food, and the undigested portion is changed into what is practically a kind of poison that acts upon the blood and nerves, thus getting all through the system.

"I was a heavy meat eater," writes an Ills. man, "and up to two years ago, was in very poor health. I suffered with indigestion so that I only weighed 95 pounds.

"Then I heard about Grape-Nuts food and decided to try it. My wife laughed at me at first, but when I gained to 125 pounds and felt so fine, she thought she would eat Grape-Nuts, too. Now she is fat and well and has gained 40 pounds. We never have indigestion any more and seldom feel the desire for meat.

"A neighbor of ours, 68 years old, was troubled with indigestion for years, and was a heavy meat eater. Now, since he has been eating Grape-Nuts regularly, he says he is well and never has indigestion.

"I could name a lot of persons who have rid themselves of indigestion by changing from a heavy meat diet to Grape-Nuts." "There's a Reason." Name given by Postum Co., Battle Creek, Mich. Read the little book, "The Road to Wellville," in pkgs.

Ever read the above letter? A new one appears from time to time. They are genuine, true, and full of human interest.

BIBLE SCHOOL LESSON

JULY 6.

SUBJECT—The Child Moses Saved From Death.

LESSON—Ex. 1: 22—2: 10. Read Ex. 1. Commit Ex. 2: 9, 10.

GOLDEN TEXT—"Whoso shall receive one such little child in my name receiveth me."—Matt. 18: 5.

CHRISTIAN ENDEAVOR

JULY 6.

TOPIC—The Ideal Christian. VII. His Courage. Josh. 1: 1-9. (Consecration Meeting.)

Consider some of the avenues of life in which Christian courage is needed.

1. The courage to be a Christian in the face of the taunts or jests of one's fellows, or among associates who are not Christians, or in an un-Christian home.

2. Courage to be faithful in attending Church or the Bible School or the Christian Endeavor meeting, while others call to a more worldly life.

3. Courage to be obedient to parents.

4. Courage to say "No" to any suggestion of evil doing.

5. Courage to say "Yes" to any and every call of duty, at home or abroad.

6. Courage to attempt the hard things of life for the sake of Christ.

7. Courage to stand against the liquor traffic, and every form of vice.

8. Courage to vote one's convictions despite the claims of party or the crack of the party lash.

9. Courage to defy public opinion when public opinion is wrong.

10. Courage to stand pain or suffering or hardship, even persecution if need be.

"The wicked flee when no man pursueth; but the righteous are bold as a lion."

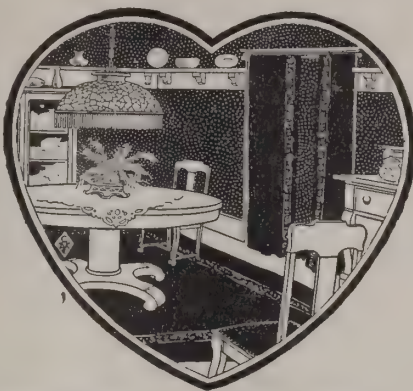
Married

BEALS-NEWBY—At the home of I. Lindley Jones, pastor of Knoxville meeting, Knoxville, Tennessee, June 2, 1913, Charles Holton Beals to Elizabeth Clark Newby. Both are birthright members of Friends.

CHANCE-HAMMONDTREE—At their future home in Traverse City, Michigan, June 10, 1913, Orville E. Chance, of Traverse City, to Lola Hammondtree, of Kingsley, Michigan, Austice M. Harvey officiating.

Born

JONES—To I. Lindley and Mary E. Jones, at Knoxville, Tennessee, January 16, 1913, a daughter, Elizabeth Jane Beryl.



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Died

BLAIR—Two brothers, L. T. and A. E. Blair, sons of the late Enos and Eunice Blair, Archdale, North Carolina, being members of Springfield Monthly Meeting. The first named, an Elder, died November 14, 1912, at his home in Greensboro. He was a teacher in early life, and later was governor and teacher for three years at New Garden Boarding School, now Guilford College. For seven years he was a principal in Greensboro, and for the last eighteen years, principal at Asheboro Street graded school. The last named died May 19, 1913, of paralysis, and was buried by the side of his parents at Archdale. These two brothers gave evidence and a clear testimony in life of saving faith. They are survived by five brothers and sisters, of whom the eldest is F. S. Blair, of Guilford College.

BOND—Calvin Bond, son of Jesse and Anna Cook Bond, was born near Spiceland, Indiana, April 22, 1830, and died at Carmel, Indiana, June 5, 1913, aged 83 years 1 month and 13 days. He was a birthright member of Friends, and had served his church as clerk, trustee and elder. He was an ardent supporter of

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Bible schools and prayer meetings. His widow, five sons and one daughter survive him.

DAVIS—Dinah K. Davis, daughter of Jose and Ruth Hobson, was born in North Carolina, August 15, 1842, and died at Rose Hill, Kansas, June 5, 1913, aged 70 years 9 months and 20 days. She was married to Nathan Davis in 1872. She was an elder of Rose Hill meeting, and had been a Sabbath school teacher for more than twenty-five years. Her end was peace. She is survived by her husband, three daughters, three step-daughters and two step-sons.

MENDENHALL—Abigail N. Mendenhall, daughter of Aaron and Miriam Hill and

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widow of the late Elihu E. Mendenhall, was born at Uhaurie, North Carolina, March 31, 1834, and died at High Point, North Carolina, May 13, 1913, aged 79 years 1 month and 12 days. She was a birthright member of Friends, and actively interested in church and educational work. She is survived by two sons.

SCOTT—Funeral services were held June 2, 1913, at Fairmount, Indiana, over the remains of Luther Scott, whose tragic death occurred recently at New Orleans. The body was brought to Fairmount, and taken to the home of his father-in-law, where funeral services were conducted by Richard Haworth, the pastor, assisted by Elwood Scott, of Marion.

SMALL AND REECE—A double funeral, that of two sisters, Mrs. C. R. Small, of Fairmount, Indiana, and Mrs. John A. Reece, of Kennard, Indiana, was held in the Friends' Church at Fairmount, Indiana, May 21, 1913, Ira C. Johnson, of Lynn, being in charge of the services. The sisters died within thirty hours of each other. Each was a life-long member of Friends.

EDGAR F. HIATT, President.

JESSE A. WIECHMAN, Treasurer.

EVERETT R. LEMON, Secretary.

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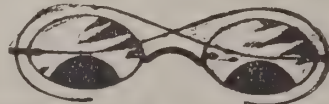
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The American Friend

Old Series.
Vol. XX. No. 27.

SEVENTH MONTH 3, 1913

New Series.
Vol. I. No. 27.



SIXTH SPRING VACATION, STUDENTS' BIBLE CONFERENCE OF H. E. COLEMAN, TOKYO, JAPAN.
(See page 423.)

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Keep Adding Names

We sincerely trust that with the coming of hot weather, agents of THE AMERICAN FRIEND and others interested will not cease their efforts to add new names to our subscription list. Important contributions will appear all through the summer months, which no family of our members can miss without loss to themselves. Then, too, there are scores of farming communities where subscriptions can be secured now, with the close of harvest and the marketing of other crops, better than at any other time.

Latest From our Mexican Stations

Charles E. Tebbetts received word last week from Victoria, Mexico, dated June 14, to the effect that our missionaries there were safe at that time. This is cheering news indeed, and will relieve an anxiety that has been unbroken for more than two months.

There is no further word from Matehuala and Cedral, while the continued occupation of Matamoras by the rebel forces renders it impossible for missionary activities to be resumed in that city for the present.

Nebraska Yearly Meeting

We regret to say that for some reason which we have not yet understood, we have failed to receive a report of Nebraska Yearly Meeting, much to our disappointment. It may have been lost in the mails. We feel that this statement is due our readers.

"Earth's crammed with heaven,
And every common bush afire with God."
—Browning.

Commencement Exercises

Earlham College

The Commencement week at Earlham College this year was a red letter occasion for that institution. Extensive arrangements for a "home coming" of all old Earlham students brought out a crowd which thronged the grounds. It was estimated that fully 2,500 persons were present on the 24th, which was the "home coming" day.

On Saturday evening, the 21st, the annual musical recital was given in the auditorium, under the care of Miss Gaston, instructor in music. On Sabbath morning, Professor Elbert Russell gave the baccalaureate address before a large and appreciative audience. His discourse concerned the breadth of meaning involved in the mission of Christ to "seek and to save that which was lost." On Sabbath evening, Professor Raynor W. Kelsey, of Haverford College, addressed the largest annual meeting of the College Christian Associations that has ever been held here, elaborating the subject, "Covet the Best Gifts." Knowledge and righteousness were declared to be essential to the highest good.

Monday evening was devoted to a play, "The Importance of Being Earnest," by Oscar Wilde, given under the auspices of the Ionian and Phoenix Literary Societies.

Tuesday was "home coming" day. The early hours of the forenoon were devoted to registration and sociability. At 9:30 the old students, 1,200 strong, grouped into periods, circled the grounds in a line of march, following which these same groups in order rendered brief programs at the Chase out-door stage before the vast assembly. First, came the old Boarding School students, the group from '47 to '75 being represented by about 125 persons. One of the two living teachers of the first Boarding School, Sarah Woodard, of Fountain City, was present. Rufus H. Davis, aged 86, of Knightstown, the first student who slept in the old Boarding School; Timothy Wilson, of Richmond; Hon. Joseph G. Cannon, ex-speaker of the National House of Representatives, and other old timers were present.

Professor E. P. Trueblood, of Earlham, was master of ceremonies for these exercises. The first group, from '47 to '75, was represented by Wm. W. Jones, of Pittsburg; the group from '76 to '85 was led by Dr. Charles S. Bond, of Richmond; '86 to '90 sang words to the tune of "Marching Through Georgia"; '91 to '95 was the one that first originated the class yell; and so on, down to the present time, each group had some exercise of its own devising.

In the afternoon addresses were given by "Uncle Joe" Cannon; Professor Don Barrett, of Haverford, Pennsylvania; Mrs. Ella Johnson, of Richmond, and Wm. C. Dennis, of Washington, D. C. Music was rendered by the Madrigal and Glee Clubs and solos were given by Professor G. A. Lehman and Mrs. Bartel. The Alumni Association met at 4 o'clock, and

(Continued on page 425.)

THE AMERICAN FRIEND

DEVOTED TO THE INTERESTS OF QUAKERISM IN AMERICA

S. EDGAR NICHOLSON, Editor and Manager

Old Series.
VOL. XX. No. 27.

RICHMOND, INDIANA, SEVENTH MONTH 3, 1913.

New Series.
VOL. I. No. 27.

Ministry of the Word—No. 4

"Handling aright the word of Truth."—II. Tim. 2: 15.

We have endeavored to consider the ministry in some of its practical aspects. A knowledge of exegesis and homiletics, a vision of the wide scope of Christian ministrations, a recognition of the obligations which rest upon the minister in the great brotherhood of men in working out community and nation and world problems, all these are vital to an effective ministry in this age.

But these are more incidental than fundamental, important and vital to be sure, not to be ignored without serious and well nigh irreparable loss, but yet not quite touching the real heart and essence of the gospel ministry. "But if any man hath not the Spirit of Christ, he is none of his." "Christ in you, the hope of glory" is the primary basis for any service. "The husbandman that laboreth must be the first to partake of the fruits." There can be no substitute for a heart life that is sensitive to Divine leading, that is in complete accord with the will of Jehovah.

The ministry is a part of God's great redemption plan to call the world to a higher life with Him. The message must be essentially spiritual, ministering to spiritual needs as its fundamental purpose. Every utterance should be made under the conscious presence and unction of the Holy Spirit, and should be food for soul nourishment and development. This does not mean that the message must ignore the things of time and sense. On the contrary, the gospel is most effectively proclaimed in terms of concrete relationships, and is best understood and most surely appropriated when illustrated by the living mechanism of the problems of daily life.

But the life of the message is not alone its setting, nor yet the scholarly type of its preparation or delivery. It is not even the personality of the minister, nor does it depend wholly upon his training and equipment. Important and even essential as are all these characteristics, we must never get away from the fact that the gospel is divine, that its message is divinely inspired, that the messenger is a divinely chosen agent to lead men and women out of their low estate as the servants of sin into a realm of purity and righteousness and holiness.

The gospel ministry is distinctly an effort to make

somebody better, to deepen soul life, to establish character, to help the world find God, and such service can have no other authorship than the will of the Father that no one of His creation should perish "but that all should come to repentance."

Six Months of Progress

THE AMERICAN FRIEND has had a half year's existence under the new regime. It would be ungracious to chronicle herewith the troublesome problems that have presented themselves for settlement, or the anxiety of soul which has possessed the management over the situation as we have discovered it to be. It is our conviction that progress has been made, and that while we are yet far from the goal of our ideals, we are in process of moving toward it.

Hundreds have spoken kindly their appreciation, which we have accepted in humility, conscious of shortcomings and difficulties which at times seem well nigh insurmountable. We are so near the 1,000 mark in the way of new subscriptions since January 1, that in all probability this number will be exceeded by the time this issue reaches our readers.

It is our hope to produce a journal that will be a positive, constructive force in the upbuilding of our denominational interests in America. We ask our friends to remember that these interests are diversified, and that we have varied conditions to serve, increasingly so with the enlargement of our circle of readers.

More than ever we implore the sympathy, prayers and genuine co-operation of American Quakerism in the task of making this paper what it must become, before it can serve the Church in the largest way.

Many persons are so busy with the present, that they take no time to look ahead and ascertain whither they are tending. Many a life has found disappointment at the end, because it lacked purpose and definite aim.

Piety is not alone self-goodness. Rather it is an active, virile force, which in all its operations impels others to strive for the same standard of righteousness.

Christ came not for the purpose of selling the joys of Heaven, but to scatter blessings freely upon our lives.

"Consider Christ Jesus" Heb. III: 1

BY LUKE WOODARD

IV. *His Deity*

I use the word Deity in preference to divinity, because the latter word has come to be used in a sense which implies kinship in the Divine Being, interpreted to mean a quality possessed by every good man, whereas Deity is understood to apply only to the Supreme Being.

It is true that Christians are made partakers of the divine nature (2 Peter 1: 4), but this is effected by the new birth and sanctification of the Spirit. Such, though holy, are still only men, who had a beginning in time, born in the way of ordinary generations; while Jesus Christ was one who existed from eternity in the form of God, and who by miraculous generation took on Him the nature of man—the seed of Abraham, yet not divesting Himself of His godhead. He was "God manifest in the flesh." "In Him dwelleth all the fullness of the Godhead bodily."

A man in whom the Spirit of God dwells is not superhuman, though he may properly be regarded as belonging to the class of whom the apostle speaks in the phrase, "Christ in you." To fail to note the scriptural, and even common sense distinction between such a man and the personal Christ, is grossest error. Saint worship is idolatry. James Naylor, an eloquent co-worker of George Fox, developed extreme views of the doctrine of Christ within, and permitted his deluded followers to address him as God. In entering Bristol in 1689, a woman led his horse, while other admirers spread their garments before him, exclaiming, "Holy, holy, holy is the Lord God of hosts! Hosannah in the highest." This they did, and this he permitted, under the plea that it was not the man, but Christ in him that was being worshiped. It is just, however, to say that he later condemned his course, which his fellow members severely censured, and was restored to their fellowship. It is not too much to repeat what I said in a former paper, that between the holiest of men and Jesus Christ, there is the distance of infinity.

Jesus of Nazareth was he of whom Isaiah prophesied: "A virgin shall conceive and bear a son, and His name shall be called Immanuel, which being interpreted is, God with us." Again, "Unto us a child is born, a son is given and His name shall be called Wonderful, Counsellor, the Mighty God, the Everlasting Father, the Prince of Peace."

The angel who announced His birth to the shepherds said, "He is Christ the Lord."

He Himself not only claimed to be God, He allowed others so to regard Him, without the slightest intimation that it was improper. Witness Thomas in adoring love exclaiming, "My Lord and my God," who so far from being rebuked, was commended of his Lord.

Jesus exercised divine prerogatives, such as forgiving sins. He did not dissent from the assertion of His enemies, that "none can forgive sins but God

only," but He vindicated His right to forgive the helpless paralytic by healing him.

Christ was condemned on the charge of blasphemy because He made this lofty claim. It is inconceivable that He would have submitted to such a tragic fate on a charge which He knew to be false.

Accepting the New Testament as authentic, that the disciples and apostles believed in His Deity, admits of no question. "The Word was made flesh, and dwelt among us" (none other than Jesus of Nazareth); "the same was in the beginning with God" and "was God." "He is Lord of all." "God manifest in the flesh," is Paul's testimony. John testifies: "We know that the Son of God is come and hath given us an understanding that we may know Him that is true and we are in Him that is true, even in His son Jesus Christ. This is the true God and eternal life." "To the Son he sayeth, Thy throne, O God, is forever and ever." Many other citations in proof of this point might be given.

That these witnesses were sincere in believing and teaching that Jesus Christ was God, is clearly manifest. That their claim was false can not be reconciled with the fact that they wrought miracles in proof, and can not be maintained without involving the absurdity that the omnipotent God stamped His approval upon a most tremendous falsehood.

As I have stated, Jesus Christ claimed to be one with the Father. He was so understood by His enemies as well as His friends, and on this account was charged with blasphemy. "Many good works have I showed you from my Father, for which of these do ye stone me? For a good work we stone thee not, but for blasphemy, because that thou, being a man, makest thyself God."

To deny that He was entitled to this lofty claim necessitates one of two explanations: Either that he laid claim to what He knew to be false, in which case instead of being a good man, as Unitarians allow, he was destitute of common honesty, and guilty of blasphemy. Or, on the other hand we must believe that He sincerely, though mistakenly, regarded Himself as superhuman and incarnate God, in which case He would rightly be regarded as an insane enthusiast, a proper subject for an asylum.

Let the rationalist, who proposes to submit everything to the test of reason, answer whether a villain or lunatic could produce that sublime system of ethics embodied in the Sermon on the Mount, or the parables which are the wonder of the profoundest thinkers.

Besides those direct attestations of His Godhead, Christ often employed language which clearly implies the same truth, and which can not be consistently explained otherwise.

In the Sermon on the Mount, which Unitarians accept as their theology, Christ speaks as the Judge of the world in the final judgment. To many who will make profession of having prophesied in His name,

and so forth, He says He will say, "Then will I profess unto them I never knew you, depart from me, ye that work iniquity."

In the tenth of John, where Jesus speaks of Himself as the good Shepherd, and of His disciples as the sheep, He says: "I give unto them eternal life, and they shall never perish, neither shall any man pluck them out of my hand." And in the next chapter He says: "I am the resurrection and the life, he that believeth on me though he were dead, yet shall he live, and he that liveth and believeth shall never die." "This is the will of him that sent me, that every one that seeth the Son and believeth on Him may have everlasting life, and I will raise him up at the last day." Such language could not properly be spoken by any other than an omnipotent being.

The reader who is interested can follow up this line of thought and will find that I have quoted but few

of many texts of Scripture in proof of the position I have taken.

A quotation from Napoleon Bonaparte's address to one of his generals, while in banishment on the island of St. Helena, may be appended as a closing paragraph on this head. It is true, Napoleon was only a man, but was a man of very extraordinary profundity of mind and he can hardly be suspected of a shallow religious bias. "It is true Christ proposes to our faith a series of mysteries. He commands with authority that we should believe them, giving no other reason than the tremendous words, 'I am God!' He declares it. What an abyss He creates by this declaration between Himself and all the fabrications of religion! What sacrilege, what audacity, what blasphemy, if it be not true! I say more. The universal triumph of an affirmation of this kind, if it be not really that of God himself, would be a plausible excuse and a reason for atheism."

The Efficient Church

BY EDGAR H. STRANAHAN

(CONCLUDED)

It has been our purpose hitherto to clear the ground that we might the better understand what was not meant, what was taken for granted and what was really to be included in the discussion. We may now turn from the more general to the specific. To the more practical outlining of plans for making the Church efficient.

Whatever else may be included, we are safe in assuming that no efficient church will be undertaking less than the five points as given to us by the Men and Religion Forward Movement: (1) Boys' Work (we will hereafter use Young People's Work), (2) Bible Study, (3) Evangelism (including Community Extension), (4) Missions (Home and Foreign), (5) Social Service.

It is our purpose to state briefly the needs for each line of work and then give a few points indicating activities that may be undertaken by any church. Churches with large membership can and should do more.

I. Young People's Work. This embraces more than the Christian Endeavor, but includes all that may well be done for young people. The church of America is today losing eighty per cent. of the "teen age" people. The period in life when the most can be done with the least amount of energy is being overlooked. It is the age when action is supreme. The boys and girls will be doing something all of their waking hours. Any scheme that counts on obtaining and holding "teen age" people to a certain purpose through a program of work covering only two, three or perhaps six hours a week, and these mostly in one day, is missing the work. Unless the church can control more of the leisure time of the children than it is now doing, it will never win them. Most of the ills of our day will be cured when the Church grips her young people and supplies their needs all the week through. As it is now, nearly all of our church work is organized with

thought for the adult alone. The seats, the music, the preaching, the business, are all for the mature minds, and the group when maximum results can be obtained from minimum efforts is being sadly neglected. The boys are perhaps the most in need just now, so our program treats of them more especially. Any church can handle the following:

- (1) Graded Bible Study.
 - (2) Instruction in
 - (a) Missions.
 - (b) Church Membership (specially adapted).
 - (3) Simple, non-equipment, physical exercises.
 - (4) Socials in homes.
 - (5) Father and son suppers (admittance free to each father accompanied by his son. Father and son to sit together at table).
 - (6) Walks to places of interest in community.
 - (7) Athletic Contests conducted by the church.
 - (8) Garden Contests. Merchants will give prizes.
- Adult supervision must be given all this, but it will pay.

I wish I had the time to go into details about some work that has come under my own observation.

II. Bible Study. There is no need to take your time here to discuss whether or no we need more and better Bible study. Test any congregation that happens to be the next you get before and see how little of definite knowledge there is. It is a mighty serious thing that our church is so sadly negligent in this important matter. The man who only knows about the Bible will ever be at a disadvantage when debating with one who knows his Bible. The Bible is the Book no Christian can dare to neglect. To do so means defeat. The efficient church will be advocating and planning for Bible Study (a) by the individual; (b) in family devotion; (c) in Bible School; (d) in classes for special purposes and for selected groups. The Bible School offers the first field, it is ready at hand

to be worked. Its aims will be "(1) religious instruction, (2) character development, (3) effective service." It is clear out of the question to attain these ends except as the school is graded. The time is soon coming when the school ungraded will be the laughing stock of a community. Every test of efficiency demands that teachers, pupils and lessons be suited to each other. Here is a simple, but rather comprehensive, efficiency test for your Bible School.

1. Representative—It appeals to all classes of people in the community.

2. Graded—Lessons, pupils, teachers.

3. Atmosphere—That indefinable something that permeates the whole school and makes you realize that it is a good school.

4. Educational—The vital truths of religion are being wrought into life.

5. Evangelistic—Decisions for Christ are made, Christians are trained for service.

III. Evangelism. We congratulate ourselves upon being evangelistic. Revival meetings have become a fixed part of our church machinery. In some places it is considered an absolute necessity to have at least one evangelistic campaign every year. From these meetings no small results, as to the number of "converts," are recorded. In the course of a year the figures that could be gathered from all of our yearly meetings would be large. But with all this we are but little more than holding our own. As a whole, the churches of America are gaining but four-fifths per cent. a year while the population increases over two per cent. Of the 30,000 additions to one great denomination 15,000 of them were traced to the evangelistic work of one man. In our own (Kansas) yearly meeting 820 of the 1418 additions are reported through the evangelistic channels. From these we take it that nearly all the ingathering into our churches comes from the special evangelistic campaigns, but even these are doing very little. The warmest friends of revival meetings must face the facts and they show that we lack lamentably in conducting an aggressive campaign of soul winning. The commission to win all mankind to a Savior was not given to professional evangelists, even though they have so largely and almost exclusively obeyed it. Every Christian is duty bound, yes more than that, is privilege compelled to help win men. The whole church must be enlisted in the cause of evangelism. Personal, Pastoral and Professional Evangelism are all needful. The following program for the evangelistic work of the Efficient Church is submitted.

1. Training Class in Personal Work.

2. Sunday School Evangelism.

a. Decision Day.

b. Through class organization.

3. Pastoral Evangelism.

a. General evangelistic note.

b. Frequent special sermons.

c. Personal interviews.

4. Laymen Evangelistic Teams.

a. Hold meetings.

b. Do personal work.

5. Evangelistic Campaigns.

a. Adequate preparation.

b. Wise, spiritual, constructive evangelist.

c. Follow-up campaign.

IV. Missions. We need hardly stop and pity the church that does not believe in missions nor the church that divides itself into fighting clans of Home and Foreign Missions. Modern enlightenment is fast doing away with such. We all unite in praying that their end may soon be. For the sake of convenience in managing so great a work we are justified in having two Boards and for ease in designating we may call them Home and Foreign, but if any one persists in making them appear antagonistic he should be dealt with. The Bible commands us to go, the nature of the church demands an outflowing and needs at home and abroad are pleading for salvation. The average church member knows little of what the Bible says about missions, and is so densely ignorant about conditions all over the field as to be pitied. Souls out yonder are waiting the "Good News," they will continue to wait until some one goes and some one pays for the going and some one learns of both the need of money and how to give. The pastor holds the key to the situation. We offer you a program that will make for efficiency.

1. Mission Study Class.

a. Home in fall.

b. Foreign in spring.

2. Missions in Sunday School.

a. Closing exercises at intervals.

b. Charts displayed.

c. Curios exhibited.

d. Whole lesson at least once a year.

3. Mission Meetings.

a. Sermons on Missions, Stewardship.

b. Constant illustrations from Missions.

c. Exercises by children and young people.

d. Addresses by returned missionaries.

e. Reading of letters.

f. Stereopticon views.

g. Mission debates.

h. Prayer meetings.

4. Prayer Cycles.

5. Every Member Canvass.

a. Once each year.

b. For Home and Foreign Mission money.

c. On one Sunday afternoon.

d. Every member of meeting given an opportunity to give something.

e. Adequate preparation.

6. Weekly Offering System.

V. Social Service. The Men and Religion Forward Movement has placed Social Service on a firm basis. Hereafter it will have that evangelistic note that will save it from mere humanitarianism. Social Service is now the companion of the Revival. We henceforth believe in saving the man and also cleaning up the place in which he lives. Not only should the drunkard be redeemed, but the saloon must be closed also. Boys must be saved as much as ever, but they must also have wholesome amusements, and all young people

must have a chance for a decent living. In these days of magazines, telephones, rural delivery of mail, autos and cheap excursions, no class of people is far removed from any other class. No longer are people able to live entirely independent of other people. It therefore is to each community a question of importance as to how other people live and what they permit to exist in their neighborhood. In most of our communities in this Yearly Meeting, pool halls, moving picture shows, cigar stores and the like are of all too vast importance in molding the lives of the young people. The church that closes its doors and at the same time its interest in the people of the district, while these places are open all of the time practically, is sadly handicapped. For the sake of self-preservation, if there were no higher motive, the church must have a care for its people every day. Even in the country this is important. Those who stop to consider will easily discover that what one does in his leisure time is really making him. If the church folds its hands in a do-nothing policy while the people are brought lower and lower in sin, the church will be held responsible.

No church can long thrive in a community where people are not making money. The success of the Kingdom in any given community depends to some extent at least on people making a good living. All of our farming regions are capable of producing crops that will pay well if the proper crop and the manner of caring for it be learned. Is it not within the power of the church then to help people make money for the Kingdom by co-operating with them in finding out

how to raise paying crops? Train people to make money and at the same time train them to give money and you have a happy combination.

Each year multitudes of lives are sacrificed in almost every place because of improper food (especially is this the case with children), lack of proper sanitation, or because some one did not know how to swim. Persons who might have become mighty instruments for good have been cut short in life because of some of these very things. It surely is within the province of the church to save life.

The Efficient Church will have a program of Social Service, we submit one that is very inadequate, but will do as a starter.

1. Know your Community.
 - a. The schools.
 - b. The shops.
 - c. The stores.
 - d. How people are amused.
 - e. Food supplies.
 - f. The government.
2. Sabbath Observance—How best fostered?
3. The Social Evil—How cured?
4. Industrial Training in the Schools.
5. Night School, where needed.
6. Play grounds the year round, under supervision.
7. Lecture courses under church control.
8. The Charities: do they cause or relieve poverty?
9. Give publicity to the good things being done.

Wichita, Kansas.

Japanese Students and the Bible

BY HORACE E. COLEMAN

Tokyo has in recent years come to be the largest students' center in the world, with about 28,000 students of the college and university grade, besides more than a hundred high schools. I heard it said recently that Tokyo is to Japan what Washington, New York, Boston and Philadelphia are all combined to the United States. This may give some idea of the great longing in the heart of all Japanese to visit Tokyo as often as possible and the great desire of every student to complete his education in the capital city.

It goes without saying, therefore, that no other educational institutions are so attractive to the Japanese youth as those located in Tokyo. The First Higher School, which is the direct feeder to the Imperial University, draws the best students from all the middle schools over the country. Likewise the Higher Normal School is the head of all the normal schools in the country, and the Higher Commercial School and all technical schools are the best in the country. These facts show that it is not only the number of the students who come to Tokyo, but their quality as well that makes Tokyo the most strategic center for Christian work among the educated classes of the country.

Amid these conditions you will realize what a wonderful opportunity I have in teaching the Bible to one

hundred or two hundred of the young men of these higher schools and universitiess. In Keio University, which is only about ten minutes' walk from our home, there are over 2,000 students of the college grade. About 95 per cent. of these students take the economic course, looking forward to a business career. This is the oldest institution in the country for the propagation of western learning, and they have a large number of alumni prominent in the business world,—therefore a large number of students from prominent and well-to-do families. It is a well-known fact that one of the important needs of Japan for many years has been a higher business morality. One feels, therefore, when teaching the Bible or the principles of Christianity to these young men that he is helping to strengthen and raise to a higher standard the business and commercial ethics of the future of this country, which has had, and is still having a rapid growth in both industry and commerce.

To speak of my work more personally, I have generally five to seven Bible classes per week for the young men, about a hundred or more generally enrolled in these classes, and I also publish a Bible letter printed in English of about 1,600 words each month, and send these to about 240 young men in Tokyo, in-

cluding the Bible class enrollment, and to about forty who have left Tokyo and are scattered over the country. We have about thirty Christian young men who are in the city, and we have special meetings occasionally for these.

Some idea of the difficulties that these young men meet in coming up to this strenuous educational center may be gained as well as how easily these difficulties may be overcome with the study of the Bible and presentation of Jesus Christ when the one in difficulty is sincere in seeking the truth. * * *

In the last few days Mr. K. Hattori, who has been my Bible class interpreter for about two years and my student helper for one year, has succeeded in passing a very difficult examination and secured a position in the Department of Communications in the Chinese Government. According to the requirements of the men wanted for this position he was the only man recommended from the University of Keio mentioned above. One was recommended from the Waseda University and four from the Higher Commercial School. The examination test given to these six men for the selection of two consisted of English (one full day), bookkeeping, arithmetic, etc., and Mr. Hattori, who says his knowledge of English was largely gained through his connection with our Bible classes, headed the list in the final result. This gives him a position in China worth almost five times as much as many of his classmates will receive if they go into business in Tokyo. Since he has suffered some persecution in the university and has been nicknamed "Coleman" because of his connection with our Bible classes, this seems a splendid reward for his courage and perseverance and earnestness.

We shall appreciate very much an interest in the prayers of all the leaders of American Friends in order that we may be strong to meet these wonderful opportunities and that we may have the equipment needed to carry on the work to the best advantage.

Tokyo, Japan.

A Unique Club

Announcement is made that The Girl's Club of the *Ladies' Home Journal*, which is the largest girl's club in the world, has completed a successful undertaking by establishing a scholarship in medicine for Chinese women, to be known as "The Girl's Club Medical Foundation." The fund raised amounts to \$1,233.00, which will provide for a permanent endowment for the scholarship at the Union Medical College for Women at Peking, China, an interdenominational institution. About 1,000 girls joined in the movement to raise this fund. It is announced that no more money is needed.

It is a wonderful thing, a mother. Other folks can love you, but only your mother understands you; she works for you, looks after you, loves you, forgives you.—*Baroness von Hutten*.

"Keep your face always toward the sunshine, and the shadows will fall behind you."—*M. B. Whitman*.

Oregon Yearly Meeting

The twenty-first annual gathering of Oregon Yearly Meeting, just closed, was in many respects the most remarkable in its history. The blessing of God and the cheerful giving of His Friends were alike much in evidence.

One of the most remarkable things was the way in which the meeting got behind Pacific College. Ever since the erection of the new building, which was a great burden on the Friends of this section, there has been a bit of a deficit each year above even the liberal donations made by Friends to maintain the school. And since the launching of the campaign for \$100,000 of endowment, there has been a reluctance on the part of those who had obligated themselves on this line to incurring further obligations. So a floating indebtedness amounting to nearly \$8,000 had accumulated.

When Friends saw the real condition and the great need for immediate funds, they rose to the occasion splendidly. Subscriptions were taken more than covering the entire \$8,000, and contributions still keep coming in. Not satisfied with this, the yearly meeting appropriated \$1,200 for educational purposes the coming year, \$200 to go to the Greenleaf Academy at Greenleaf, Idaho, and \$1,000 to Pacific College.

Then, to make effective at once the nearly \$50,000 of endowment subscriptions already taken, the yearly meeting became responsible for the income on the second \$50,000 of the \$100,000 that the college authorities are seeking to raise, so that an income of \$5,000 is assured for next year in addition to tuition and student fees, and the college is given a financial standing such as it has never before known, and has the backing of the yearly meeting as it has never enjoyed that backing before. The responsibility of the yearly meeting treasury for the income on this \$50,000 of endowment is to be reduced as fast as the endowment funds are subscribed, and it is hoped that by the end of the year the entire \$90,000 will be raised that will make effective the \$10,000 offer secured some time since from James J. Hill.

But gifts to the college were not the only ones made by the attenders at yearly meeting. It has been customary to raise about \$500 by subscription, in addition to the appropriation, for the evangelistic and church extension work of the yearly meeting. This year the subscriptions were almost \$1,000, including the money for the purchase of the lot for a residence for the pastor at Quilcene, a home mission station in Washington. Then, to make this residence assured, \$500 was raised to purchase material for the building, which the pastor, Lewis C. Russel, who is a practical builder, is to erect.

Nearly \$1,000 was subscribed, to be paid in the next five years, for the new mission station that it is expected to establish in British East Africa, and a substantial appropriation amounting to \$500 was made from surplus funds in the missionary board's possession, for the purchase of machinery and equipment for the East African work, and for this new station. And Arthur B. Chilson who was present at the meeting and gave the missionary address on his birthday

anniversary, was showered with flowers, and given a purse containing a dollar for each year of his life, with other tokens of appreciation and love; and some of these also were sent to his wife, who was caring for a daughter who was very ill during the time of the yearly meeting.

The spiritual blessings that were poured out during the yearly meeting were rich and full. The devotional meetings were seasons of earnest waiting upon the Lord, and many souls were richly blessed. Visitors from other yearly meetings were present with helpful messages. Harry R. Keates, chairman of the Evangelistic and Church Extension Board of the Five Years Meeting; Robert E. Pretlow, pastor of Seattle Meeting; Amos M. Kenworthy of Whittier, California; L. Hollingsworth Wood and Carolena M. Wood of Mt. Kisco, N. Y.; Maurice L. Rowntree of Leeds, England, and Arthur B. Chilson of the Friends African Industrial Mission, were all present, and all gave messages that were much appreciated.

The reports showed a healthy growth in the various departments of the yearly meeting's work. H. Elmer Pemberton was reappointed superintendent of the evangelistic and church extension work for the ensuing year.

John Frederick Hanson expressed a concern again to visit Sweden and Denmark and to visit London and Dublin Yearly Meetings in the interests of the kingdom. The yearly meetings united heartily with this concern, and made provision for this visit.

Though the greatest interest of the meeting seemed to be aroused in evangelizing the unevangelized sections of the yearly meeting field, the maintenance of Pacific College and the advancement of our foreign mission work, other things were not neglected. Peace and arbitration, literature, including the interests of *THE AMERICAN FRIEND*, systematic and proportion-giving, reports from the Five Years Meeting, Christian Endeavor, Bible School work, the overthrow of the liquor traffic and other matters of the church's business in the world, received earnest attention, and many of the workers of Oregon Yearly Meeting spoke ably and with unction on these matters.

It is felt that the blessings of the yearly meeting are but the earnest of fuller blessings during the year just opening, and that much progress will be made during the year in the advancement of the kingdom.

Observing Labor Sunday

The commission on "The Church and Social Service" of the Federal Council of Churches, has appointed August 31 as Labor Sunday, at which time the Commission recommends that the present day tendencies in the labor movement be considered. A pamphlet making suggestions and furnishing information may be obtained by applying to the Federal Council at 215 Fourth Avenue, New York City.

"That stupendous work, the Bible—a Book which, if everything else in our language should perish, would alone suffice to show the whole extent of the language's direction and power."—*Lord Macaulay*.

Commencement Exercises

(Continued from page 418.)

at 8 o'clock the Senior Class rendered the play, "The House of Rimmon," by Henry Van Dyke, on the outdoor stage.

A distressing occurrence was the fact that about 200 persons became ill during the afternoon and evening from eating the lunches, which were served in boxes.

Commencement exercises were held from the outdoor stage on Wednesday. Professor Elwood C. Perisho, class of '87, now Dean and Professor of Geology in the University of South Dakota, gave the address. Discussing "The College and the State," he gave what was pronounced by many the strongest address ever given at an Earlham Commencement. President Kelly then announced that the degree of Bachelor of Arts had been conferred upon 31 members of the Senior class, and that of Bachelor of Science upon 15 others. The degree of Master of Arts was conferred upon Zona May Williams, pastor of the church at Charlottesville, and Dr. John Albert Thompson, of Cincinnati, and that of Doctor of Laws upon Professor E. C. Perisho, the Commencement Day speaker.

The press announces the engagement of ten members of the Senior class, which is an unusual tribute to the winning powers of Master Cupid.

Whittier College

Interest in the thirteenth annual Commencement of Whittier College centered in the graduating exercises which occurred June 11th. President Thomas Newlin extended a cordial greeting to the audience that filled the large auditorium, and Absalom Rosenberger offered prayer.

The baccalaureate address was given by Hon. Ford A. Carpenter, of Los Angeles, on "The Influence of the College Spirit on Practical Problems," and was replete with valuable lessons from the standpoint of a scientist and a man of affairs. Mr. Carpenter is head of the weather service in Los Angeles, and has a national reputation as a meteorologist.

Following are the names of the graduating class with the several subjects of their thesis: Evelyn Rosenberger Clark, "The Conservation of Youth"; Pliny T. Greene, "The Development of California"; Bertha M. Hoskins, "Shakespeare's Ideal Woman compared with the Modern Ideal"; Herbert N. Hoskins, "The Atomic Hypothesis"; Bailey W. Howard, "The Romantic Movement in English Poetry"; Vivian Rice, "Al Pais del Don"; Jesse A. Stanfield, "The Trend of Religious Life in Colleges and Universities"; Henry N. Whitlock, "The Social Life of the Middle Ages."

Following an address to the class by President Newlin that scintillated with epitomes of truth, and which was most impressive in its forecast of the possibilities that lie before the college graduate today, Dr. W. V. Coffin, president of the Board of Trustees, conferred upon them severally the degree of Bachelor of Arts.

Immediately following this the same officials sprung

a surprise on the audience in conferring upon the speaker of the day, Hon. Ford A. Carpenter, the degree of Doctor of Laws, in recognition of his eminent service in the field of science.

At the noon hour the commencement banquet, which is always looked forward to as an occasion of rare interest and enjoyment, was given by the Woman's Auxiliary of the College in the spacious gymnasium. Following the splendid repast, under direction of Dr. Coffin, as toastmaster, Dr. Carpenter talked of the causes and forecast of frost in reference to the abnormal weather of last winter; Prof. Abraham Rosenberger discussed "growing pains" and their significance and results in the development of college life; Jesse Stanfield, speaking for the Seniors, told what great things their class experiences meant to them; Irene Glasgow pledged the loyal support of the preparatory graduates, and large service to the college in years to come.

The day seemed bright with omens of promise, and a pervasive spirit of optimism and hopefulness gave buoyancy to every feature of the exercises, and to the social commingling of the happy throng, and there was with all a mutual recognition that under the able administration of President Newlin the College had made substantial progress during the year just closing.

Among the more prominent features of this progress may be named a largely increased attendance of students, with assurance of a greater increase next year; the liquidation of an indebtedness of fifteen thousand dollars, and substantial progress in the canvass for increased endowment, and arrangements for material additions to the equipment of the college. The college is also fortunate in engaging Absalom Rosenberger, formerly president of Penn College, as Financial Secretary, and Prof. Thomas B. Stanley and Margaret Hampton, of Earlham College, as head of the department of English and preceptress of the girls' boarding hall respectively.

Other prominent features of commencement week were the reception to the Seniors at the home of President Newlin, the baccalaureate sermon by Dr. J. J. Mills, the address to the College Christian Associations by Frank M. Dowling, the exercises of the preparatory department, at which eleven young women and two young men were given certificates of graduation, and the entertainment of the College Choral Society, which included musical renderings of a very high order.

Wilmington College

Wilmington College has just closed another successful year of work. The various exercises of the week were well attended and happily concluded.

The first of these, the Senior class play, "She Stoops to Conquer," was presented in the opera house to a large and attentive audience. Their presentation of this popular comedy brought many words of commendation and praise to the Seniors for their artistic efforts.

Thursday, June fifth, was Field Day, which brought out its usual large and enthusiastic crowd of spec-

tators. The honors of the day went to Mr. Willard E. Wildman, of the class of 1913.

On Sunday evening the baccalaureate sermon was given by Ellison R. Purdy, of the local Friends Church. This, the real beginning of commencement week proper, sounded a call that was an inspiration and an invitation to higher and holier things. The atmosphere of this sermon pervaded in a peculiar manner the entire commencement program.

A delightful occasion of the week was the reception given by President and Mrs. Hodgkin at the college Wednesday evening. President and Mrs. Hodgkin received the guests at the entrance to the library and presented them to the long line of Seniors.

The Alumni of the college, more than three hundred strong, had Thursday, June 12th, for their own. An enthusiastic meeting and luncheon held on the college lawn brought the events of the day to a satisfactory close. A fine spirit of co-operation and genuine interest in the work and success of the college was agreeably manifest.

Friday, June the thirteenth, was commencement day proper. After a fine inspirational address by Dr. Henry W. Elson, of Ohio University, on "Education and Freedom," degrees were conferred by the president of the college upon the nineteen members of the graduating class.

The afternoon of the day was pleasantly spent in social intercourse on the campus, followed later in the day by a reunion of the old students of Twin Ash and South Halls. At this meeting a temporary organization was effected looking toward a permanent organization of all former students of the college into an old scholars' association.

Many expressions of appreciation and commendation were heard for those whose efforts had thus brought to a successful close another year for Alma Mater.

Pacific College

The commencement season at Pacific College was one of peculiar enjoyment this year. The exercises of commencement week opened with the baccalaureate sermon by President Levi T. Pennington, who spoke from the text, "Keep thy heart with all diligence, for out of it are the issues of life." Homer L. Cox, pastor of Sunnyside Meeting in Portland gave the address to the Christian Associations, his subject being "Sonship and Heirship."

The concert by the school of music was delightful, and the Alumni were gratified by the winning of the college-alumni baseball game for the first time in the history of these contests.

Harry R. Keates, of Des Moines, Iowa, chairman of the Evangelistic and Church Extension Board of the Five Years Meeting, gave the Alumni address on Christian Education, which was full of thought on the need for and the nature of the right kind of denominational education.

The commencement exercises were featured by a fine address by Robert E. Pretlow, pastor of the Mem-

orial Friends Church at Seattle, his subject being "The Scholar's Debt." In a very convincing way he presented to the members of the graduating class and the rest of the student body especially, the debt that is owed to the college, the community and the world, and also to the kingdom of God, by one who has had educational advantages.

This commencement marked the close of a successful year. The attendance has been larger than for eight years past. The class of 1913 is small, only three in number, but both in scholarship and character it ranks very high. Arthur B. George and Maude Haworth took the degree of Bachelor of Arts with honor, while Mabel Haworth took the same degree and with it the Penn scholarship, the highest honor for scholarship and character awarded to the Senior class.

The Florence Brown Rowe Junior Prize was awarded to Rae S. Langworthy, who has a splendid scholarship record, and also stands high in extra-curriculum work and in character. Stella Hubbard was awarded the Pacific Academy scholarship, which entitles her to free tuition in Pacific College the coming year.

The announcement of the conditional gift by James J. Hill of \$10,000 toward the \$100,000 that is being raised by the college for endowment purposes, and the action of Oregon Yearly Meeting in raising all the floating indebtedness and becoming responsible for the income of the last \$50,000 of the endowment until it can be raised, with the appropriation for running expenses in addition, serve among other things to make this a very glad commencement season for the friends of Pacific College.

Friends Select School

The graduating exercises of Friends Select School at 140 North Sixteenth Street, Philadelphia, occurred June 13, at 3 o'clock. The program of exercises included Scripture reading by Benjamin Cadbury; essays by Clara J. Rump on "Saving Young America"; James K. Stone on "Modern Man and Outdoor Life"; Florence Oakley H. Van Alen on "The Influence of the Fraternity in American Colleges"; and Alison Levin, who gave the "Valedictory." Presentation of diplomas by the principal, Walter W. Haviland, followed, twenty students receiving diplomas. The honor graduate was Alison Levin. The exercises closed with an address by Dr. William Wistar Comfort, Professor of Romance Languages and Literatures in Cornell University, subject, "Dawdling and Its Evil Effects."

Love is the fusing element of all life; the tremulous, softly defined horizon-line that at once separates and unites the spheres, terminating our human vision; the trysting-place where earth and heaven meet.—*Lucy Larcom*.

To know as even I am known,
Adds faith to faith in rich increase;
I see my Pilot on His throne,
King of my will, my perfect peace.

Others Teaching a Quaker Message

BY H. R. WANSEY

On page 29 of his book, "Messages from the Epistles to the Hebrews," the Bishop of Durham writes as follows: "The argument of this chapter (Heb. vii) goes directly to show that such mediatorial functions, in the age of Christ, are forever withdrawn from 'men having infirmity.' Where they stood of old, one after another, sacrificing, interceding, going in behind the veil, permitted to draw nearer to God in an official sanctity than their brethren, there now stands Another, sublime, supreme, alone.

"He is Man indeed, but He is not 'man having infirmity.' He is higher than the heavens, while He is one with us. Now our one secret of a complete approach to God is to come to God through Him. And this, unless the chapter is an elaborate semblance of what it is not, means nothing if it does not mean that between the church and between the soul and the Lord Jesus Christ, there is to come *absolutely nothing mediatorial*"

Again on page 73 of "Alpha and Omega," W. Middleton, whose book contains a commendatory preface by the Bishop of Durham, writes: "In Mathew xxvii: 50, we read: 'Jesus when He had cried again with a loud voice yielded up the Ghost. And behold the veil of the temple was rent in twain from the top to the bottom.' Not only was the division wall between the Greek and the Hebrew destroyed, and the privileges and honors claimed exclusively by the elect offered to those who were outside the first covenant, but the way into the secret chamber of the Deity was opened to *all believers*. So every Christian, forgiven and born of God, is his own priest, and has as much right of entrance into the holiest place as the apostles and bishops of the early church.

"Over the Epistle to the Hebrews might be appropriately inscribed this passage: 'The veil of the temple was rent in twain from the top to the bottom.' Over every Romanist and ritualistic place of worship, should be written this legend: 'The veil of the temple has never been rent at all.' The whole system of ecclesiastical symbolism is an attempt to resuscitate an exhausted and dead Judaism. One of the old preachers said: 'Woe to the hands that would have touched it, till God himself had torn it; but woe to the hands that would stitch it up again now that He has torn it.' What God has joined together, let no man put asunder, but what God hath rent let no man try to stitch up. We do not want ecclesiastical needlework; we want the way to the holiest open; we want a simple and direct approach to the spiritualities that were pictured by that ancient symbolism."

To that we all say, "Amen." Do not these two writers both preach Quakerism? Surely, simple Quakerism with its message of reality, spirituality and fellowship, and with its democratic principles of worship, on the basis of silence before God is *the* great need everywhere for the present day.

Mikko, Japan.

Current Items of Interest to Friends

Indiana Yearly Meeting

Portland Quarterly Meeting was held at Pennville, Indiana, June 13-15. Visiting ministers were Robert W. Douglas, Clifford Pearson and Fred E. Smith, also Mattie Thorn, of Portland. Fred E. Smith's sermon on Friday evening on a commonplace religion for commonplace people was especially strong. The attendance on Saturday was very large. Dinner was served in the basement on Saturday to over two hundred people. The various churches comprising the Quarterly Meeting were well represented.

Friends' Bible School at Fairmount, Indiana, has been well attended of late. There is a deep interest manifested. On June 22, it was reported that 490 are enrolled in the adult and primary departments, 50 on the cradle roll and 85 in the home department, a total of 625.

Richard Haworth, pastor of Friends' Meeting at Fairmount, was called to Earlham, Iowa, to deliver two addresses on Sabbath-school work before the Christian Workers' Assembly. He will make a similar talk to the Bible School and Christian Endeavor Convention of Western Yearly Meeting at Vermilion Grove, Illinois, on August 6 and 7, and will deliver the annual Sabbath-school address at Wilmington Yearly Meeting, at Wilmington, Ohio, on August 14.

On Sabbath morning, June 15, Honorable William M. Jones delivered an address at Friends' Bible School, Fairmount, on the subject of the enactment of the cigarette law and the injurious effects of the cigarette upon the minds and bodies of growing boys. This talk was forcefully given and was helpful and entertaining to all who heard it.

Fairmount Quarterly Meeting was held June 20-22, at Fairmount, Indiana. Several visiting ministers were present. J. Edgar Williams, of Carthage, gave a very helpful message on the 21, his subject being "The Christian Home." Ira Johnson and Charles Hiatt also gave inspiring messages. More than twenty ministers were present, and there was a good attendance throughout these services.

Spiceland Quarterly Meeting was held June 13-15, with a good attendance at all the services. On Saturday morning, J. Edgar Williams, of Carthage, delivered a spiritual, logical sermon. He was followed by Morton C. Pearson in a short talk on "Christ, the Inner Life." Both

these were listened to by an appreciative audience. On Sabbath morning the service was conducted by the pastor, George C. Levering, in his usual earnest manner, endeavoring to get others to see the truths of the Gospel. In the afternoon the Township Sabbath-school convention was held in Friends' Church. The reports showed the Sabbath schools in the township to be in a live, working condition.

On the evening of June 11th, at Fairmount, Indiana, E. O. Ellis, of Fairmount, Indiana, gave a stereopticon review of the Bible lands, especially the scenes connected with the Bible School lessons the past two quarters. A large and interested audience came to see the splendid views and to hear the description first-hand, by one who has seen and can describe in a forceful way. The service was a spiritual uplift as well as a source of instruction in Bible geography. We feel abundantly repaid for having Mr. Ellis come to us with this service, to which he feels called. We cheerfully recommend this to Friends' schools everywhere, as a means of real blessing.

At Chester, Indiana, Friends' Meeting, on the 22d of June, temperance was most interestingly and effectively taught in the morning session of the Bible-school by Miss Anna Kendall, who is one of our Monthly Meeting's committee in charge of that work. The children of the various classes by interesting exercises, brought to our attention in a forceful way, the evil results of alcoholic drinks and the use of tobacco, in a way that we hope will be permanent. The class of boys in the intermediate grade taught by Elmer Kendall, was especially happy in its mode of presenting the thought of the subject.

On Sabbath morning, June 22d, Dalton H. Lewis, pastor of the Friends' Church at Dublin, Indiana, started a wave of social reform. He opened the campaign by a real heart-to-heart talk on the "Low Ebb of Local Morality." Concrete examples were furnished by the pastor, of his own observation. A beer bottle was shown from the pulpit, the contents of which had been partaken of by two boys and a girl, on the church steps. These boys and the girl were minors, their ages ranging from fourteen to seventeen years. Many such examples were given by the pastor, and his earnest talk awakened not only his audience, but stirred the town to its depths.

Many unpleasant truths were brought forth, but they were given with such love and humility of spirit, that all lovers of good will stand by him till the end. May the dear Lord give him wisdom, strength and courage.

Iowa Yearly Meeting

The Friends of Des Moines passed a very pleasant Sabbath, June 15. Richard R. Newby, who has come to serve as pastor, preached his first sermon, and W. Jasper Hadley, the old pastor, remained over that day. Charles Sweet, a former pastor for twelve years, came in unexpectedly, at the beginning of the meeting. The meeting was blessed by his coming. In the afternoon of the same day, the Friends Sabbath-school at Urbandale observed Children's Day. The house was nicely decorated with flowers, and they had appropriate exercises. It will be a day long remembered by all.

New York Yearly Meeting

Poughkeepsie Monthly Meeting was held at Poughkeepsie, New York, June 19. At 6:15 p. m. a splendid supper was served by the lunch committee, after which about one hundred people adjourned to the regular session in the audience room. Here the regular business was transacted. One request for membership by a young man, and a certificate were received. It was decided to grade the large plot of ground in the rear of the meeting house, in order to make tennis and croquet courts, etc., for the use of the many young people of the meeting, thus helping to make the church the center of their social activities. This Monthly Meeting was the anniversary of the thirty-fourth year when one of our active ministers, Elmer D. Gildersleeve, was recorded. After the regular business meeting came a very interesting "Echo Meeting" of the New York Yearly Meeting, which had been held a few weeks previous. The following were given five minutes each to report on different phases of the Yearly Meeting's activities: Sophronia Reynolds, Elias and Mary Minard, Aaron Lane, Elizabeth C. F. Stevens, William J. and Flora T. Sayers. It was then urged upon the membership present to help increase the subscription list of our paper, THE AMERICAN FRIEND, by taking it themselves and encouraging others to subscribe for it.

Ohio Yearly Meeting

Children's Day exercises were held on the evening of June 8, in Urbana, Ohio,

Friends' Church. The singing was excellent. An exercise, "The Ladder of Life," showing the different steps required to obtain the crown at the end of life's journey, was especially appreciated by the audience. The whole evening's exercise was a success and the children, as well as the committee, deserve praise for their faithful work. Urbana Friends' Church was established in 1905, and under the faithful ministry of the pastor, Ida Allen, is developing into a strong, spiritual meeting. The unity of the membership and the sweet Christian atmosphere attract many others than the members, and such are blessed in their coming. Two cottage prayer meetings and the mid-week prayer meeting at the church are held beside the regular Sunday services and all are well attended. We feel that the Lord is especially blessing His work in this place.

Western Yearly Meeting

George N. Hicks, who is serving as pastor at Marshall, Indiana, is taking a few weeks' rest on account of failing health.

Appropriate Children's Day services have recently been held in Rush Creek and Tangier, Indiana, Meetings. Mothers' Day was also observed in May. Kingman Friends are repairing their church to the extent of about \$300.00. The Annual Old Students' Reunion will be held at Rush Creek, Parke County, Indiana, on Sabbath, July 6th.

Solomon B. Woodard, of Bloomingdale, Indiana, recently spent some time visiting his son, Dr. S. P. Woodard, of New York City. He attended Marshall, Indiana, Meeting on June 22d.

Morton C. Pearson, of Indianapolis, who for two years has filled the position of Endowment Secretary of Earlham College, has offered his resignation to accept the position of Executive Secretary of the Indianapolis City Federation of Churches, in which capacity he will be at the head of the united religious work of the city. The Earlham board was loth to accept his resignation, and has referred it to the Committee on Officers. The change will take place September 1. If by that time an Endowment Secretary of the college has not been secured, it is understood that Morton Pearson will act for a time in an advisory capacity for that work.

Friends at Bloomingdale, Indiana, are indeed glad to have Enos Harvey serve as their pastor another year. His labors in the academy as well as in the meeting and Sabbath-school are much appreciated.

The committee of Bloomingdale Monthly Meeting on the Suppression of the Liquor Traffic, with James Spray,

chairman, arranged the following program, which was given in the Friends' Church on the evening of June 22nd.

Invocation—Enos Harvey.

Bible reading—Wade Williams.

Alcohol as Medicine—Dr. M. F. Woodard.

Teaching Temperance in the Sabbath-school—Lenora N. Hobbs.

A Temperance Parade—Nathan Pickett.

Western Yearly Meeting House

The trustees and sub-committee in charge of the rebuilding of Western Yearly Meeting house at Plainfield, Indiana, hope to have the house in a shape to accommodate the sessions of the meeting this year, beginning September 16. The preliminary work of restoring the building, retaining its architectural features of a former day, supplying necessary modern conveniences for the local congregation and the annual assembly, as well as the comfort of the public who throng the beautiful park each year, has occupied much thought and time of those in charge.

The entire basement has been excavated to a depth of several feet, for kitchen, dining, lunch and committee rooms and other purposes. This feature has necessarily delayed work in other directions preparatory to letting the work by contract or otherwise. The walls of the building have not been seriously damaged by the recent fire, and when the improvements on the house and grounds are completed, it is hoped that those attached to the original surroundings of that historic spot will be pleased, as well as those of younger years.

As an indication of the interest aroused amongst Friends who have removed to distant states, the committee is pleased to acknowledge the receipt of a number of voluntary and unsolicited donations for pulpit furniture and other equipment.

BIBLE SCHOOL LESSON

JULY 13.

SUBJECT—Moses Prepared for His Work.

LESSON—Ex. 2: 11-25. Read Ex. 2. Commit verses 11, 12.

GOLDEN TEXT—"Blessed are the meek, for they shall inherit the earth."—Matt. 5: 5.

Los Angeles has appointed two women as police detectives and assigned them to visit dance halls, skating rinks, moving picture theaters and cafes.

CHRISTIAN ENDEAVOR

JULY 13.

TOPIC—Speak Not Evil One of Another.—James 4: 6-12.

Every one's character is his own, and he is entitled to possess it without harm by words of detraction from others. Every one is entitled to have the best reputation which his action warrants, and it should not be subjected to unwarranted calumny and slander by words of other people.

Even the wicked are entitled to receive mercy and kindness and not abuse. Probably it is harder for humanity to learn this lesson than any other. Christ denounced sin and evil, but loved the sinner, and reported no evil against him that would block the way to his heart and his affections.

It is our business to win men and women by love. It cannot be done by evil spoken words. Flies are not caught by vinegar. Men are not won by evil speaking. It is Christ's law, which is universal.

The suffragette disturbances in England have not abated, and more trouble is expected, now that one of their number has died from injuries recently received.

BANISHED

Coffee Finally Had to Go

The way some persons cling to coffee, even after they know it is doing them harm, is a puzzler. But it is an easy matter to give it up for good, when Postum is properly made and used instead. A girl writes:

"Mother had been suffering with nervous headaches for seven weary years, but kept on drinking coffee.

"One day I asked her why she did not give up coffee, as a cousin of mine had done who had taken to Postum. But Mother was such a slave to coffee she thought it would be terrible to give it up.

"Finally, one day, she made the change to Postum, and quickly her headaches disappeared. One morning while she was drinking Postum so freely and with such relish, I asked for a taste.

"That started me on Postum and I now drink it more freely than I did coffee, which never comes into our house now."

Name given by Postum Co., Battle Creek, Mich. Write for booklet, "The Road to Wellville."

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Regular Postum (must be boiled.)

Instant Postum doesn't require boiling, but is prepared *instantly* by stirring a level teaspoonful in an ordinary cup of hot water, which makes it right for most persons.

A big cup requires more and some people who like *strong* things, put in a heaping spoonful and temper it with a large supply of cream.

Experiment until you know the amount that pleases your palate and have it served that way in the future.

"There's a Reason" for Postum.

At St. Joseph, Illinois

The attendance at the Stanton Friends' "Home-Coming," Saint Joseph, Illinois, was lessened by the showers of rain which refreshed all nature. But the "faithful few" received showers of blessing from above under the preaching of the Yearly Meeting Superintendent, Edward Woodard; Quarterly Meeting Superintendent, Duncan Newlin, and Elwood Lewis, a former pastor. The latter, though a veteran of the Cross, aged seventy-one, is as full of zeal and hope as a man of thirty. He was present at the Monthly Meeting and encouraged all to faithfulness. Again Seventh-day evening he spoke from the text, "Be not deceived, God is not mocked; whatsoever a man soweth that shall he also reap." He was followed by words of encouragement from the Quarterly Meeting Superintendent.

Sabbath morning Edward Woodard spoke of the woman that pressed through the crowd to touch the hem of the garment of the Savior of lost humanity. The Savior's words, "Thy faith hath made thee whole; go in peace," was the text for a sermon of hopefulness in facing the discouraging conditions that surround so many of our country churches, where foreigners own the homes of the fathers of the once strong churches. "But as the woman pressed through the crowd to come in touch with the healer of mankind, so we can press through the crowd of hindrances and lift up Christ to a lost world, that they may come in touch with him and receive spiritual life."

Sabbath afternoon, Charles Haworth, the recorder, called the roll, which was responded to by letters of greeting, or by those present. The closing words and admonition in the letter of Thomas C. Brown, a founder of the Stanton Church, was the keynote of the home-coming, and good enough to "pass on" to all struggling churches pressing through the crowd of discouragements in town or country: "Be watchful and strengthen the things which remain."

Married

BRIGGS - ARNOLD; HOLLOWAY-BRIGGS — A double wedding according to the ceremony of Friends, took place in the Friends' meeting house at Saylesville, Rhode Island, June 18, 1913. Harry King Briggs, of Saylesville, was married to Genevieve Gertrude Arnold, of Union Village, Woonsocket, and Louis Eugene Holloway, of Springfield, Massachusetts, was married to Anna Lazelle Arnold Briggs, of Saylesville. The marriage certificates were read by Albert Macomber, clerk of the meeting, and brief ad-

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dresses followed by Thomas Battey, of Providence, and Thomas Y. Jackson, of the local meeting, the benediction being pronounced by Thomas Battey.

Died

ALLINSON—Ann Allinson, daughter of Josiah and Rachel Tatum, and widow of Samuel Allinson, died at her home near Yardville, New Jersey, June 12, 1913, in her ninety-fifth year. A birthright member, she always loved the Society of Friends, and cherished a deep interest in its welfare. Although almost a helpless invalid for several years and deprived of both sight and hearing, she bore her trials with sweet Christian patience.

BROWN—Edward H. Brown, son of Horton and Margaret Brown, died at his home in Barclay, Kansas, June 9, 1913, aged 78 years 1 month and 29 days. He was a birthright member of Friends, and belonged to Barclay Meeting the last thirty-three years of his life. He spent three years on the Union side in the Civil war. He served the Church and the cause of moral reforms faithfully, and was gifted in song, often assisting ministers by using the gift. Funeral services at Barclay. He leaves a widow and one daughter.

FRENCH—Anna, daughter of Albert and Elizabeth French, died at the home of her sister, Rebecca Davies, in Cleveland, Ohio, May 18, 1913, aged seventy-one years. Hers was a life of loving ministry to others, many years caring for her invalid parents and teaching the freedmen at Jackson, Mississippi, three years. She was a sincere Christian whose ever increasing desire was to "adorn the doctrine of God our Savior," and was deeply pained at the attempt on the part of some to weaken the divine authority and authorship of the Holy Scriptures. Always reticent of her own attainments, she possessed keen spiritual

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discernment and was recorded an elder. Another member of the church militant has joined the church triumphant.

HAWORTH—Anna M. Haworth was born March 7, 1842, and died at Argonia, Kansas, June 6, 1913, aged 71 years 2 months and 29 days. She was married to John L. Haworth October 1, 1858, at Elwood, Illinois. She was a birthright member of Friends, and lived a conscientious Christian life. The funeral services were conducted at the Friends' Church on Sunday afternoon by the pastor, J. R. Wright.

JORDAN—Isaac F. Jordan died at his

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home in Crete, Indiana, May 23, 1913, aged 65 years 6 months and 20 days. He was a faithful and valued Friend and a member of Arba Meeting, New Garden Quarterly Meeting.

LINDLEY—Eliza C. Lindley, daughter of Nathan and Catherine Engle, was born at Butlerville, Indiana, November 8, 1856, and died at Lupton, Michigan, April 26, 1913, aged 56 years 5 months and 18 days. She was married to Isaac C. Lindley, of Elizabethtown, Indiana, in 1884. She was a birthright member of Friends, and a charter member of the first Women's Foreign Missionary Society of Friends, always having great interest in mission work. She endured great suffering from cancer with Christian patience and with hope of eternal life. She leaves her husband, two sons and a daughter, two brothers and a sister.

MENDENHALL—Lindley H. Mendenhall, a member for sixteen years of Muncie, Indiana, Friends' Meeting, died at his home in that city, the evening of June 15.

SWAIM—Eleanor Swaim, daughter of John and Mary Woody, was born in Orange County, North Carolina, January 28, 1825, and died at her home near Bloomingdale, Indiana, June 10, 1913, aged 88 years 4 months and 12 days. She was a birthright Friend and lived a

consistent Christian life. She leaves three sons and three daughters. Funeral services were held in the meeting house at Bloomingdale, the afternoon of the 12th, conducted by Edward M. Woodard.

WELLS—Mary Wells, wife of William Wells, and daughter of Michael and Rhoda Cox, was born in Randolph County, North Carolina, and died at Rose Hill, Kansas, June 7, 1913, aged 63 years 9 months and 25 days. She gave her life to Christ in early life, and was consecrated to His service. She died in the triumphs of faith and gave evidence that all is well.

ZIMMERMAN — William Zimmerman died at the home of his daughter at Courtland, Alabama, April 20, 1913, aged 90 years 1 month and 27 days. He joined Friends while a young man, and for thirty-five years was a minister, always zealous about doing the work of the Master. He was a member of Mountain Home Monthly Meeting.

Dr. David Starr Jordan, president of Leland Stanford, Jr., University, has resigned to accept the office of chancellor, just created by the trustees. John Caspar Branner, professor of geology and vice-president of the university, will become president. Dr. Jordan will devote his time to the movement for international peace.

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A PERSONAL WORD

I take it for granted that all Pastors, Sabbath School Superintendents and members of the various Sabbath School Committees, are interested in having the very best literature obtainable in the Friends' Sabbath Schools.

For over twenty-two years I have given my best efforts to this work. It is not necessary to state the sacrifices of time and money spent to build up the Sabbath School publishing and supply business for the Friends' Church in America.

I have reached the age when I must soon "ease up," and am looking toward that time. I have made offers to the Publication Board for taking over this work; but for the present their time and thought is to get the AMERICAN FRIEND thoroughly established. It may be two or three years before they can consider this work, and it may be that way will not open for it before the next Five Years Meeting.

In the meantime, I shall continue to do my best, although feeling that younger men ought to have the burden of the work. I want to get all the supply business for the Sabbath Schools concentrated, so that when the time comes to turn it over to the church, it will be Something Worth While.

TO THE POINT.

Now, to the point; it so happens that some of the Friends' Sabbath Schools prefer other lesson helps and papers to ours, (although we are supplying fully 80 percent. of all helps to Friends' Sabbath Schools). There is nothing improper in this. All schools have a right to their own personal preference, and to use what they really believe to be for the best interest of the School.

If these Schools only knew how much they could help us by ordering their supplies through us, they would surely do so. I am agent for all the Sabbath School supply houses, and am constantly ordering from other houses for Friends' Schools.

GRADED HELPS.

Three years ago I was appointed agent among Friends for the Syndicate publishing the Graded system of lessons and began at once a systematic campaign advertising these Helps. The results, as seen by the reports of the Bible School Commission of the Five Years Meeting, is that 93 Friends' Sabbath Schools are using, to some extent, these Helps. This work is largely the result of my advertising, as agent for the Syndicate, and I am in a position to give correct information on the Graded Helps. I can also send prospectus, prices and order blanks.

AN APPEAL.

My appeal to all Friends' Sabbath Schools is to use as many of our Quarterlies, Youth's Friends, and Child's Lesson Leaf, as possible, and give us their orders for all other supplies. We can supply you with any Publications or Lesson Helps published by any publishing house in the world. These will not cost any more than to order direct from the publishers. We can supply you with Bibles, Maps, Record books, Class books, Reward cards, Blackboards, Cradle Rolls, and in fact, everything for the Sabbath School. Send for our complete catalogue.

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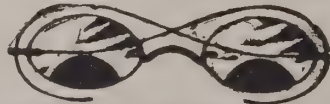
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Old Series.
Vol. XX. No. 28.

SEVENTH MONTH 10, 1913

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As Thy Day

As thy days, so shall thy strength be.
—Deut. 33:25.

AS THIS my day! O promise blest!
Sweet words of comfort, words of rest!
No more with boding fear I wait
To read tomorrow's hidden fate;
Whate'er its toils, whate'er its tears,
Whate'er its perils, pains and fears,
While sun and stars and worlds endure
The old, sweet promise standeth sure.

The hand that holds the world upbears
My weary heart with all its cares.
The eye that slumbers not has seen
My graveyard mounds with grasses green.
My Father's pitying love has read
The pain behind the tears I shed.
How comforting His words to me,
"Child, as thy day, thy strength shall be."

As this my day! my little day!
My broken, troubled, thwarted day!
The day whose roseate morning bloom
Was quenched and darkened into gloom!
The morn of gifts! the noon of loss!
The lengthening shadow of the cross!
Once more, my Father, say to me,
"Child, as thy day, thy strength shall be."

—Selected.

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Editorial Comment of Our Contemporaries

"Never had a saloon," was among the list of reasons given on a wayside billboard why prospective citizens should come and take up their residence in a Wisconsin town. How's that for anti-saloon testimony? If saloons hurt business would the commercial club permit that sign to stand?—*Northwestern Christian Advocate*.

This whole liquor league is doing the work of the world of darkness in their determination to poison the human race for the money that can be made out of it. The worst and most damaging poison in the world is used by them. Some day the world will awaken to common sense and put this traffic and its poison where they belong.—*The Herald and Presbyterian*.

Universal peace may be a dream, but it is a God-inspired dream whose realization is promised, and every move for arbitration treaties, every plea for disarmament, every suggestion for lessening the burdens of peace, is a step toward the ideal that is sure to come, when the only armies and navies of the world will be those maintained as international police to enforce the decisions of the Powers.—*Lutheran Observer*.

Not a part, not a section, but all, the whole, for Jesus our Savior and our Lord, that is the condition of the Christian life. It is not possible to serve Him in such wise as to make it easy for him to confess us before the Father, when like the god Janus we have two faces, one looking toward Him, the other toward the world. The whole must be His. When the whole gift, the life is altogether Christ's His presence, accepting and sanctifying the gift, gives in return a peace that is not of this world, which the world cannot give, which the world cannot take away.—*Central Christian Advocate*.

The widespread and persistent discussion of church union indicates a deep and growing interest in the subject. The various movements toward union, it must be admitted, are more or less tentative, but the fact that they are proposed and that conferences, church councils and conventions are disposed to consider them, proves that the subject is invested with very decided interest. And this interest cannot be ignored. There are many in the church, and many more in the world, who believe it ought to be, and that a continued separation of the sects has much to do with the slow progress that Christianity is making in the

conversion of the world.—*The Methodist Protestant*.

The United States Supreme Court has established the present right of the states to fix maximum railroad rates. A considerable number of the states either through their legislatures or through railroad commissioners have fixed two-cent mileage rates for passengers and maximum freight rates. First, in the Minnesota cases and then last week in the cases from Missouri, Arkansas, Oregon and West Virginia, the Supreme Court confirmed the rates established with the exception of a few railroads that have been able to show that the roads in question would suffer loss by the rates imposed. In cases where the roads claim that they cannot afford to do business under so low a rate as that wanted, the burden of proof rests upon the railroad. Thus far the states' rights principle is definitely recognized. One question is still unsettled; that is with reference to the power of the Interstate Commerce Commission over rates fixed by a state which unjustly discriminates against shippers outside the state. Just that issue is before the Supreme Court in a case that awaits decision.—*Congregationalist and Christian World*.

The daily newspapers are generous in the space devoted to functions and exercises of the schools at this season of the year. It is a practice of wholesome significance and influence. The great company of young men and women who are leaving the colleges and universities must be of interest to all who have a care for the well being of society. Not a few of the institutions of high grade report the largest classes in their history. Smith College sent out 381 young women. It is to have a new biology building at a cost of \$140,000. Wellesley College graduated 274 young women. Rutgers College sent out a class of 77 young men. It had the most prosperous year in its 147 so far as finances were concerned. Carnegie Institute of Technology class numbered 225 at its sixth commencement. Cornell University had its largest class, 717. The University of Pennsylvania class ran up to 849. Wesleyan University had 84 graduates. Lafayette graduated 85. Yale had a commencement season notable for large reunions of former classes, and sent out this year 767 bearing its imprimatur. A gateway in honor of former President Noah Porter was dedicated. Harvard's class numbered 346. The corner-stone

of a memorial library, to cost two million dollars, was laid. It is a gift of Mrs. George D. Widener, of Philadelphia, in honor of a son who was lost with the Titanic. Vanderbilt University's trustees accepted the conditions imposed by Mr. Carnegie in this tender of a million dollars for its medical school in spite of the very bitter attack made on the giver by Bishop Candler, of the M. E. Church South. Brown had as its commencement orator, Chief Justice White, of the United States Supreme Court. Its class numbered 161.—*The United Presbyterian*.

We were talking with a distinguished Frenchman in Geneva last summer, and he informed us that the impression was growing in Europe that the United States was great on preaching brotherhood and good-will to the other nations, but when the crisis came, failed to practise it herself. He then instanced the general arbitration treaties offered by President Taft to France as an illustration of his point. The president of the United States spent a whole year preaching arbitration and calling upon England and France to join with him in a great compact of brotherhood forever, with all the churches and institutions of the United States hurrahing with him. Then when France and England gladly reciprocated, and were all ready to sign the treaties, the United States backed down and would not practise herself what she had been preaching to the other nations. Not long afterwards we met an Englishman. He was greatly disgusted with the United States. He said that they in England had been watching America for years in admiration. They had been following her leadership, as she preached so splendidly the gospel of good-will, and had urged so boldly the signing of treaties of arbitration. And then, without any warning, America breaks a sacred treaty, and has such distrust of other nations that she absolutely refuses to arbitrate even the question of a broken treaty. "What stock," said he, "can we hereafter take in America's talk about arbitration after the action of your Senate on the Panama tolls question?" We regret to say that we found such sentiment as that reflected in the remarks of these two men common throughout all Europe. We have been in Europe a good many times, but last summer was the first time we ever had to hang our head in shame when men talked of America.—*Christian Work and Evangelist*.

THE AMERICAN FRIEND

DEVOTED TO THE INTERESTS OF QUAKERISM IN AMERICA

S. EDGAR NICHOLSON, Editor and Manager

Old Series.
Vol. XX. No. 28.

RICHMOND, INDIANA, SEVENTH MONTH 10, 1913.

New Series.
Vol. I. No. 28.

The Personal Touch

It is the personal touch that counts most. More's the pity that the Church has not discovered and utilized this simple bit of philosophy in a larger way than has been its custom. The Church is too prone to act only in its corporate capacity, and does not readily learn the art of resolving itself into individual units for active personal service that manifests itself in multitudinous ways.

We are reminded of the Friend's reply, when besought to do some personal work in getting others to attend religious services: "They know the meeting house is open; let them come if they want to." Many a local meeting practices this teaching, even if not ready to accept the soundness of its philosophy.

What a striking contrast there is between this evident lack of interest, and the extraordinary activity reported recently in a certain rural meeting in Indiana Yearly Meeting, in which an active house to house canvass of the neighborhood by a few interested Friends brought out a record breaking attendance at the Bible School. Many a meeting is dwindling and almost despairing, all for the want of a few people to go out into the community in order to let the neighborhood folks know that their presence is wanted at the religious services and other appointed means of grace.

If every Friends meeting would organize a sort of personal workers' neighborhood committee whose business it is to extend the glad hand of Christian greeting and welcome to the scores of "stay-at-homes" that throng almost every community, making these feel that they are wanted around at the Church and the Bible School and the Christian Endeavor and at the prayer meeting, the average attendance at these services would in most instances be doubled within two years. If there be any who doubt this statement, let them try it out honestly, sincerely, persistently.

Of course, mere formal invitations will avail little. Formality is not much of a force in the world's great workshop. It is the personal touch that sparkles with soul interest and is vitalized by an intense life that counts. Too often the handshake is a mere formality and the greeting which should breathe out fellowship is lifeless. It is the live personality that is magnetic, and doubly so a live Christian personality. Too fre-

quently Christians in their daily intercourse belie the doctrines of brotherhood and fellowship which they profess. Live men and women will mean a live Church and ultimately an awakened community.

The successful politician is generally the "good mixer," who gives a handshake and a smile as tokens of the interest in his constituency which he at least professes. But the personal touch does not win merely because it is the game of politics. It is the fact that life comes in contact with life, social interest is awakened and the mind is made to find kinship with a new element in its existence. There are few people whose personality is so dull and impassive that they are unable to interest somebody else in the things that concern them most, if only their lives can be brought into contact.

It is this principle, heightened by the spirit of loving service which Christ begets in the regenerated life, that the Church should use in its efforts to win the masses of mankind to its teachings. All organized service is effective only to the extent that personalities may have better opportunity to impress themselves upon the lives of others. Christ won his disciples not by standing afar off and reading homilies about Christian duty, but by His personal associations with them and by the power of loving service wherein their lives merged in practical activities.

We do not minimize the importance of preaching and the proclamation of gospel truth from the pulpit or elsewhere. We are only trying to emphasize the effectiveness of those multiplied forms of Christian ministrations that may so easily be manifested in the lives and activities of our membership. Let our meetings organize for personal service in their respective communities, and many of our problems which have seemed perplexing will have found solution. It is the personal touch that counts most.

With God's spirit moving mightily in China and Japan and Persia and Africa and India, the cause of Christ should take on new life, inspired with the spirit of uplift and service, in our Christian America.

Many people are ready to quote Scripture, but act as though they do not believe what they quote. It is the sincere consistent life that counts most in the world's work.

The United States as a World Power

BY ELBERT RUSSELL

For Americans patriotism has a universal element. We feel that it is too light a thing for God to give us our resources and our liberties for ourselves alone. From the days when William Penn tried his Holy Experiment in free democracy as an example to the nations, we have had proud visions of American civilization—of America's intelligence, democracy, Christianity and liberty—enlightening the world.

Today we stand at the cross-roads of national history, considering which is the road to the accomplishment of our world-wide destiny. One of these ways that is pointed out to us is the way of military and naval power. We have heard much in the last decade of the United States as a world power, and we are urged to take our place in armed camp of the "Great Powers"; to join in the mad rivalry of naval programs; to maintain an army commensurate with our resources; to take our place in the councils of the world with armaments sufficient to give weight to our opinions and to create respect for our wishes. The assumption of those who urge us to take this road is that we first became a world-power, when in 1898 our greatly superior naval forces destroyed a few undermanned Spanish ships at Manila and Santiago; when we annexed Hawaii, conquered Porto Rico and the Philippines, and "protected" Panama. We are given to understand that our most salutary influence in the world is found in the fear and admiration aroused by our great "White Squadron" on its world cruise in 1908; by our participation in the relief and loot of Peking during the Boxer uprising; by policing Central America; and by mobilizing an army on the borders of Mexico.

The other road that is pointed out to us is the way of international justice and good-will. We are urged to rely on the justice of our claims and the wisdom of our counsels to give them weight; to win the friendship of nations by unselfish policies and acts of international good-will; to set an example of successful democracy at home; to cultivate self-control; to spend money upon institutions for human uplift rather than on armaments that breed armaments; to rely on the fairness of the merchant abroad, on the teacher's truth, and on the missionary's unselfish character, to make us a power abroad.

When we examine by the light of history the relative success of these two methods, we discover that in the latter sense the United States has always been a world power, and that in the last decade nothing has jeopardized the beneficent influence of the United States as much as its territorial expansion and its growing naval power.

Our country began to be a world-power in the very struggle by which it gained its independence. There was a world-consciousness in the "decent respect for the opinions of mankind" which led the Revolutionary Fathers to justify the revolution to the reason and

conscience of the world. In the Declaration of Independence were proclaimed, with the power of conviction and suffering, the principles of human equality and popular government, which heretofore had been the inert theorizings of the Encyclopedists and French social philosophers. France hung impotent between the old order which was dead and the new world powerless to be born. It was in the American struggle that Lafayette and his companions got the vital impulse and the ideals that were ultimately to bring the French Republic to realization.

The American Revolution exercised an influence almost as great upon England and her colonies. Many of us got the idea in childhood that the Revolution was a struggle of the colonists as one man against the tyranny of the English nation. But such an idea is far from the truth. We had our Tories here, many of whom went to England or Canada rather than live in a republic that recognized no aristocracy. In England there were statesmen who raised their voices in Parliament and in the press on behalf of the colonial patriots. Because there were few Englishmen who would fight to deprive their kinsmen in America of Englishmen's rights, George III had to hire Hessian soldiers for the war. It was in reality the last great struggle for English liberty, fought on American soil. That is the reason England had no great democratic upheaval at the close of the eighteenth century such as France had. America taught her rulers that Englishmen everywhere must have the rights and liberties of Englishmen, and so saved to her the rest of her colonies. America gave the decisive impulse in the last great struggle between autocratic and popular government in England and her government is today one of the most democratic in the world. America also furnished a model for the organization of England's great colonies. The Dominion of Canada, the Union of South Africa and the Commonwealth of Australia—all are organized under federal constitutions combining local and general governments after the model of our own. Our country was able to do this when its army was inconsiderable and its navy almost a negligible quantity. We won in the Revolution not by superior might but because the cause was right and reasonable. England could have subjugated us, had Englishmen felt that we were champions of anarchy or rebels against just laws and rightful authority. To have given the vital spark to the French Revolution, the birth impulse to the Republic of France; to have completed the struggle for popular government in England and made secure the rights of Englishmen to English colonists the world over; to have given models of government to three great English-speaking federations—this is no mean achievement for a nation in its infancy. A people that can do this is already a world-power.

Our country had just emerged from the doubtful struggle of the War of 1812, the centenary of the

close of which we are now preparing to celebrate, when Spanish America broke into revolt from Spain. There is no doubt as to the influence that prompted these revolutions. The liberators, Bolivar and Martin, are rivals for the honor of being the "Washingtons" of South America. All these peoples made haste to organize free republics with constitutions modeled on our own. The United States recognized these republics as her political children, and President Monroe stated his famous doctrine that these countries were not any more to be regarded as subject to European colonization. Perhaps no principle of international policy set forth in the nineteenth century has been more influential in history. Yet when uttered, and most of the time since, the United States has not had army or navy sufficient to make Europe respect it. It has come to be recognized in international law because it was in harmony with high political ideals, because of our insistence that it should not excuse any American country from the obligations of justice and humanity.

On the other hand, our influence over Spanish America has never been jeopardized so severely as when we retained the Philippines and Porto Rico, annexed Hawaii, and kidnapped Panama, and sent to South American ports a great fleet of battleships, which reminded them that "while the Monroe Doctrine protected them from Europe, it did not protect them from the United States."

The rapid rise of Japan in civilization and power was the national wonder of the last half of the nineteenth century. It was America that gave it its start upon that road. After Japan had had a taste of the European kind of civilization in the sixteenth century, its doors were shut fast against western influence, until in 1853 when Commodore Perry appeared on a peaceful mission and made a treaty of friendship. A Japanese statesman recently told an American traveler that he regarded Perry as the greatest friend of Japan, who was not a Japanese. After Perry's visit the Japanese set out to learn the ways of the western world, that would be of greatest advantage to them. They modeled their new navy after the British navy; their army was organized finally after the German model; but they paid America the supreme compliment of taking our school system as a pattern for their own. The plan of the agricultural college of Japan was outlined by the first president of the Agricultural College of Massachusetts. Quite recently ex-President Eliot of Harvard, while on a visit to Japan for the Carnegie Peace Foundation, expressed a mild criticism of the Japanese education of girls. His remarks created a great stir in the Japanese press. They are anxious that American ideals shall yet prevail in the education of their children. Many of the statesmen who instituted the constitutional era in Japan were educated in America or in American missionary schools in Japan. A few years ago Japan and Russia were engaged in a great war on the Sea of Japan and the plains of Manchuria. That war came to an end in the deliberations of a peace commission at Portsmouth Navy Yard, Maine. The combatants ceased to fight and began to

reason at the invitation of the President of the United States, as you remember. After the negotiations had gone on awhile, all the terms of a treaty had been agreed upon except the question of a war indemnity. Japan insisted that Russia must pay a big indemnity, and the Russian representatives refused. Japan faced the alternative of foregoing the indemnity or of going to war for money alone. Then the Japanese statesmen braved popular sentiment in their own country, and waived the claim for indemnity, rather than outrage the sentiments of the civilized world by shedding blood for money alone. Of these Japanese plenipotentiaries who thus stood by their high ideals, Count Komura and Count Kaneko were Harvard men. It would have been in vain for President Roosevelt to get peace negotiations started, if American training in the ideals of Christian civilization had not been able to restrain the victorious cupidity of the Japanese populace.

In an article written by Dr. Yen, Secretary of the Chinese legation in 1909, he speaks of the cordial relations that have existed between "the ancient Empire and the young Republic." By these terms he then designated China and America. But if he were speaking of them today he might characterize them truly as the youngest republic and the oldest republic. The sudden transformation of China is the international sensation of the twentieth century. In this transformation the influence of America has been the largest single influence. Dr. Sun Yat Sen, the principal leader of the revolution, received his education chiefly in American mission schools in Honolulu and Hongkong, and resided at times in America. Most of the other revolutionary leaders were products of the mission schools in China—by far the best and most numerous of which were American—or were educated in the United States. Their most patriotic hope for China is a free republic like the United States of America. Half of Yuan Shih Kai's Cabinet are foreign trained, most of them educated in America.

Whence this influence of America in the regeneration of China? Is it due to our military reputation? Our great armaments? Is it the fruit of the visit of our great fleet in 1908? No. Dr. Yen, in the article mentioned, calls attention to the cordial relations that have always existed between the United States and China, and to the just treatment accorded his country by the United States. "When China desired to establish diplomatic relations with the powers, it was an American, the Hon. Anson Burlingame, who was given the coveted position of envoy." That confidence has never been destroyed by aggressions or selfish ambitions on our part. We have never engaged in an "opium war," to make for our products a Chinese market. We have never seized upon spheres of influence, like France, Russia, Germany and England. We have not shaken the "mailed fist" at China to intimidate her into concessions, such as Germany got at Kiao Chou. On the contrary, our diplomacy has insisted on the territorial integrity and commercial freedom of China. We returned to China \$12,000,000—nearly half—of the Boxer indemnity, and China was so touched by this

unusual act of international justice on the part of a western nation, that she devoted the income of it to educate young Chinamen in the schools of the United States of America. There are now over 800 Chinese students in the colleges and universities of the United States. Mr. Yen, writing in 1908, describes their influence in prophetic terms:

"In the hundreds of Chinese students in this country that are earnestly and industriously absorbing the best that colleges and universities can impart to them, there exists a mighty bond of union and an unwritten alliance between China and America. These young men, as one of them strikingly expressed it, form a bridge across the broad expanse of the Pacific Ocean on which American learning, American ideals, American institutions, American inventions and American manufactures are and will be conveyed to China. The influence of such young men, the future leaders of China, over their country's predilections and policies will be enormous. Having been fully saturated with American ideas and ideals, they will transport them to and distribute them among their own countrymen. They will be able to modify the public opinion of their countrymen that half a century of ordinary contact with the Occident cannot modify. They will be able to insure a peace and trade in the far east that treaties and military forces cannot insure."

Our influence in Europe has been less spectacular but no less real and pervasive. I do not refer to our commercial influence, great as that is—to the fact that American enterprise has built London subways, introduced the department store into Poland, and cultivated abroad a liking for "tinned meats" and the quick lunch.

The reflex influence of immigration to America upon European countries is a great, though little understood source of our power in the world. Everywhere this influence goes, servants are less servile and laborers less enslaved. Wages are rising all over Europe because of American standards of living. European governments are being compelled to better conditions, grant universal franchise, and abolish military conscriptions, or else see their progressive, original, adventurous young men and women go to swell the power and glory of America. I quote from an address by Mr. Mead, "The United States as a World Power":*

"Speaking of the year 1900—and I suppose the proportions have not much changed since, although the numbers have increased—but speaking of 1900, we had some twenty millions of people of English blood, eighteen millions of German blood—very little difference—whole States, like Wisconsin, three-quarters of whose people are of German blood, great cities like Milwaukee, St. Louis; and I think your own Chicago, predominantly German; we have fourteen millions of Irish and Scotch blood; half as many Swedes as in Sweden; half as many Norwegians as in Norway; half as many Danes as in Denmark; New York, the fourth

Italian city in the world with 500,000 Italians, the fifth German city in the world, the greatest Jewish city ever heard of in human history—the Jerusalem of Isaiah and John the Baptist was not in it with New York City. I don't know whether you realize it, but more than one-half of the total number of Jews in the United States are in the city of Greater New York—a million of them. New York, you see, is the New Jerusalem. I say, out of this conglomerate are we made. And the greatest influence of all has not been these spectacular things which I have hastily run over; it has been the silent, pervasive influence of the thousands and millions of letters which during the last two generations have filled the mail bags, going to the old homes from the new homes here, and falling like snowflakes into the little homes and little villages beside the Rhine and the Elbe and the Danube and the Po, telling the old folks at home of a new land, where there are free schools, and free churches, and a free press, and free assembly, and free libraries, and free speech, and all the other great institutions which make up this free country.

"My friends, talk of the influence of the United States as a world power—this has been the thing which has been leavening the world and sowing everywhere the seeds of that democracy which we believe is destined everywhere to triumph, and through whose triumph alone universal peace will come. Because, friends, there will never be universal peace in this world until there is justice, and there will never be justice in the world until men have their rights, until there is self-government, until there is some approach to a dominant democracy."

At the Hague Conference in 1899 the United States was a world influence out of all proportion to its military and naval armaments. From the visit of Barnabas C. Hobbs to the Czar a generation ago in the interest of peace, to the cablegram of a group of Texas Baptist preachers that influenced the Kaiser at the critical moment, American influence was prominent in connection with every stage of setting up the Hague Court. The American Government gave the court prestige by referring the first case to it and asking that the Venezuela claims be submitted to it. At the subsequent Hague Conference the American delegates were the most influential leaders in every forward movement.

For half a decade the events in Turkey and the Balkan Peninsula have been occupying our attention. The Young Turk Movement which overthrew the despotism of Abdul Hamid and established a constitutional regime in Turkey was not the sudden movement it seemed. Its original impulse was in the mission schools scattered here and there over the Ottoman Empire. A book like Barton's "Daybreak in Turkey" gives one a vivid sense of the transformation wrought by the great mission schools, especially the American College at Beirut and Robert College at Constantinople. At the International Peace Congress in London in 1908, one of the leading figures was Ahmed Riza, the leader of the Young Turk Movement and the president, since its establishment, of the Turkish Parlia-

* *Advocate of Peace*, March, 1913, to which I am much indebted for information and suggestions.

ment. He gives credit to American education and American political ideals for the power of that movement.

The influence of American education extends beyond that. In 1856, as the Crimean war was nearing its close, an American merchant, Mr. Robert, of New York, was on a ship at Constantinople bound for the Crimea. He noticed that a small boat was loading upon his ship some loaves of bread that looked as if American-made. On investigation, he found that the bread was made at a little American mission school just across the Hellespont from Constantinople. The missionary was furnishing some wholesome bread for Florence Nightingale's hospital work in the Crimea. Mr. Robert grew interested in the school. As a result of his benefactions, which reached \$400,000 before he died, Robert College was chartered in 1863. For fifty years and more that college, and the school that was its forerunner, has been training the youth of Turkey, and especially the young men of the Balkan States, in American political ideals. President Angell of Michigan University, who was for many years United States minister to Turkey, said that Abdul Hamid was more afraid of Robert College than he was of the armaments of the European powers. And well he might be. In 1878, after the Treaty of San Stephano had guaranteed the autonomy of Bulgaria, a great warship sailed up the Hellespont carrying the young leaders who were to establish self-government in Bulgaria and as it passed Robert College it dipped its colors and fired a salute. Those young men, when they established their government, also established a system of popular education. At the outbreak of the recent war, Bulgaria was spending one-sixth of her total revenue upon education. In the American training lay the secret of her power. The European powers gave little attention to the Balkan states, because they thought

they would never overcome their traditional animosities and race hatreds long enough to act together. But the new leaders of these states had been trained under American influence to understand the federal ideal, to appreciate the advantages of union. After the crisis in 1908, when Bulgaria declared her independence, the leaders quietly formed an alliance to destroy from Europe the last remnants of Turkish power and substitute in its place a United States of the Balkans. To have overthrown the despotism of Abdul Hamid after the armies of Russia had so often failed; to have removed from European Turkey the incubus of Ottoman misrule after crusader and European "concert" had tried in vain through centuries to accomplish it,—these mark, perhaps, the highest manifestation of the United States as a world-power.

These things show us the ways by which in future we may seek to make and preserve the prestige of our country:—in national confidence, like that which led Persia to call Schuster to be its treasurer; in deeds of kindness such as sent our navy to the succor of stricken Martinique, and with supplies to aid fallen Messina; in evidences of benevolence and self-restraint like the establishment of popular government in Cuba a second time and the withdrawal of our forces to leave her to the enjoyment of her liberties; like the refusal of our government to join in forcing an unfavorable loan upon China as the price of admittance to the family of free nations; like our offer to the nations of the world to submit our causes to an impartial court, rather than to rely upon threat of war or upon diplomacy backed by armaments which make weakness look like wrong and enable aggression to assume the voice of justice. For the word of the prophet is still true, that we shall attain to a great mission not by an army nor by armaments, but by the spirit of justice, righteousness and love, which are the fruits of the Spirit of God.

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The Evangelistic and Aggressive Element in the Gospel

BY DAVID HADLEY

Evangelistic work in modern conditions of society has become one of the problems of the Church. With the cultured and educated classes, the drift seems to be towards character building by processes of culture and consequent refinement, leaving the evangelistic service to be applied where vice and immorality have left their foul stain, especially among those who have seen the horny side of life, and have been exposed to the calloused conditions that produce looseness of moral sensibility. When salvation is presented to these in the power of a vitalized gospel, they are conscious of the realities of sin, and readily concede that there are ample grounds for repentance and amendment of life. But those who have been surrounded by those influences that safeguard society, who have been shielded from the grosser forms of irregularity in character, and share in the refinement of educational facilities, seem to feel that the means employed in general evangelistic service are question-

able and almost wholly sensational, and tacitly stand aloof from such methods, if they do not openly oppose them.

The careful observer can readily discover that the drift of the Church is from the evangelistic to the cultural and educational methods of saving men, and that it is gradually and unconsciously falling back into the quietism that characterized our Church in former years, and which produced bondage and spiritual dearth. In these modern days when the educational facilities have been rightfully increased, and the college element of the Church greatly multiplied, the danger of losing the truly evangelistic spirit is painfully apparent.

Wherever the blight of Unitarianism, even in modified form, has been accepted and propagated, the current of soul-saving power has been almost entirely obliterated. Where there is any questioning about the Deity of Christ, the vicarious atonement made for

sin, the fundamental doctrine connected with the fall of man, and his redemption through the atoning blood of Christ, where the spirit of liberalism has appeared, the tendency is away from the Pauline manner of saving men. There can be no effective and permanent evangelism where clear scriptural doctrine is largely ignored, and where speculative interpretations concerning the established revelations of the Bible are believed and propagated.

One very great drawback to this important mode of church procedure, has been emotionalism uncontrolled and blindly directed, that has claimed divine guidance for irrational conclusions and actions. This has been a source of great distraction, and has greatly hindered the appliances employed in saving men. These abuses, however, do not in any way invalidate true and sane methods of evangelism. The personnel of the evangelist is an important factor in success. Any irregularities or eccentricities will greatly neutralize the services, and be a permanent impediment in the prosecution of this important work.

Whenever the Church, either locally or in its corporate relations, fails to have an aggressive and evangelistic ministry, and ceases to maintain a membership that is in full sympathy with and in deep soul-travail for the conversion of the unsaved, and does not keep the altar fires steadily burning, there will come mildew and ultimate declension and death. The present status and organism of our Church, including all its activities, educational, missionary, evangelistic and pastoral, are the direct results of a spirit-filled, evangelistic ministry, with the spirit of aggression that has been bestowed upon the Church in the last few dec-

ades. This new vitalized vigor settled its policies in nearly all its many activities, and the direct cause of these great changes must be sustained in a clear and scriptural evangelism that answers to the command of Christ in the "Great Commission." Without this there will be great peril to these vital departmental activities; without the constant and unabated existence of this hidden fire of evangelism, the Church will lapse into cold formalism, and become invaded by doctrinal fallacies and internal eruptions, and thus forfeit the right to claim a place among the instrumentalities that represent Christ in soul saving.

While recognizing the importance of preaching the gospel of love and good will, and keeping these essential and positive forces in the foreground, yet if a full message is delivered, there must be the uncovering of the awful deformities of sin, and with unvarnished words we must deal with its deathly consequences, with no compromising tendencies, making clear and vivid to the unsaved the final doom of those who reject the offers of sovereign mercy. In these days of numberless isms and fads, the Church must stand unswervingly for the clear clarion call to genuine repentance, and faith in the sacrificial offering of Christ, as the alone means of escaping the certain final judgments of God. There should be an awakening all along the line, both in the ministry and membership, in real inward soul burden and travail for those who are outside the fold. "The fervent, effectual prayer of the righteous availeth much," and is the most essential primary instrumentality in all effective revival service.

Danville, Indiana.

The Sure Foundation

BY SAMUEL H. HODGES

The importance of foundation work in any undertaking cannot well be overestimated. The more valuable the structure to be erected, the greater the importance of a true and sure foundation for that structure. Now, since our faith, that is the whole body of truth which gives character to our spiritual life, is among the most valuable of all our possessions, the foundation truth upon which the whole rests, should be as the adamantine rock, imperishable and unshakable.

There are many systems of religious truth existing in the Christian world. Each of the hundreds of denominations and sects has a system which differs from all the others in some one or more particulars. Only one or two out of these hundreds claim to have all the truth. Most of them admit possibility of error in some of the details of the structure. Most of them have a rallying factor in their system around which their members gather, and for maintenance of which they strive. This becomes the key to the arch which holds their system together, and distinguishes it from all others. It is to that particular denomination their anchorage. When that is successfully attacked and demolished in the mind of any one of its members, he

may keep his name on the register, but in reality he has lost his membership.

In like manner each of the religions of the world has a distinguishing feature. The Mohammedans rally around Mohammed and his teaching; the Confucians around Confucius; the Buddhists around Buddha. There are points of difference among the followers of all these, but the fidelity with which the founder and his teaching is adhered to, is the measure of the genuineness of their loyalty. When a man in Turkey departs from the teachings of Mohammed, and holds him to have been misguided, and therefore an unreliable man, while that man may have a harem, go to the mosque and obey the reigning Sultan, he is no longer a true Mohammedan. He may esteem Mohammed as having been a good camel driver, a brave warrior, and a devout worshiper of Allah, but he is no longer, to such a man, a founder of religion, and one to command his homage and implicit obedience.

In Law School days we were given lectures on pleading, especially as it used to be practiced. A lawyer, though a poor speaker in open court, would often win his cases because of his superior pleading by

written documents prior to the trial. "Declaration," "Rebutter," and "Sur-rebutter" had been filed with the clerk of the court, and an issue had been arrived at, with which the litigants and their counsel went into open court for trial. The skillful pleader had gotten his opponent tied down to the weakest point in the case—a feature which that opponent could not well and satisfactorily support by law and evidence; consequently it was almost impossible for him to win his case.

In war as well as in law, the contestant maneuvers his army with a view to placing his enemy in as disadvantageous a position as possible, and to secure for himself the ground of vantage. If the enemy can be prevailed upon to spend his strength in defending a position which is not a key to the situation, the battle is half won at the beginning.

In the spiritual warfare, in which we are engaged as Christians, we have to fight and wrestle against that enemy, who Jesus said had sown the tares among the wheat. The Devil is an enemy of no mean power and skill. He has maneuvered his forces in such manner as to gain considerable advantage with regard to position. He has gotten the followers of Jesus to spend much of their strength on untenable positions. He has often set them firing at each other. Denominations and sects have staked their existence on matters of comparatively trivial importance, so that the key to the situation has been left undefended, with tremendous consequent loss.

This is true with regard to Satan's devices with individuals, as well as with organizations. He will try to get us to defend a weak point in our system of thought; a point in which he can most easily defeat us. He will endeavor to get us to look at that as the foundation truth. Then, as a matter of course, when he has defeated us on that point, our faith is destroyed, and we are at his mercy.

Then, again, when the issue has been arrived at by pleading, and the case comes into court for trial, the Professor's advice to the student is equally valuable. A plaintiff through his counsel has the opening of the case. The professor said some counselors open their case so widely that they can never close it again; they claim so much which they have not the evidence at hand to prove; consequently both judge and jury plainly saw at the conclusion of the trial they had made a failure. "Always claim less than you are prepared to prove rather than more."

In the writer's opinion, evangelical Christians have been placed at a disadvantage by the enemy. Satan has been allowed to choose his own battle ground, and the friends of truth, in many cases, have spent strength in claiming too much, and defending positions not vital to the cause they advocate. Almost every doctrine of our faith from the resurrection of the body, the trinity, the atonement, forgiveness of sins, the new birth to the rewards of the righteous and punishment of the wicked in the future life, has been chosen as a foundation factor in the faith once delivered to the saints. Not only so, but some special and particular

definition of these particular doctrines, has been set up as the key to the arch. But as these definitions and expositions are human productions, every one of them has a weak spot, which the enemy of souls is not slow to find, and expose; consequently their champions are easily placed in a difficulty.

If then no single doctrine as humanly defined, ought to be considered the key to the situation, or foundation of our edifice of truth, what is the key, or foundation?

Some will immediately answer, "The Bible, out of which the doctrines are all supposed to be drawn." The writer desires to enter a most solemn asseveration in regard to his estimate of and use of the Bible. From the time (now thirty-seven years ago) when he was baptized with the Holy Spirit, he has, in a very real sense of the word, lived in the Bible. He has bought, read, and marked (till the marking has made the words obscure) more Bibles and New Testaments than any two men of his intimate acquaintances. It is his deliberate opinion that no man in the past, since the Scriptures were obtainable, and no man can now, build up a true Christian manhood without having previously obtained, and inwardly digested the truths contained in that Book of Books, which is in its entirety a unique message of God to man. And what is more, no man having attained such manhood in Christ, can maintain it without constant recourse to those Scriptures of Truth. God has given us in them "Precious promises that through these we may be partakers of the divine nature, having escaped the corruption which is in the world through lust" (Pet. 1: 4).

If a book is written and has been copied, and copies of copies made over and over again, and then translated and copied again, and all the early copies are lost, as well as the original writings, it seems to be only reasonable that the writer, if alive and able so to do, would like to have the privilege of interpreting the meaning of any and every statement in his book, capable of two or more explanations. It would not detract from the value of the book, and evidently would be far better than to go for explanation to a third party, however able and honest that third party might be. These are the circumstances under which the Bible comes to us. The Eternal Logos, or Word is its author. It is written designedly in such manner as to require illumination from some one. Many undertake to give this in sermons and comment, with the result that from it have been taken hundreds of diverse views on almost every doctrine in theology. Calvinists, Armenians, Episcopalians, Congregationalists, Mormons, Methodists, Baptists, Presbyterians, Christian Scientists and others too numerous to mention, all support their views more or less by reference to the Bible. The blessed book has been, in the hands of the Lord, the instrument by which He has accomplished untold good. The New Testament, in the hands of Spirit-filled men and women, was the means used by the Lord in bringing about the wonders of the Reformation, which broke the back of civil and spiritual tyranny in Europe, and sent those to this continent who sowed the seed of liberty here.

But at this point the professor's advice regarding the opening of a case too widely is appropriate. To claim unerring accuracy for every single book, and every writer of every book, and every word of every writer, is more than can possibly be proven. To stake our salvation on the genuineness and authenticity of every word of any single individual, as now recorded in the Bible, would be a risk too great, and one wholly unnecessary to be taken. Many have been led to do something of that sort, and when the error has only seemed to be manifested to them, they have lost their faith, and Satan has triumphed.

No, no, not on a book, though precious as the Bible deserves to be considered; not on a doctrine as humanly defined; not on any theory are we to build our faith; but on a *Person*, a real *Living Person*, and that Person God's own Son, who became flesh and dwelt among us; who was crucified, dead and buried, who rose again and now lives to accomplish that for which he died; a Person who can make himself known, believed and loved; who can, by his Spirit take the truths written in the Bible, or spoken by his ambassadors, and bring to pass conviction, conversion, and sanctification wherever and whenever he is believed and obeyed.

"Christ in you" is the foundation of our faith. He is the sure "corner stone" which has become the head stone of the corner. "Other foundation can no man lay than is laid, which is Jesus Christ" (I Cor. 3:7). Building on him we are like Mount Zion that cannot be removed. His Spirit is given to guide us into all truth.

Jesus left no writing of his own behind him. The churches formed out of the Jewish people, which were more largely versed in the prophecies of the Old Testament Scriptures than were the Gentile churches, who were won, and depended on the direct operations of the Spirit on themselves and their instructors, all came to an end; but the Gentile churches lived, and their successors are we, of the present age. It was testimony of the knowledge of a personal Savior, which was the effective preaching then, as it is now. Those of us who have worked among people of the lower and ignorant classes, know that we must go to them with an account of what we have experienced for ourselves, of the quickening and saving power of the Eternal Word, the Son of God. It is written, "They overcame through the Blood of the Lamb and the word of their testimony, and they loved not their lives unto the death." The New Testament, as we have it, was not the foundation of their faith, for it was not then written, much less compiled and bound up in a volume. But He who said, "Lo, I am with you always," and "Wheresoever two or three are gathered together in my name there am I in the midst," was never absent; and never unwilling or unable to render all the assistance the circumstances call for, though dark and difficult those circumstances might in reality have been.

Rochester, New Hampshire.

Thy forgiveness opens a door for the forgiveness of God, which otherwise can find no entrance to thy soul. Open that door wide, that he may enter and abide forever more.—*Ambrose Earl*.

Isom P. Wooton

For a generation Isom P. Wooton has filled a relatively large place in the councils and services of the Society of Friends; in which he was seventy-six years a member, fifty-three years a Christian, fifty years a valued minister. He was born near Dayton, Ohio, Ninth month 4, 1836, was born again in 1859, was recorded a minister in 1862, and was welcomed Home Third month 31, 1913. The prophetic gift was well represented in the family in which Mother Wooton and six of her sons became valued ministers of the Gospel of Christ. He married Margery E. Kinzer, of Bangor, Iowa, whither he had early moved from Ohio, and where for fourteen years he farmed on the prairies and shared with others in the ministry of the large and growing Bangor Friends' Church. In this period, as always elsewhere, until her health failed a few years before her death, Margery Wooton was a faithful and practical helpmeet. She was generally, perhaps always, appointed to the eldership in every new situation. She died at the home of John H. and Nelle Wooton Meader, Swarthmore, Pa., Second month 11, 1910. In Fourth month, 1911, Isom Wooton married Mary E. Updegraff, of Salem, Oregon, who survives him there.

Isom P. Wooton was a minister of much ability and convincing power, whose services were known and appreciated in nearly all the American yearly meetings. He gave much time to the early evangelistic work of Iowa Yearly Meeting, and a generation ago he was one of the few pioneer Friendly pastors. Beginning his pastoral work in the then new Des Moines Church, he continued it, with repeated interruptions, and with at least one return to his enjoyed farm life for restoration of health, in six Yearly Meetings, from Boston to Seattle, where he and his wife devoted his final few months to the new church of that city under the Committee of Indiana Yearly Meeting. He had large influence with young people, and some eminent servants of the Lord attribute the chief human instrumentality in their lives to Isom P. Wooton. It was at Richmond, Indiana, that the first Friends Christian Endeavor Society was organized under his leadership.

Although positively progressive in the better sense, Isom P. Wooton was often conservative in counsel. Hence he was long a valued member of the evangelistic boards and on the Board of Trustees of Penn College. When the pastoral work of Iowa Yearly Meeting tended to extremes, as Evangelistic Superintendent he did much to restore moderation. In the same yearly meeting he was a member of the large committee who formulated and rewrote the discipline upon which the present Constitution and Discipline of the Five Years Meeting and of the American Yearly Meeting is chiefly based. Although owing to his comparatively limited education, he seldom intrusted the productions of his own pen to the press, his counsel often wisely directed the pens of others.

Isom P. Wooton possessed a balance of mind which enabled him to adjust himself to new issues and aggressive work, while he was more careful than most

leaders to avoid dangerous measures and revolutionary movements. The extreme doctrinal and critical views of his time seldom found much favor with him. Desiring most of all to be a faithful and fruit-bearing Christian and Friend, he diligently sought and promoted the vital issues of the faith and the furtherance of the Gospel of the Kingdom of his Lord Christ.

WILLIAM L. PEARSON.

Nebraska Yearly Meeting

Having failed to receive the report from Nebraska Yearly Meeting which we had expected, we cull the following information from items appearing in *The Nebraska Friend*:

The Yearly Meeting was very well attended and it was estimated that about seventy visitors were present. It was a time of blessing and inspiration. Business was transacted in harmony and unity.

The committees for work were well chosen, and from the amount and character of the work done, all served the purpose of their appointment faithfully and well. A time each morning during the business session was given over to visiting ministers and others for devotional service.

The meetings for worship were helpful and strengthening and the messages sound. The key note was, "Watchmen be alert, sound the alarm; when we think there is no danger it may be at our very door."

The services of visiting ministers and Friends were greatly appreciated. Harry R. Keates, of Des Moines, Iowa, chairman of the Evangelistic and Church Extension Board of the Five Years Meeting, gave a short talk on Wednesday afternoon on the necessity of the Church as the pillar of Truth upholding the Word of God. On the evening of the same day he delivered an inspiring sermon. William Smith, of Westfield, Indiana, was present during the entire session and helped much by his clear expositions of Scripture. Anna Ray and Parker Moon from Kansas Yearly Meeting were helpful in the devotional meetings and had charge of the sessions on Sabbath afternoon.

Maurice L. Rowntree, of Leeds, England, came with a minute and spoke interestingly of the work of young Friends in England. He was followed in a short talk by L. Hollingsworth Wood of New York Yearly Meeting, who said that the Board of Young People's Activities is neither a new organization or a competitor of old ones. Its object is to vitalize existing movements and to urge them to get under the burden of Friends work so that it may feel the impact of young lives. Carolena M. Wood, of New York Yearly Meeting, brought us some helpful words on social service.

After some consideration it was decided to continue the publication of *The Nebraska Friend* and Inez Taber Foreman was selected as editor, with George D. Weeks, of Denver, associate editor. Philip Stein continues as business manager.

The reports from the delegates to the Five Years Meeting together with remarks from Carolena M. Wood and Maurice L. Rowntree were intensely interesting, setting forth as they did the various undertak-

ings of the Five Years Meeting along different lines of work.

There was a full house on Sunday evening when Eli H. Perisho, the newly elected president of Nebraska Central College, preached on "The Fully Equipped Soldier of Jesus Christ." The printed Minutes of the Yearly Meeting are expected to be ready for distribution about the first of July.

National Anti-Saloon League Convention

Editor American Friend:

The next biennial Convention of the Anti-Saloon League of America is to be held at Columbus, Ohio, November tenth to thirteenth, inclusive. It will also be the twentieth anniversary of the founding of the League. We are expecting twenty thousand delegates. It is expected that this Convention will formally launch the campaign of the League for Nation-wide Prohibition.

Each local church, Sabbath School, and Young People's Society is entitled to representation, and we wish to appeal through your paper to the pastors, Sabbath School Superintendents and Presidents of Young People's Societies to have delegates appointed and send the names to THE CONVENTION COMMITTEE, WESTERVILLE, OHIO, immediately on their appointment.

Already a number of Governors, United States Senators and Congressmen have promised to be present and take a place on the program, as well as prominent men and women in temperance reform from all over the country.

Very truly yours,

P. A. BAKER,

General Superintendent.

Deploing Militant Efforts of Suffragists

The Countess of Carlisle, president of the British Women's Temperance Association and of the World's W. C. T. U., is also president of the Woman's Liberal Federation, a society whose object is the advancement of beneficent political movements and whose membership is composed of England's brainiest and most progressive women. Recently the Federation passed the following resolution:

"The executive committee, on behalf of the Woman's Liberal Federation, record that it has for six years consistently deplored and condemned the lawless methods of the militants which have so grievously set back the cause of woman's suffrage, and it recognizes that the outrages which are at present daily shocking the normal sense of the community are creating a serious obstacle in the way of those who are striving to carry this reform into law; nevertheless, the executive trusts that the wrong-doing of a mere section will not be unjustly visited upon thousands of constitutional, patient women who have for so many years striven by law-abiding methods to win the franchise for their sex."

Conservation

BY ANNA M. FREEMAN

When all of earth's iron is wasted,
And all of its coal is consumed,
And farm lands depleted of richness,
And the last of the forests is doomed;

When all of the buildings are crumbled,
And all of the furnaces cold,
And all the great engines are rusted,
What then is the value of gold?

Does it pay to turn iron into silver,
Or coal into greenbacks or bills,
Or trade the soil's richness for pastime,
Leaving naught but the rocks of the hills?

When our sons cry out in their hunger,
Shall we mind the piteous moans?
For meat shall we give them a serpent,
For bread shall we leave them the stones?

Not splendor, not gold, then, my brother,
But service, enough, and no more,
Remember the millions who follow
Our wake from eternity's shore.

Oberlin, Ohio.

A Method of Extension Work

About two years ago I had a glass frame about two feet high by one foot wide mounted on the front door of the Melbourne Meeting House, in which are displayed leaflets published by Yorkshire 1905 Extension Committee, Peace Committee, and other "Quakerly" literature. The leaflets are changed every week or two. Inside the frame is also placed a notice, "Literature sent free to anyone dropping their name and address in the letter-box." Up to date about 200 people have dropped their names and addresses in the letter-box, and received literature. These names are tabulated and can be used to send notices of special meetings to, or further literature. People come along the street, see the leaflets, read the notices, then search their pockets for a piece of paper to write on. The results are indeed novel.

Sometimes it is written on a visiting card, more often on the corner of a newspaper, or a scrap of dirty paper. On my desk, as I write, is an assortment that includes addresses written on a bookmaker's betting ticket, two names on two pieces of cigarette boxes, one address on the flat bottom of a match-box, one scrap of paper shows the address as "Trades Hall," the headquarters of our great labor organization. One scrap of paper reads "Rehoboth Mission, Richmond, requires tracts for distribution amongst the poor and ungodly."

Are there not hundreds of meeting houses in England and America which might get in touch with thousands of people through adopting this simple plan?

CHARLES E. HOWIE,

Melbourne.

In Friends' Fellowship Papers.

Knowledge is proud that he has learned so much.
Wisdom is humble that he knows no more.—*Cowper.*

How to be Happy

Great principles are involved in being happy, but these aside, here are a few little suggestions that may help some reader:

1. Form the habit of doing something for somebody every day. This will enlarge your knowledge of human conditions and increase your capacity for happiness.

2. Look for something cheery every day if nothing more than a flower to see, a good word to hear, a bright thought to consider. Such acquisitions will enrich your mentality.

3. Add a mite to memory's store. Commit to heart a fine motto, a radiant text, a beautiful verse, or a helpful phrase, if not more than three words. Some day when you are ill or lonely or sad or dying these memorized passages will come back to you like whispers of peace from heaven's throne.—*Michigan Christian Advocate.*

Right Living

In spite of the difficulties that attend human life, it is all comprehended in a few simple principles easily applied. The first principle is establishing right relationship with God, the center and source of life and power. Guided and strengthened by the spirit of the Master of Men, we may then establish right relationship with the world that surrounds us, with people. We get into trouble as we become selfish and self-conscious and tell ourselves that we cannot do what we ought to do, or that it would not pay us to do it. It is so much better to apply the simple test of right and wrong, to square all our relationships by the Golden Rule, to let God guide us. We can attain to this standard of living only as we cultivate the spiritual side of our nature, only as we seek constant communion with the Holy Spirit and through prayer and faith make not self but service the great passion of our lives.—*Rolfe Cobleigh.*

How the sunlight seems to watch for a chance to get through the smallest openings in the clouds! Love, which forgives because it is love, and which waits for every opportunity to manifest kindness, is not going to wait to be asked to forgive. Ignore the wrongs you receive, and think over the good that has been or yet may be, and the evils will dwindle into nothingness.—*Robertson.*

"A modern wit has suggested that the trouble with the people who sit and wait for their ships to come in, is that they have never launched any ship to begin with. There is sound sense in that, as well as wit. We must build and launch, before sitting down to expect return cargoes."

"Do your best loyally and cheerfully, and suffer yourself to feel no anxiety or fear. Your times are in God's hands. He has assigned your place; he will direct your efforts if they be faithful."—*Farrar.*

Yearly Meeting News

Indiana Yearly Meeting

Professor Edwin P. Trueblood and wife, of Earlham College, will spend the summer at Whittier, California and vicinity, visiting relatives and friends. Professor W. C. Woodward and wife are spending their vacation at the home of Mr. Woodward's parents at Newberg, Oregon. Professor Harlow Lindley is serving as State Librarian at Indianapolis during the summer, in the absence of the regular official. Professor Elbert Russell will spend the summer in the East, lecturing, writing and recuperating.

On the afternoon of June 27th a large group of the membership of Seattle Meeting, Washington, went out to the home of Joshua Wright to congratulate him on the occasion of his eighty-ninth birthday. Robert E. Pretlow, on behalf of the Meeting, presented him a handsome large print New Testament, with some remarks expressing the love and esteem in which he is held by all the membership. Strawberries and cake added to the good cheer of a pleasant social hour. While not in robust health, Joshua Wright is seldom absent on Sabbath from his place at the head of Seattle Meeting.

Kansas Yearly Meeting

Stafford Monthly Meeting was held June 27. Three were received into membership. These were conversions at our prayer meeting. The subject for discussion at our next meeting of ministry and oversight, to be held the 18th of July, is "Sin, its results, its nature, and its punishment," led by Edgar Potter, of Antioch.

North Carolina Yearly Meeting

New Garden Monthly Meeting, held June 28, received two worthy persons into membership. Professor C. O. Meredith declared his intention of uniting in marriage with Angelina Wood, of Sandwich Monthly Meeting, New Hampshire, and a certificate of the good standing of Dr. Meredith was directed to be sent to that monthly meeting. The financial report showed all claims paid, including the Yearly Meeting stock, with a balance in the treasury. Missionary, peace, and other departmental reports, usually made at the last meeting before Yearly Meeting, were good and for the most part more satisfactory than usual. The Meeting advised the committee on Total Abstinence and Prohibition of the Liquor Traffic, to be active in seeking to suppress the sale of liquor by means of the State Search and Seizure Law in connection with the new Webb Inter-

state Commerce Act. In this advice was included the enforcement of the state law against selling or giving away cigarettes to persons under seventeen years of age, and also the enforcement of the law against the sale or giving away of cigarettes or cigarette material within two miles of Guilford College. Our next and last Quarterly Meeting before Yearly Meeting will be held July 12.

Commencement Exercises

Nebraska Central College—From the *Nebraska Friend* we gather the following news concerning commencement exercises at Nebraska Central College:

"The fourteenth commencement of the Academic Department was held on the evening of June 2, in the College chapel. The stage was tastefully draped with purple and white bunting, and the class motto, 'Undaunted' in large white letters on a purple background hung above the stage, while one side wall of the chapel was hung in pennants. The class of six Academy graduates and five Commercial graduates, together with President Eli Perisho, occupied the platform, and an interesting program was rendered." * * *

The college commencement was of unusual interest this year. George D. Weeks, of Denver, Colorado, gave a most excellent educational address. The music of the occasion was worthy of note, a solo entitled "Springtime of the Year" being rendered by Mrs. Willoughby, and there was excellent quartet music by Mrs. Willoughby, Mrs. Foxworthy, Professor Perry and Lindell Hockett. Diplomas were presented to Mabel Roberts, Frank Roberts and Theodore Foxworthy. The college has reason to be proud of these worthy, hard working young people, and bids them God's speed and blessing in the new lines of work upon which they are just entering. Mabel Roberts, in and about her new home near Twin Falls, Idaho, will find a wide field of usefulness. Frank Roberts will teach in the Friends' Academy in Oregon.

We are sorry that these two graduates must be so far separated from their loved Alma Mater and the many friends here, but we are glad to see our equipped young people going out into the new and needy places, for that is where developed powers and spiritual minds are so much needed as leaders.

Mr. Foxworthy, a minister of the gospel, with his wife, will take up the pastoral work at North Loup. The Foxworthys have done so much for the college; Mrs. Foxworthy has been a faithful and valued teacher for the past four years, and Mr. Foxworthy, while carrying his heavy college work, has

served with faithfulness on the College Board, a part of the time carrying the heavy burden of treasurer of the Board. They are firm believers in the college, and loyal supporters of the same, and will create college enthusiasm wherever they go.

Westtown—The Westtown school year closed June 18. The prominent events of the week were the College entrance examinations taken by a score or more of the boys; the public meeting of the Literary Union; the graduation of the class of 1913, and the meeting of the alumni association.

The senior class numbered forty-eight; twenty-eight boys and twenty girls. Each member appeared in public, either on the program of literary exercises or at graduation. The address to the class was given by J. Harvey Borton, on the "Joy and Duty of Service."

The Alumni Association held its meeting on the lawn, a total of two hundred out of the nine hundred graduates being present. Supper was served under the trees, following which was the business meeting, together with addresses by M. Elizabeth Whitacre and Francis R. Taylor. One of the features of special interest was the presence of two of the members of the first graduating class, which this year celebrated its fiftieth anniversary. The same appropriation as made last year was voted for the school's lecture course the coming year.

BIBLE SCHOOL LESSON

JULY 20.

SUBJECT—Moses Called to Deliver Israel.

LESSON—Ex. 3: 1-14. Read Ex. 3 and 4. Commit Ex. 3: 13, 14.

GOLDEN TEXT—"Blessed are the pure in heart; for they shall see God."—Matt. 5: 8.

CHRISTIAN ENDEAVOR

JULY 20.

TOPIC—Favorite Verses. III. In the Prophetic Books. Hos. 14: 1-9.

One of the best ways to consider a lesson like this is for the leader to select a number of well known texts found in the books of the prophets, assign a text to each member, and ask not only for the recital of the text, but for a brief statement concerning its meaning. Some special subject can be followed, as for instance, the prophecies concerning the coming of Christ, prophecies warning the people against disobedience of God's law, or some prophet like Isaiah or Daniel can be considered in a topical way.

Notes From Indianapolis

The Women's Foreign Missionary Society held its closing session of the year at the First Friends' Church on June 11, the program committee being the hostess. Twelve children presented the flags of different nations in an impressive manner. An interesting program was rendered, closing with a review of the year's work by the president, Mary I. Hollowell. Refreshments and a pleasant social hour followed.

Children's Day was observed on June 8, thirty-seven of the primary and juniors taking part in building the "Ladder of Life." This was a ladder fastened to a rock and mottoes, after appropriate recitations, were hung between the rounds and formed a cross; on the top was a crown.

Twenty-seven new members have been received at the First Church since last November.

The monthly average attendance at the Sabbath-school for January was 187; for February, 194; for March, 175; for April, 196, and for May, 224.

Albert J. Brown, former pastor, preached on the 22d. It was one of the gems of pulpit discourse. The theme was "The Mission of Christ as the servant who should render judgment in Truth."

Willard O. Trueblood, pastor, and chairman of the Young People's Board of the Five Years Meeting, will attend North Carolina Yearly Meeting in August. By invitation he will remain to deliver seven lectures before the school for Christian workers at Guilford College, August 12 to 22. Later he will attend Iowa Yearly Meeting.

From "THE SILENT EVANGEL."

Young Friends at Winona

Interested young Friends in America will meet in their Fourth Annual Conference at Winona, July 23 to 30. The object of the conference is to deepen spiritual life, suggest new methods of work, and inspire whole-hearted enthusiasm. Among the speakers and leaders in special services will be Charles E. Tebbetts, of Richmond, Indiana; Clara I. Cox, High Point, North Carolina; Edith Hunt, Superintendent of Indiana Yearly Meeting Christian Endeavor Union; Henry J. Cadbury, Haverford, Pennsylvania; Enos Harvey, Bloomington, Indiana; Edgar Stranahan, Wichita, Kansas; Edgar Wollam, Cleveland, Ohio; William J. Sayers, Poughkeepsie, New York; E. P. Gates, Field Secretary, Illinois Christian Endeavor Union; Morton C. Pearson, and Willard Trueblood, of Indianapolis, Indiana; Ellison R. Pur-

dy, Wilmington, Ohio, and C. Everett Davis, of Fairmount, Indiana. Lillian E. Hayes, who will return from a trip among Friends in England this month, will be in charge of the conference, as in former years.

There will be extended opportunities for religious study and participation in religious service. There will also be times of recreation, including bathing, steamboat and launch riding, row boating and fishing, tennis and croquet.

All meetings will be held at Kosciusko Lodge, which is at the lower end of the lake. An enrollment fee of \$1.50 is required of all delegates. Board and room can be had at the rate of from \$8.00 to \$9.00 for the week. All Friends interested in the Young People's Movement are especially invited to be present. All correspondence concerning the conference should be sent to Lillian E. Hayes, Dunreith, Indiana.

New Educational Work

Professor Irving King, a graduate of Earlham College, class of '96, and now a member of the faculty of the State University of Iowa at Iowa City, is author of a new work on "Education for Social Efficiency." It is published by D. Appleton and Company, and the price is \$1.50, net.

To use the author's own words, he has had in mind, "not so much the interests of the educational specialist as the practical needs of busy teachers and parents. He has attempted to present, in simple language, and largely through the medium of illustration, a social view of education which is coming more and more to prevail. He has attempted to show, concretely, various ways in which the average teacher and parent may contribute something toward the realization of the ideal of social efficiency as the goal of our educational enterprise."

August 21, 1912, a sealed bottle was dropped in the North Platte river at the Wyoming-Colorado line. After ten months it has been picked up in Long Island Sound, near New London, Connecticut, having traveled six thousand miles.

A lunatic who escaped from an asylum at Poughkeepsie went to New York City, where after a day or two he applied to the police to be sent back to the asylum, saying that New York was no fit place for a man to stay.

A speaker before the recent session of the International Association of Police Chiefs severely condemned rathskellers, as conducted in many cities, as being schools of vice.

Need a Few Friends

We want to say through the columns of THE AMERICAN FRIEND that we are located about thirty-five miles southwest of Topeka, Kansas, in Wabaunsee County. We have a small monthly meeting, and need a few families of Friends to move into this neighborhood. We will be glad if some readers of THE AMERICAN FRIEND will feel drawn this way. It is a good opening for religious work, and it is also a good farming country. We know of some good farms for sale that can be bought at reasonable prices.

K. A. C.,

Clerk of Harveyville Monthly Meeting.

Nearly all the volcanoes for a thousand miles along the Aleutian archipelago are in a state of active eruption this season; many new volcanic islands are being formed.

The secession movement in Mexico is spreading, and a Confederacy of the South is threatened. Hitherto the insurgent movement has been mostly in the North.

CUBS' FOOD

They Thrive on Grape-Nuts

Healthy babies don't cry and the well-nourished baby that is fed on Grape-Nuts is never a crying baby. Many babies who cannot take any other food relish the perfect food, Grape-Nuts, and get well.

"My baby was given up by three doctors who said that the condensed milk on which I had fed her had ruined the child's stomach. One of the doctors told me that the only thing to do would be to try Grape-Nuts, so I got some and prepared it as follows: I soaked 1½ tablespoonfuls in one pint of cold water for half an hour, then I strained off the liquid and mixed 12 teaspoonfuls of this strained Grape-Nuts juice with six teaspoonfuls of rich milk, put in a pinch of salt and a little sugar, warmed it and gave it to baby every two hours.

"In this simple, easy way I saved baby's life and have built her up to a strong, healthy child, rosy and laughing. The food must certainly be perfect to have such a wonderful effect as this. I can truthfully say I think it is the best food in the world to raise delicate babies on, and is also a delicious, healthful food for grown-ups, as we have discovered in our family."

Grape-Nuts is equally valuable to the strong, healthy man or woman. It stands for the true theory of health. "There's a reason," and it is explained in the little book, "The Road to Wellville," in pkgs.

Ever read the above letter? A new one appears from time to time. They are genuine, true, and full of human interest.

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Married

HARRIS-GILLETT—At the home of the bride's parents, Marion, Indiana, June 24th, Herbert R. Harris to Minnie M. Gillett, David Harris officiating.

PICKETT-PECKHAM—At the home of the bride's parents, Mr. and Mrs. H. N. Peckham, Oskaloosa, Iowa, Charles Evan Pickett to Lilly Dale Peckham. After July 15th they will be at home at 113 Maitland Street, Toronto, Canada.

Died

CAREY—Susan B. Carey, widow of the late James Carey, died at "The Mount," near Baltimore, Maryland, June 14, 1913, in her ninety-second year. She is survived by several children among whom are James Carey and A. Morris Carey, well known to Friends generally.

HOLLINGSWORTH—Alice Hollingsworth was born in Edgar County, Illinois, February 28, 1890, and died near Merced, California, June 17, 1913. She came with her parents to California in 1906. She was converted in early girlhood, and entirely consecrated while at school in Whittier. She was always faithful in the church, Sabbath-school and Christian Endeavor. She leaves a mother, three brothers and four sisters. Funeral services were conducted by Olive C. Guyer at Friends' Church in Denair.

HORSMAN—Mary DeLon Horsman, daughter of the late Joseph and Rebecca De Lon, of New London, Indiana, died at her home in Council Grove, Kansas, June 14, 1913, in the sixty-third year of her age. She was a life-long member of the Friends' Church.

REYNOLDS—Josiah, son of Daniel and Margaret Morris Reynolds, was born in Henry County, Indiana, September 29, 1838, and died at the home of his son in Orient, Washington, May 31, 1913, aged 74 years 8 months and 2 days. He was a birthright member of Friends and together with his wife, who died April 27th last, was a highly esteemed member of Hopewell, Indiana, Monthly Meeting, both being elders at the time of their death. He was especially gifted in song and used the gift to the glory of God.

ROCKHILL—Lydia Hollingsworth Rockhill, widow of Calvin Rockhill, was born in Clinton County, Ohio, November 11, 1830, and died at Richmond, Indiana, June 15, 1913, aged 82 years 7 months and 4 days.

WEST—Phyllis West, daughter of Daisy and John West, died at Stafford, Kansas, aged two years and four months.

Deposits in the postal savings banks of the country now total \$34,000,000.00, with 335,000 depositors.

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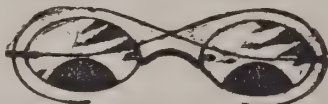
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The American Friend

Old Series.
Vol. XX. No. 29.

SEVENTH MONTH 17, 1913.

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Vol. I. No. 29.

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"SHE DID HER BEST"

If I can live
To make some pale face brighter, and
to give
A second luster to some tear-dimmed eye.
Or e'en impart
One throb of comfort to an aching heart,
Or cheer some wayworn soul in passing by;

If I can lend
A strong hand to the fallen, or defend
The right against a single envious strain,
Perhaps of much that seemeth dear and fair
To us on earth, will not have been in vain.

The purest joy,
Most near to heaven, far from earth's alloy,
Is bidding clouds give way to sun and
shine.
And 'twill be well
If on that day of days the angels tell
Of me: "She did her best for one of
thine."

—HELEN HUNT JACKSON.

PUBLISHED WEEKLY BY THE FRIENDS PUBLICATION BOARD AT RICHMOND, INDIANA

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Editorial Comment on Current Events

Through the mediation of John R. Mott, John D. Rockefeller has offered to give a million dollars to establish a university under Christian control in Japan. A conference of missionaries has pronounced the project feasible, and preparations for the establishment of the institution will be carried on as speedily as possible.

* * *

The effort of China to stamp out the cultivation of the poppy seems to be reaching a successful conclusion. The persistence shown by this newest of republics in getting rid of this national evil—the opium traffic—could well be emulated by some of the older governments in their attitude toward equally degrading practices.

* * *

As one proof of the new era upon which the world has entered, it is now seriously proposed by Englishmen that they purchase Sulgrave Manor, the home of the ancestors of George Washington, and make of it a national memorial. It is an opportune time to consider the proposal in connection with the forthcoming celebration of the centenary of peace between the United States and Great Britain. Truly, we are living in a new and better age.

* * *

Several arbitration treaties between the United States and other countries expire this year. The Senate has renewed all these except those with Great Britain and with Japan. Thus far the Senate has given no indication of taking action upon these two, which shows that even Senators can sometimes descend to jingo tactics. It will be a disgrace if our Senate shall turn back to the provincialism of past decades in dealing with international problems.

* * *

Illinois has joined the list of women suffrage states by adopting limited female suffrage. Under the new law women may vote for all officers not authorized and mentioned by the State constitution. They may vote for a president, congressman or mayor, but not for governor, or other State officers. It is regarded as an important "step in the right direction." While our English sisters continue their depredations to win a law which is not forthcoming, our American women go steadily on winning new territory by peaceful methods.

* * *

The press generally accepts as truth the statement of Hudson Stuck, archdeacon and Episcopal missionary to Alaska, that on June 7, he with three compan-

ions reached the topmost summit of Mt. McKinley. The party carried a mercurial barometer and made complete readings and observations, which will enable them to get a close approximation of the height, when proper corrections are applied. The height has been popularly supposed to be upwards of 19,500 feet. A six foot cross and an American flag were left on the top to mark the exploit.

* * *

Complaint is made in certain quarters that Germany is getting around the Monroe Doctrine by making a peaceful conquest of South America. By planting colonies she is demonstrating that "trade follows the flag," and that trade develops lasting friendships. Germany is said to be educating her young business men in the Spanish language, who are becoming masters in South American trade. That is a violation of the famous "doctrine" that will find no complaint among right thinking people. All the same, American commerce needs to look to its laurels.

* * *

Apparently the Huerta government is losing ground in Mexico. While in charge of the government nominally at Mexico City, the rebels are inflicting numerous losses in many directions. More and more it is apparent that peace in Mexico cannot be restored and maintained by an armed force. Until a patriot can arise who will win popular confidence and begin a reign of peace in the interest of a better and united Mexico, the country seems doomed to continued turmoil and anarchy. As we have said before, Mexico as a nation needs the gospel of Christ.

* * *

The recent action of the Attorney-General of the United States in directing the postponement of a Federal case at Sacramento, California, involving grave charges of immorality, is not greatly to the credit of that official, whatever may have been his reasons. The immediate resignation of District Attorney McNab on this account has been applauded throughout the country. The President stepped in and ordered that the trial go on at once, but it would have looked better had he refused to accept the resignation of McNab, who was better acquainted with the facts than a new man can possibly be. It is altogether a deplorable circumstance and one approaching a scandal so far as the Attorney-General's office is concerned.

* * *

Civilization is disappointed with late developments in the Balkan states. Hav-

ing united their fortunes long enough to humble their common enemy and tyrant, Turkey, they have now fallen to quarreling among themselves. Late reports show a desperate state of war, in which Servia and Greece, with apparently no concert of plans, are making common war upon Bulgaria. What the end will be cannot be foreseen. It may be that Turkey, if unrestrained by the "Great Powers," will await her opportunity to regain her lost prestige and territory. Altogether, it is a sorry affair, and the Balkan states have already suffered much in public estimation. Better things were expected. Bulgaria is now said to have thrown herself wholly upon the mercy of Russia, while France is using her good offices to bring about peace.

* * *

All good citizens will applaud every effort made to uncover corruption and graft in public affairs. That business does overstep itself oftentimes when dealing with dangerous legislative situations, and that crime and immorality are never asleep in their watchfulness of the trend of legislation is all too true. Yet our observation is that the effect of the lobby is not what the public generally imagines it to be. The average official is as honest as the average man, but there are thieves and rascals in the public service as there are in private life. Perhaps a distinction ought to be made between the corrupt lobby and the legitimate exercise of the right of petition and protest, although the line of demarkation is not always well defined. The sadness of the situation is that an honest attempt to investigate is so often turned to political advantage that the honest purpose is obscured. While the broader investigation of the lobby at Washington ought to be made as soon as possible, the Senatorial Committee is in danger of missing the real purpose of its appointment by allowing itself to be sidetracked to other and more ancient matters. But that is probably a part of the lobby game to direct public attention away from immediate issues. All good men will rejoice if official corruption can be suppressed by the publicity method.

The Mohammedan women of Constantinople not long ago held a meeting and drew up a petition to the queens of Europe asking their influence towards stopping the ravages of war.

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THE AMERICAN FRIEND

DEVOTED TO THE INTERESTS OF QUAKERISM IN AMERICA

S. EDGAR NICHOLSON, Editor and Manager

Old Series.
Vol. XX. No. 29.

RICHMOND, INDIANA, SEVENTH MONTH 17, 1913.

New Series.
Vol. I. No. 29.

Some of Our Denominational Problems

Three-fourths of a year has now elapsed since the Five Years Meeting convened at Indianapolis and wrestled heroically with vital denominational problems. With a vision of possibilities that seemed prophetic and that was truly cheering and exhilarating, the delegates set themselves to the task of constructive workmanship in a manner to inspire widespread hope and confidence in the future of our activities. Those closing days witnessed a rare exhibit of the spirit of unity that was a forecast of a solidarity in our mechanism and operations that had previously been threatened somewhat.

It will probably be months and even years before the Church fully comprehends all that was included in the deliberations and ultimate decisions of that occasion. Upon no other hypothesis can its conclusions be judged than that the delegates were divinely led. Within the scope of their deliberations were wrapped up the destinies of the Friends' Church in America. From an occasion of such importance the Church cannot afford to turn away with indifference or allow itself to drift into uncertainty or indecision.

The Five Years Meeting set the pace for progress and for a revival of well directed endeavor. It remained for the Church to adopt the planning and incorporate the conclusions into its working mechanism. To what extent this has been done is somewhat problematic. That some progress has been made, may not be denied. That we are far from realizing all that had been hoped, is certain.

Friends have been slow to recognize the essential *oneness* of our denomination. Even now our provincialisms are more apparent than our Federal unity. The average member, while interested in community affairs that touch the life of the local meeting, is not profoundly concerned about the progress of the denomination as a whole. Others do not see beyond Yearly Meeting boundaries. To them, to be a Friend is to belong to a particular Yearly Meeting, and their vision has not yet comprehended a larger brotherhood, big with possibilities, that includes other similar bodies, which, as a whole, constitute a world-wide fellowship, under the name of Friends.

The Five Years Meeting was founded upon the

theory that the ultimate and lasting success of the local meeting and the Yearly Meeting will depend in large degree upon the strength of a federation that binds all together into one body, and brings to each constituent part the combined wisdom and enlightenment and power of many forces acting in unison. It is true that the federation will become effective to the extent that the component parts are strong, but it is just as true that these in turn will be strengthened and inspired to greater endeavor by the help that comes from the combination and centralization of activities representing the unity of our varied interests.

The ideal relationship that should exist between the federation and the individual parts is that of cooperation rather than independence and isolation. The Five Years Meeting has no excuse for an existence for its own sake. Its justification will lie in its ability to bring inspiration, to coordinate the work of all Yearly Meetings in a manner that will infuse new zeal and new life into all local activities. Perhaps this is a lesson which most of our Boards have yet to learn. There is no greater problem awaiting solution at this time.

It was unfortunate that the General Secretary of the Church could not have been chosen to enter upon his work the first of the present year. As it is, there has been an inclination to await his coming as the signal for an aggressive endeavor to carry out the will of the Five Years Meeting. By no means have the Boards been inactive. On the contrary, at least three or four have been conspicuous for their earnest devotion in trying to fulfill the purposes of their appointment. But we are impressed with the consciousness that the great body of the Church is still awaiting the call to some definite service. Possibly our Boards for the greater part have yet to learn that their sphere is to strengthen and coordinate the work of the corresponding Yearly Meeting Boards and establish helpful working relationships with them rather than to attempt independent although parallel efforts in their respective fields. Possibly the Church at large must yet be won to give its hearty approval to this coordination, which in our judgment means so much for the future of Quakerism on American soil.

We need more of denominational spirit that recognizes the *oneness* of our discipleship. We need to develop denominational team work that emphasizes the *oneness* of our mission and our message. We need a larger vision of our Quaker call to life and service, not in detached companies that build in discordant, haphazard fashion, but as one body, the unity of whose faith and service will build constructively in the Master's kingdom.

A distinctive manifestation at the Five Years Meeting was the spirit of work and interest among the young people. By how much have we moved forward to the goal of our anticipations in this direction? Here and there we learn of greater interest being taken in Quaker study classes, in the actual work of our business meetings, but as yet the spirit of this movement can hardly be said to have gripped the Church as a whole. Many are apparently waiting, the young people looking for the assignment of definite tasks, the older ones expecting youth to claim its rightful heritage of service by assuming duties that are waiting to be performed. Proper adjustment has not yet been reached, and will not be until both youth and old age cease waiting one for the other, and both come to realize their mutual interdependence and their joint responsibility in carrying on the work of the Church.

The lesson of the Five Years Meeting will have been lost if the Church comes to regard the mechanism of organization there devised as in any degree a substitute for the life and activity of our individual membership. Organization means greater opportunity for service, as it means greater responsibility in service, and the purposes of the Indianapolis gathering will have largely failed, unless through the machinery set in motion greater individual activity applied both to individual and local meetings is developed and effectively organized. Every Yearly Meeting and every local meeting should begin to feel the up-lift and help of the work of the Five Years Meeting and its Boards, and in turn they should enter heartily into the cooperative work of the body which represents the federation of activities. It is only by such methods that the Church as a whole can reach its highest efficiency.

Sectional Quakerism no less than factional Quakerism should be discouraged. Denominational solidarity means a stronger working force in the world's great workshop. Centralization of effort imparts added energy to each component element. These are some of the fundamentals in which our membership needs to be educated as a preparation for the larger service to which God is calling the Church.

It is well to contemplate upon the goodness of God. It is a source of joy unspeakable and will clear the vision of any discouraged soul. It will strengthen faith and beget a hope that is immortal.

A Newsy Edition

With an exceptional amount of live matter on hand, which has reached THE AMERICAN FRIEND office within the past week, we need offer no apology for devoting this issue so exclusively to the news and work of the church. It affords a rare opportunity to get a vision of our nation-wide and almost world-wide activities as a denomination. We offer this issue as typifying in a degree the Federal unity of Friends, in the separate operations of whose individual parts we are all so deeply interested.

Maintaining the Spiritual Life

Church work fails, wherever it does fail, largely because spiritual life is allowed to wane. Nominal religion never creates enthusiasm, never starts a revival, never solves any problems. It is the spirit that giveth life, not the form which in itself may represent only a dead organism. Any Church with a live membership may always be counted upon to "start something" in the community that means trouble for all that is wrong, that means new life and inspiration for every righteous cause. Every local congregation should watch with zealous care the spiritual life of its membership, safeguarding them from those distractions that blight genuine Christian experiences.

Short Term Offer

Elsewhere announcement is made that new subscribers can receive THE AMERICAN FRIEND for the remainder of this year for 50 cents. We urge that pastors, ministers and all other interested Friends show proper diligence in acquainting the membership generally with this liberal offer. By starting now, the paper can be had more than five months for one-third the regular subscription price. One of the most important needs of our Quaker mechanism is a greatly enlarged patronage of this product of the Church.

Many a meeting is declining for want of a few Godly men and women to go out in the community and do a little personal work in the Master's name. Our methods of Christian work need to be reformed. It is the personal touch that counts more than all else.

Frequent self-examination is worth a fortune to any honest man or woman. Tendency and habit lay fast hold of many a life before it is conscious of the enslavement. Watching and praying are the two safeguards to the citadel of any life.

Hypocrisy is no more dead in this day than it was when Christ pronounced his woe upon it. Many a man wears the garb of the saint, but has the heart of the sinner, a fact which sooner or later will be revealed in the white light of God's truth.

Effective Bible-School Work

BY WILBUR K. THOMAS

No other department indicates so faithfully the success or failure of our Church work as the Bible School. Here is the barometer of the Church. If revivals are conducted, or missionary interest aroused, or local social work undertaken, the attendance and interest in the Bible School is changed accordingly. If the Bible School is poorly attended, sparingly equipped, and inadequately superintended, one may know the condition of the work of that Church. A flourishing meeting and a dead Bible School are never found in the same place.

When we look at the barometer in many of our meetings we find it exceedingly low. The only hopeful thing about it is its possibility of rising. How to make the work more effective is the question being asked by those directly interested in spiritual things. In a brief article, may I point out some of the ways for more effective Bible School work?

The Bible School work should be taken seriously. Without minimizing the importance of any other department of our work, it is fair to say that nothing is of more importance in the future of our Society than this. It is more vitally connected with the future than anything else we can mention. Yet how seriously do we take it? In one of our Yearly Meetings, tabulated reports show that the total membership of the Bible Schools is three-fourths that of the Yearly Meeting. Two-thirds of the Bible School members are not Friends. Here is the situation. Three-fourths of that Yearly Meeting are not members of the Bible School. For every Friend who belongs, there are two who are not Friends. These non-Friends are made up of older people who do not make profession of the Christian life, else they would be members, and children in the formative period. What more fertile field should one pray for than this?

It seems that some such ratio as indicated above, would apply to all of our Yearly Meetings. A fact of equal importance is that even of the membership of the Bible Schools, the average attendance is only half the total membership. Such facts do not indicate that the work is taken seriously. Where non-Christian people are interested enough to join our Bible Schools and attend with some regularity, giving us the opportunity to speak of religious things, why should not our work show larger gains? Hand-picked fruit is much more acceptable to our Master than that which is bruised and marred by wholesale handling. Realizing also what a small percent of people are converted after the age of maturity, and what a large percent are converted while still young, why should we not give more serious attention to the children who come under our care week after week? Too many of us have been trying to preach the gospel in clarion tones in public places, patterning after the Sermon on the Mount and forgetting the individual call to the disciples, the talk with Nicodemus, the woman at the well, and the blessing of the little children.

The lack of careful thought is a feeder for ineffect-

ive work. Consider the matter of equipment. Is there a public school in the United States so destitute of suitable room, so illy supplied with ordinary equipment for teaching through the eyes and ears, or managed in such a haphazard way, as a great many of our Bible Schools are? One room for all the classes is the usual arrangement. The form of a man or woman, who has not looked at the lesson is sometimes the equipment, and such a thing as a blackboard, or helps for the little folks is out of the question. The most careful thought should be exercised to provide the classes with suitable rooms. An addition of \$5,000.00 to \$20,000.00 to the meeting house would be a wise outlay in many places. The most spiritual and the brainiest people in the congregation should be in charge as officers and teachers, and the greatest care should be exercised to have the best Helps that money can buy.

Since the Five Years Meeting quite a number of schools have introduced the Graded Lessons in the younger classes and with those which were already using them, the number is quite gratifying. But why should not every school introduce them? The leaders in Sunday School work the world over, and our own Five Years Meeting officially designated them as the best for our work, yet the number is small. Since our Board has been handling the orders for all supplies, we find that the schools are using supplies from at least eight different publishing houses. There is a good and a better among these, but a great difference as to what is the best. The house of David C. Cook & Co. furnishes the majority of supplies for schools in the Five Years Meeting. In looking over the tabulated reports for the Commission to the recent Five Years Meeting, a startling condition appears in answer to one question. In answer to the query as to the reason for using the supplies they do, a few schools frankly state, "Because they are the cheapest." Why should some of our schools search for the cheapest things? Is it their estimate of the worth of souls? After seven years of work in denominational and state work, I find that a little over one cent a week is the average spent per member by Bible Schools. If this is what good schools spend what must be the condition in others of our schools? A cent doesn't seem to go so far, or accomplish so much as it does in the Bible School. But why stop at a cent?

Effective Bible School work means the best efforts of the best people. No greater opportunity is offered the rank and file of our membership for effective service for Christ and the Church, than is here presented. It is a field white unto the harvest and we are already in the field by virtue of being called Christian. Our Bible School Board has only advisory capacity and if the work becomes more effective, it will be because, in the local meetings, capable people uphold the hands of the faithful ones already at work, and consecrate themselves to His service.

Roxbury, Massachusetts.

New England Yearly Meeting

In the unexcelled environment of the Moses Brown School at Providence, R. I., according to biennial custom, the oldest yearly meeting of Friends in the world met again this year to renew its youth.

The wide geographical range of representation among both members and visitors, may be taken as symbolical of the growing determination of New England Yearly Meeting to draw largely upon the varied resources of Quakerdom in arriving at a solution of her more or less peculiar and difficult problems.

With accredited credentials from other yearly meetings there were present: Arthur and Eliza F. Dann, London; Rufus P. King, North Carolina; Alexander C. Purdy, Wilmington; Ora W. Carroll, Iowa, with his wife, Golda R. Carroll, a Christian worker; Mary J. Weaver, New York. This list, however, gives only an incomplete view of the representation from without our limits, since there were a number of other visitors without credentials or with minutes more or less incomplete who were cordially welcomed, and who joined in the worship and service of the meeting. Among these, at the last, were Charles C. Haworth and family from Cuba, on their way home from the field.

Although not called by that name, the "keynote address" was delivered by Arthur Dann, in a conference of ministers and workers preceding the opening of the yearly meeting proper. Referring to the several considerations relating to public ministrations, he laid main emphasis upon the endowment of power: a subject which, though so oft-mentioned among Friends and others, cannot well be over-emphasized in this or any other generation. It was in harmony with this thought, that the brief seasons set apart each day for devotion, were times of very earnest and general prayer and supplication, and brought a somewhat unusual measure of spiritual refreshing into the entire gathering.

One of the most important matters of business was that of adequate reports on the state of society. In order to assist local meetings on ministry and oversight in making these reports tell "the whole truth," as well as "nothing but the truth," a committee of the yearly meeting was appointed to act in conjunction with a similar committee from the yearly meeting on ministry and oversight, in preparing lists of questions based on the requirements of the discipline, such as will mark clearly the distinction between the two reports annually sent through the several bodies. The design is to make such reports, as nearly as possible, portray the exact condition of the entire membership.

Realizing, however, that mere reports, however valuable in stirring to zealous activity, are powerless to direct concerted effort rightly, it was decided to appoint a commission of five members to make a comprehensive study of conditions in church and community throughout our borders, with a view to promoting social and spiritual betterment.

The educational work of the yearly meeting is at present holding an especially prominent place because of the year's effort to secure an endowment of one hundred

thousand dollars to guarantee the permanence of Oak Grove Seminary, a school which is doing an extremely important work of secular and religious training for a large number of young people in its community and state. The amount required not having been entirely made up, the yearly meeting agreed to be responsible for the income upon the remainder for a term of years, with the understanding that the work of soliciting and securing the full amount is to be carried forward as rapidly as possible. The urgent interest in Oak Grove, however, did not prevent numerous and enthusiastic expressions of appreciation of the great work done by the older and stronger Moses Brown School. In these expressions there were represented various angles of vision, from the parents of present students to the now white-haired children of sixty years ago.

In order to bring our members into the closest possible sense of kinship with Friends in other sections, the reading of the American epistles was preceded by a brief résumé of the geography, characteristics, problems, and interests of the several yearly meetings separately or in groups; and this was followed by an account of the splendid working unity of all as manifested in the sessions of the last Five Years Meeting. The epistles themselves were so summarized as to omit nothing named by any one of them, and by a topical arrangement to present their individual or united thought in a manner much more easily grasped than would be possible in a separate reading of each. The impressive general epistle from London, impressively read in the meeting, stirred many hearts to their depths with a fresh sense of the present realities of the gospel.

The operation of the pledge and envelope system, which for two years past has been mandatory upon all meetings, has gone forward slowly, but with increasing interest, so that there is a growing use of the combined gifts of and a growing appropriation of the scattered blessing to the many who must always be small contributors, but upon whom, after all, the health of the church in all its phases largely depends, and for whom it largely exists. The only quarterly meeting which forwarded the required report of money received and pledged showed a gain of more than fifty per cent. over the previous year.

To the superficial observer of figures, New England Yearly Meeting is still dying out, sinking, like the Titanic, with band playing and colors flying, to be sure, but sinking nevertheless. The more careful student of conditions past and present, however, notes that the net loss of seventeen this year is less than one-third the loss of fifty-three last year, which in turn is less than half the net loss of one hundred and seven two years ago. It has also been pointed out that the results of an unrelenting conservatism throughout a whole generation cannot be overcome by a very few years of progressive and aggressive policy. A body in which this and other causes have brought about, positively a loss, and negatively a failure to gain, in young and energetic men and women, must of necessity have a high death-rate, a low birth-rate, and require very persistent efforts along constructive lines in order to maintain and strengthen itself. That the net losses are so

rapidly diminishing is a strong indication that the newer policies of the yearly meeting are already pointing the direction in which salvation lies; and that the need is for an acceleration of present tendencies rather than a revolution in method or spirit.

Favorable action was taken upon the proposition to extend the representation of Friends upon interdenominational agencies; so that not only were such representatives appointed as usual for the states of Massachusetts and Rhode Island, but also upon what is probably the oldest and most efficient of them all, the Interdenominational Commission of Maine. This organization is doing much to help churches of that state to make their due impress upon their respective communities, and to avoid the overlapping, overlooking, waste, and decay, that are a certain result of chaotic sectarianism.

To begin a detailed account of the several days, packed full as they were with reports of work in all the usual directions, supplemented with profitable and illuminating discussion, constructive propositions, and inspiring addresses, would exceed the bounds that must be set in this report. To those who would know the details, personal, mathematical, and general, the printed minutes will supply that information; while, on the other hand, they cannot altogether reflect the spirit of the gathering after the manner aimed at in the present report.

There is, however, one other leading matter of business which should work to the great advantage of future sessions. Growing out of a wide-spread conviction that more spiritual life and power should be infused into the meetings, even those mainly devoted to the consideration of business, it was decided to authorize the committee on arrangements in conjunction with the clerk and the (standing) committee on gospel services, to formulate the program upon a plan that would make definite provision for these things.

In the future, reports are to be printed and circulated in pamphlet form prior to the opening of the yearly meeting, thus following the modern plan of doing away with the unnecessarily wearisome reading of them in public meetings. The time thus saved—to say nothing of the gain in interest and power in the meetings themselves—can be utilized in listening each day to a vital “message ministry” of a type which in many other summer gatherings is turning the finest scholarship to account for the ends of a most positive and powerful evangelism.

Many faithful servants of the yearly meeting have been reappointed to their several duties; and while a number who have been most active in former years are this year unable to be in the annual sessions, the attendance and services of youth have been both encouraged and encouraging. A larger charity, a greater liberality, a deeper consecration to Christ and His cause, and a broadening vision of method and opportunity, are among the things which have brought both to old and young a feeling of hopefulness and courage in facing the labors of another year. The meeting adjourned to meet at Oak Grove Seminary, Vassalboro, Maine at the usual time next year.

California Yearly Meeting

California Yearly Meeting assembled in its nineteenth annual session on June 24th. There was a large attendance at every sitting, and great interest was shown in the various discussions and transactions.

The following ministers and other visitors with credentials were welcomed: Carolena M. and L. Hollingsworth Wood, of New York; Harry R. Keates, of Iowa; William H. Bertram, Edward C. Cook, Omar and Miriam C. Mendenhall, of Kansas Yearly Meeting; Sanford J. and Blanche Ford Pickering, of Oregon. Other welcome visitors were Joel Bean and daughter, Lydia Bean Cox; Rebecca Smiley, Absalom Rosenberger, Mary E. White, O. B. Ong, Arthur B. and Edna Hill Chilson.

The meeting organized with the same clerks as last year: Presiding Clerk, John Chawner; Assistant, Mabel H. Douglas; Recording Clerk, Susan H. Johnson. The reports of the various departments invited the attention of Friends to many different subjects, but the dominant note of the meeting was evangelization in its two aspects of personal salvation and social service. Harry R. Keates, chairman of the Evangelistic and Church Extension Board of the Five Years Meeting outlined the imperative demand for greater evangelistic effort in all parts of our great country, and especially on the Pacific Coast where men of nearly every nation on the globe may be found.

Statistics showed a net gain in membership for the year of 253. One new monthly meeting has been organized and a new congregation gathered in another place. San Diego Quarterly Meeting was opened during the year with two monthly meetings. The Evangelistic Superintendent reported \$4,533.69 expended in her department, mostly for pastoral support. As a result of special meetings seventy-one persons professed conversion, renewal, or sanctification. Four ministers have been recorded and fourteen others feel a call to the ministry. Laura P. Townsend, superintendent of this department for two years, retired to become pastor of San Diego meeting, and John T. Hadley succeeded to the position. He was also made superintendent of the Bible School Department and encouraged to hold Bible School institutes as he visits among the meetings. There was a deep concern that the Bible School work might be greatly strengthened and made more efficient in reaching the community. Each Bible School was directed to make a contribution to the Bible School Board of the Five Years Meeting.

On the evening of the opening day of Yearly Meeting there was an inspiring Men's Meeting, when all the visiting men were the guests at supper of the Men's League of the Whittier Church, at which time a stirring address on “China, America's Opportunity” was given by Thomas Elliott, for some time Y. M. C. A. Secretary in Hongkong, China. The address was preceded by a greeting in happy vein from L. Hollingsworth Wood. At the same hour a large gathering was assembled at a women's meeting, of which the principal feature was a helpful discourse by Blanche Ford Pickering, on the “Conquering Woman.” To bring the Yearly Meeting into harmony with the Five

Years Meeting the departments of Men's Work and Women's Work were combined into the department of Social Service, with Dr. William V. Coffin superintendent, and Lillian Taylor assistant.

The evils of the liquor traffic, the alarming increase in the use of cigarettes in this country, and the horrors of the white slave traffic were presented to the meeting, and Friends urged to employ every effort for their suppression. Dr. E. P. Lyon, of Los Angeles, a well-known worker for social purity, aroused deep interest by relating some of his experiences in rescue and preventive work. The meeting adopted a resolution proposed by the Federal Council of Churches of Christ in America, protesting against commercialized vice at the approaching San Francisco exposition. A similar resolution was directed sent to San Diego authorities regarding the exposition at that place. Andrew F. Mitchell was made superintendent of the department of Suppression of the Liquor Traffic.

At a session at which were present missionaries from the Philippines, China, Palestine, Africa, Jamaica, Central America, Mexico, and Alaska, very interesting missionary reports were presented under the direction of Benjamin S. Coppock, who was continued as superintendent of missions. It is known that California Friends have contributed to missions during the year a large sum that did not pass through the mission treasury, but reports show an expenditure on Foreign Missions of \$12,350, a per capita average of \$3.76. Ten missionaries are working in Alaska; nine are assigned to the mission in Guatemala, where the newest feature of the work is a school for boys, of which Lester Stanton is to be principal. Margaret C. Taber is employed as missionary to the colonies of Mexicans in the vicinity of Whittier. Of late this work has become so arduous that it is necessary to provide an assistant.

The Women's Foreign Missionary Society of the Yearly Meeting has during the year opened a school in Whittier for Mexican girls, where they are trained in Christianity and domestic arts, as well as common school branches. The institution promises to yield very satisfactory results. Seven congregations report that they are doing mission work for the Japanese in the vicinity, several of whom have embraced Christianity. Conditions have been unfavorable for this work owing to the anti-Japanese agitation leading up to the passage of the anti-alien land law. A message relative to this situation was received from the Annual Meeting of Friends in Japan, held in Fourth month last, accompanied by a letter from Gilbert Bowles containing assurances of the friendly attitude toward the United States on the part of all sober and thoughtful Japanese. A cordial reply was sent to the Annual Meeting expressing regret over the action of the legislature of California and hope for a peaceful solution of all difficulties between the two nations. The meeting also recorded a resolution of regret concerning anti-alien legislation, on the ground of racial discrimination. There was the usual public meeting for Japanese on First-day afternoon. At a great missionary meeting on the same afternoon, addressed by Arthur B. Chilson

and R. Esther Smith, thirteen young missionary volunteers were introduced and gave some account of their call.

The superintendent of the department of Peace, Robert C. Root, has done an immense amount of work, in speaking before public schools and colleges, and otherwise educating children and young people as to the superiority of peace over every other public policy. An able address to the Yearly Meeting by Andrew F. Mitchell set forth the historical grounds for peace doctrine. Upon information that Benjamin F. Trueblood is in impaired health, the meeting sent him a greeting. About twenty of his former students and one teacher, Thomas Armstrong, joined in the message.

Whittier College, in the sixth year of Thomas Newlin's presidency, has had the best year of its history. The preparatory department was eliminated, and the standard is in every way the same as in other first-class colleges of the state. For the first time the college conferred a doctor's degree, Ford A. Carpenter, meteorologist, being honored with the degree of LL. D. Absalom Rosenberger, President Emeritus of Penn College, has been engaged as financial secretary. Following the educational reports Friends pledged twenty scholarships to the colleges for the coming year.

Only two local meetings are without a Christian Endeavor Society. Forty Juniors have joined the church in the year. Five societies have departments for planning the study of Friends' history and distinguishing doctrine. Edwin M. Stanton was elected president of the Christian Endeavor Union.

In view of the request from one Quarterly Meeting that greater attention be given to instruction in Friends' history and distinguishing doctrines, the visit of representatives of the Young People's Department of the Five Years Meeting in the persons of L. Hollingsworth and Carolena M. Wood, was especially timely. Their message was one of encouragement to young Friends to make a careful study of Friends' history and literature, a study which will certainly yield a rich reward of increased devotion to the church and greater striving for highest Christian culture and greatest service to humanity.

The London General Epistle was regarded as a document of unusual inspiration. Heartfelt sympathy was expressed for the Friends in Australasia, who are suffering for conscience's sake because of refusal to obey the military laws, and a special letter was addressed to them. A digest of the American epistles gave the meeting a sort of bird's-eye view of the general conditions of the church in America. Ohio was congratulated on reaching its one hundredth anniversary. There was cordial response to the invitation from Iowa to send fraternal delegates to the fiftieth anniversary celebration this year. When the invitation was read near a dozen Friends were present who attended the opening session of Iowa Yearly Meeting.

Upon invitation of the Northern California Indian Association Levi Gregory and Emma F. Coffin were appointed delegates to an Indian Conference which is planned to consider the advisability of forming a standing committee on Indian affairs in the state. Hitherto

Friends have had no official part in the effort to improve the condition of California Indians.

The claims of THE AMERICAN FRIEND were presented and a three-year guarantee fund of more than fifty dollars was subscribed. H. Edwin McGrew was given an enthusiastic welcome on his appearance near the close of the week. He had just returned from Philadelphia where he underwent an operation on one eye with the hope of having his sight restored. The indications point to successful results. The veteran ministers, John Henry Douglas and Thomas Armstrong, were able to occupy seats on the platform at each business session and take part in the discussions.

YEARLY MEETING NOTES

J. J. Mills and family are occupying their beautiful new home in Pasadena, and intend to make it their permanent residence. L. Maria Deane has left California for sojourning and work in Nebraska and Kansas Yearly Meetings. Sanford J. and Blanche Ford Pickering of Salem, Oregon, have been engaged for pastoral work at Ramona, California. Lester Stanton is to sail from New Orleans this month en route to Chiquimula, Guatemala, where he is to serve as principal of the boys' school. Lester Stanton is a nephew of Gilbert Bowles of Tokyo, Japan.

On the afternoon of the 29th ult. Carolina M. Wood spoke to a group of the three branches of Friends in Pasadena. T. Homer Coffin, of New York City, paid his mother, Emma F. Coffin, a short visit during California Yearly Meeting and proceeded to Portland, Oregon, where he will continue in scientific work.

One of the pleasant incidents of California Yearly Meeting was the Penn College reunion, held in Whittier's beautiful little park, the assembly being especially in honor of Absalom Rosenberger, for many years president of the college, and Lydia Bean Cox, of San Jose, a member of class '81. Nine alumni were present, four former teachers, three former members of the board of trustees, a number of former students, and parents of eighteen graduates. There were four ministers, five missionaries, and two clerks of the yearly meeting in the little company. Following a delightful exchange of reminiscences a committee was appointed to consider the advisability of establishing a traveling lectureship on Friendly topics, and instructed to take the matter up with the executive of the Southern California Associated Alumni of Friends Colleges, an organization which has headquarters in Whittier.

"He keepest watch, thou needst not wake;
He taketh care, why shouldst thou fear?
Should eyes be wet or sad hearts break
While his voice bids us be of cheer?
The gloom that folds the world about
Is but the cloud of our own doubt;
Mercy above it shineth bright,
Our faithless fear blots out the light."

A great offer. The American Friend for the balance of the year for 50 cents. Ask your neighbor to subscribe.

Canada Yearly Meeting

The forty-seventh annual gathering of Friends in Canada assembled at Pickering College, Newmarket, Ontario, June 26-29.

Visiting ministers from other Yearly Meetings were: Ida Thorne Parker, of Union Springs, New York, and Fred L. and Olive Ryon of South Glens Falls, New York. The presence and messages of these honored workers of the Lord gave us new courage and good hope and made us to rejoice in that larger fellowship which prevails when those of other Yearly Meetings meet with us.

We were especially favored to have with us again our missionaries, Gurney and Elizabeth Binford. What they have been able to do as our representatives in Japan was in part vividly presented with the opportunities for larger and more aggressive work. Their new meeting house in Mito greatly facilitates their work.

The increasing number of centers where native evangelists are engaged under their supervision is also a very encouraging feature. A tent is being provided by Friends in Philadelphia which will greatly assist them in pioneer work on festive occasions when large crowds assemble who have never heard the Gospel. A letter from Friends in Japan expressed much appreciation for what was being done for them by these Friends and thankfulness to us for making their service possible.

It was gratifying to have a report from British Columbia Quarterly Meeting recently set up, and to have three delegates present from the Pacific Coast. A good delegation from the other three Quarterly Meetings attended also this year, yet a number of familiar faces were absent from various causes.

The London Epistle with its broad vision and earnest appeal again stirred our hearts with yearning for the larger life of service it indicated. A summary of the twelve epistles from the United States tended, as formerly, to strengthen the bonds of unity and fellowship. The struggles and triumphs in our several fields of activity when prayerfully considered give joy and hope and courage to face the future. A telegram of greetings was received from New England Yearly Meeting in session at the same time, referring us to Ephesians 3: 16, and a reply of thanks and best wishes, mentioning Josh. 1: 7, was sent in return. The compensation for holding Yearly Meeting at the same time seems to be a message fresh from the wires in addition to the usual epistle.

Interesting reports were given by the Woman's Foreign Missionary Society and committees on mission work. About \$1,400.00 had been received for the work in Japan, \$399.00 for the F. A. I. M., and nearly \$700.00 was expended in aid of workers on the home field.

A report of the Five Years Meeting was given by Albert S. Rogers, in which special emphasis was laid upon the appointment of a General Secretary and of a Publication Board. The question of a Guarantee Fund for this work was considered and a contribution made by the Yearly Meeting. The claims of THE

AMERICAN FRIEND were presented also and Friends were encouraged to subscribe.

The college report was listened to with much interest. There was a splendid staff the past year and a good school with promising results. The hopeful outlook presented by the chairman of the committee was most gratifying. He made an urgent appeal for the children of Friends to take advantage of the special opportunities being afforded them. Fitting reference was made to the service of the late W. K. Bowerman, who for several years was a member of the College Committee and a generous contributor. The promise of a new gymnasium by a warm friend of the college came as a pleasant surprise. It will be erected this fall and will cost \$5,000.00. This will be a valuable asset and meet a great need.

The cause of peace again claimed special attention. Strong protest was made against an increase of armaments as proposed by our Federal Government, and also against the establishment of a Canadian navy as advocated by the opposition. That all war is wrong and preparation therefore a waste of time and energy, in the face of great need for noble enterprises based on peace principles so dear to all true Friends, is the ever recurring conclusion we arrive at, after the most careful deliberation. Militarism flaunting itself so diligently for recognition and public favor must eventually fail when the awakened church rises in her might and espouses fully the principles of truth and love. A strong resolution expressing our view of the question was adopted and directed to be sent to the Premier of Canada, to the public press and to other denominations, as far as practicable.

Resolutions were also adopted petitioning the Government of Canada to take some action to withdraw the unjust restrictions laid upon the entrance of Hindu settlers into Canada and especially those which debar wives and children from joining husbands and fathers already in this country. Also to enact such legislation as will in future prevent prize fights under the name of boxing contests, or any other guise whatsoever for money in any part of the Dominion of Canada, and thus make impossible a recurrence of the unfortunate contest which on account of the by-laws of the city of Calgary, Alberta, was held outside the city limits, on the 24th of May and resulted in the death of one of the contestants.

The work of the Young Friends was a pleasing and promising feature this year. The recreation provided, the program rendered, and especially their meeting for worship and deepening of the spiritual life on First-day afternoon were most helpful.

The other meetings for worship were occasions of spiritual uplift. The messages were fraught with life and power and there was much liberty in the Spirit. In a short consecration service, conducted by Gurney Binford, quite a number openly pledged themselves to a clean walk with God in wholehearted service. Many testified to blessings received during the Yearly Meeting and to new resolves for Christ and the Church.

The meeting adjourned to meet next year at Wellington, Ontario, at the usual time in June.

Christian Workers' Assembly of Iowa Yearly Meeting

The nineteenth summer assembly of Iowa Yearly Meeting was held at Earlham, Iowa, June 16-20, and was one of the best. The program was especially well arranged to give a view of the scope of our work, with its problems, its responsibilities and possibilities. The Bible School, Christian Endeavor work, Missions, and Evangelism were all considered with earnestness and definiteness and with a spirit of progress. An afternoon and evening were given to each of these departments.

Some excellent papers on Sunday School work were read, and the presence of Richard Haworth, chairman of the Bible School Board of the Five Years Meeting, was a real stimulus toward coming up to the standard in zeal and efficiency. The program on Christian Endeavor work gave papers on the prayer meeting, Junior work and the social life. The round table, conducted by Charles Sweet, and the address given by him at night dealt helpfully with various phases of the life and work of young people.

The program on missions included, beside an evening missionary address, papers on mission work in the various organizations, church, Sunday School, etc. The assembly was especially touched when the paper on the work of the W. F. M. S. was read, the preparation of which had been made by Viola Spurgin before her death. The papers on evangelism were practical and helpful, also the round table conducted by Richard Newby. The address by Richard Newby was strong and illuminating. It dealt with the relation of the church to the need of the world. The use of the lamp and broom in the search for the lost coin suggested the work of the church in holding the light of truth, in actively moving obstacles, and in bringing that which was lost, into right relations with God and man now.

The Friends History Hour each morning, following the devotional period, was a helpful feature. The biographies were prepared by young Friends and were excellent. A discussion followed each paper in order to apply the lessons of the life to present-day conditions. The doctrinal hour was another daily feature. The topics presented were the Scriptures, Fall of Man, Atonement, and Holiness. These all showed careful study and preparation. The last named paper clearly set forth what holiness is, and the error of exalting any name above the name of Jesus Christ. The Bible Hour was conducted by Frank Dell and took up the study of the Book of Romans. The analysis was clear and helpful and the teaching edifying but practical.

The opening address of the assembly was also given by Frank Dell on the Quaker Message and its Relation to the Twentieth Century. It gave a strong and inspiring key note for the assembly. As George Fox met the conditions of his time, so we must meet the conditions of ours. The thoughts given on social service and "getting next to the people that need help" were suggestive and inspiring. The Pastors' Hour, an informal meeting held on the lawn, felt the pressure

AN OFFER THAT SHOULD BRING LARGE RETURNS

In an effort to get *THE AMERICAN FRIEND* into hundreds more of Friends' homes, we have decided to make a special offer that ought to bring large returns. From now until the last of the present year, we will send the paper to new subscribers for 50 cents. We ask that pastors, agents, and all Friends interested, take occasion to acquaint the membership generally with this liberal offer. It ought to bring in 1,000 new names within the next four weeks. Fifty cents until January 1, 1914.

of many important problems and the necessity of a forward movement in many lines.

The hospitality of the Earlham people was felt and enjoyed by all. A delightful social occasion was the auto trip to Bear Creek, arranged by Wm. and Anna Kitch. The bountiful supper which was served on the lawn at Bear Creek and the fellowship of the time can be forgotten by no one of the large number present.

EDITH SMITH.

Our Missionary Situation

Recent word reports Raymond Holding and Miss Sarah Lindley still holding the work at Matehuala. The schools are keeping up well, and only three church services were missed. The people seem to appreciate the way our workers are holding on to the work. All other schools are closed. The faithfulness of our missionaries is securing a stronger place in the confidence and respect of the people, and preparing the way for larger results in the future. There is no governmental authority in the city, and bandits come and go as they please, securing money under threats, and terrorizing the people. They have not so far disturbed our workers, only by threats. The strain on the nerves is very severe. After seven weeks Mrs. Holding and children arrived at the home of her people in Topeka, Kansas. Most of that time she was detained at Monterey, but finally got out by way of Tampico and a Red Cross boat. She had had no word from her husband for five weeks. Mrs. Roberts came out from Victoria at the same time.

The other workers at Victoria still remain. Misses Lee and Pickett and Mrs. Branen had planned to come out by way of Tampico and a New York boat. But a strong body of reinforcements had reached Victoria, and the situation looked so much better they concluded to stay.

Matamoros is in the hands of the rebel forces, and most of the people have crossed the river into Texas. Miss Sarah Charles is staying there with Miss McClelland, the head of the Presbyterian school. Miss Thomas is at home at Fountain City. Everett Morgan is with a sister at Plainfield, Indiana. He is somewhat better. Mrs. Spann of the Africa Mission broke down in health, and had to be brought home. She and her husband were to leave on June 4th.

FINANCIAL SITUATION

The emergency of having to get several of our missionaries away from the field under peculiar difficulties, will require several hundred dollars more than was provided for in our estimates for the year, which were \$44,364.99. During the first nine months of the current year our treasury received \$33,218.77. But of this \$8,285.48 went to building and special funds, leaving \$24,933.29 for missionary support. The disbursement for mission support for the same period was \$29,304.03, leaving a deficit of \$4,370.74. It will require somewhat more than \$20,000.00 additional to free the year of debt, and three months remain to raise it. Some of this is already in the hands of yearly meeting treasurers. But it will require special generosity on the part of all friends of our mission work to meet the needs of the year. We urgently appeal to Friends to see that our work does not suffer in this year of severe trial. When our missionaries are standing so faithful by the work under severe strain, the church should stand by them with their prayers and financial support. To end the year with debt means the beginning of a new year with discouragement. We do not believe Friends want our work cut down, or our workers given any less support. We therefore ask Friends everywhere to make their contributions more generous during the next three months.

Times of strife and political unrest oftentimes prepare the way for a great awakening, and there are signs that such will be the case in Mexico. Let us strengthen our forces and be prepared for such opportunity when it comes.

CHARLES E. TEBBETTS.

The true proficiency of the soul consists not so much in deep thinking or eloquent speaking or beautiful writing as in much and warm loving. . . . Those who truly love God love all good, wherever they find it. They have no quarrels. They bear no envy. O Lord, give me more and more of this blessed love!—*St. Teresa.*

It is no use to flog, flog, flog at idle Christians and try to make them work. There is only one thing that will set them to work, and that is that they shall live nearer their Master and find out more of what they owe to him; and so render themselves up to be his instruments for any purpose for which he may choose to use them.—*Alexander Maclaren.*

Current Items of Interest to Friends

California Yearly Meeting

Lindsay Monthly Meeting is still holding its own, though several are away at present. Charles S. White and family are attending the Yearly Meeting at Whittier. Tacy Clark, a minister, who lately settled in our limits, very acceptably filled the pulpit on Sabbath in our pastor's place. Some visitors and strangers are often with us.

Indiana Yearly Meeting

Professor David W. Dennis and wife have gone to Panama on a six weeks' trip for sight seeing and recuperation.

West Richmond Monthly Meeting, held at Earlham College on the evening of July 10, was the occasion of the annual roll call of the membership. A delightful supper was served on the lawn at 6:30, followed by the Monthly Meeting session. More than one hundred were present, a number of children and young people responding to the roll call. Mahala Jay, who does not get out often, was present and spoke a few encouraging words, as did Naomi Harrison Jay, of Whittier, California. Ira C. Johnson, of Lynn, Yearly Meeting Superintendent, was also present and participated in the exercises. A unique feature of the procedure in the West Richmond Meeting is an accurate and elaborate record that is written week by week, giving interesting data about each religious service held.

J. Albert Furstenberger, of St. Mary's, Ohio, has accepted a call from the pastoral committee of the South Wabash Monthly Meeting of Friends. He has been at St. Mary's five years, and has done a great work there. Charles Swander has been at South Wabash three years, and has been a wonderful help to the church and Sunday-school. He and his wife will leave Wabash with the very best wishes of the congregation and a host of friends.

The Friends' Bible School at Chester, Indiana, devotes some twenty minutes the first Sabbath in each month to missionary education and instruction. These periods are presided over voluntarily, by some one or two members chosen from the various families represented in the school,—the families taking it in rotation. On the last of these occasions, Mr. and Mrs. Frank Burg took charge of the program. They had arranged for an opening song by the Misses Hampton, after which Frank Burg read from

THE AMERICAN FRIEND some of the latest information along missionary lines. Then Mrs. Burg gave a summary of present needs and conditions in the various fields, and the program was closed with another missionary song by Miss Gertrude Simms and Mrs. Harry Jonathan, of Chicago.

A Quarterly Meeting Sabbath School Conference was held at Ludlow Falls, Ohio, on Sunday, June 29. All the Sabbath Schools of the Quarterly Meeting held a joint session in the study of the lesson. Following was a Gospel service largely attended, the sermon being preached by John L. Kittrell. His subject was the "Victories of Faith," and Friends were urged to a more practical and active service and to enter the open door of opportunities. Robert Douglas and Enos Pemberton were present and active in very appropriate words of exhortation and prayer. In the afternoon session Ancil E. Ratcliff, of Fairmount, was the principal speaker, and gave a most stirring and helpful address on the Sabbath-school work. Notwithstanding the warm weather a large audience listened with great interest for an hour to his appeal for more active and aggressive work in the church.

Iowa Yearly Meeting

A reception was given at the home of Mrs. Willetts, on Maple Street, Des Moines, for Richard Newby and family, who have come to serve Friends' Meeting at Des Moines. Dr. Roberts gave the address of welcome, which was responded to by the pastor. Following were music and readings, all the exercises being well rendered. Ice cream and cake were served on the lawn, which was nicely decorated and lighted.

Kansas Yearly Meeting

During the month of July the Sabbath evening services at Friends Meeting in Kansas City are being devoted to stereopticon lectures as follows: July 6, "Saul the King, Crowned and Deposed"; July 13, "The Profligate and the Churl," a Parable of Two Sons; July 20, "The Beautiful Story of Queen Esther"; July 27, "The Thrilling Travels of St. Paul." During August, the Sabbath evening services will be abandoned, but all are invited to attend the morning services.

North Carolina Yearly Meeting

Centre North Carolina Meeting and Bible school are in a prosperous growth. Eighty-nine were present in school and \$2.54 offering was received on June 15. A week later one hundred and one were

present, and \$1.04 offering was taken. Abbie Hodgkin is filling the superintendent's place with good results. The music is improving under the management of Fanny and Herbert Reynolds.

Herbert W. Reynolds was called to Fairfield in Guilford County, North Carolina, on Sabbath, June 8, to conduct the funeral services of Elizabeth Wheeler. Her husband, Franklin Wheeler, was killed near Raleigh in the Civil War. During the war her house was a protection to some of the young men among her relatives, and because she would not tell of their hiding, she was carried to the army camp and kept a number of weeks. She never gave the desired information, and was finally released through the efforts of Friends near Marlboro in Randolph County. She was the daughter of French parents who settled near Jamestown, North Carolina. She lived a peaceable life, always holding the respect of her neighbors. Though never a member of any church organization, she believed and sympathized with Friends. She died at the age of 80 years 3 months and 22 days.

Western Yearly Meeting

Charles L. and Hannah Pratt Jessup, who have spent five years in Southern Texas, are back at their old home at Mooresville, Indiana, where Charles is under the care of two special Indianapolis physicians. He is assured that in a short time he will again be able for active service.

The Friends of Paoli Monthly Meeting, Blue River Quarter of Western Yearly Meeting, are planning to celebrate the one hundredth anniversary of the founding of Lick Creek Meeting on August 27. A fitting program is being planned. S. Edgar Nicholson will be the principal speaker of the day. The committee in charge expect to make this a "home coming" day, and are planning to entertain all who will come to enjoy the day with us. Those who wish other information, write to Elizabeth Gillum, Paoli, Indiana.

A lively interest has been aroused in the Sunday-school at the First Friends' Church, Indianapolis, Indiana, by "Special Days." On different Sundays the closing exercises have been in charge of the Men's Bible Class, Women's Bible Class, Young Ladies' Class, Girls' Class, also the Primary Department, each class conducting the exercises in its individual manner.

Western Yearly Meeting Bible School and C. E. Conference

The Annual Assembly of the Bible Schools and Christian Endeavor Societies of Western Yearly Meeting will be held at Vermilion Grove, Illinois, August 5-7. All schools and societies are urged to send delegates. Those knowing they will attend will forward their names to Florence E. Reese, Vermilion Grove, Illinois. The following is the program:

TUESDAY EVENING

7:45—Devotional

Solo.....Mrs. Miller

8:00—Address.....E. M. Woodard
Music furnished by Pilot Grove Choir.

WEDNESDAY MORNING

8:00—Prayer Circle

8:45—Devotional

9:00—Appointment of Committees on Place and Officers

Report of Superintendent of Bible School and Education

Report of Superintendent of C. E. Department

9:30—"The Object and Aim of the Young People's Board of the Five Years Meeting"

Willard O. Trueblood

10:00—Discussion

10:10—Rest

10:20—"Forward Movement in Bible School Work".....Richard Haworth

10:50—Discussion

Solo.....Stella Morrow

11:00—"Brotherhood of Man"

Morton C. Pearson

11:45—Adjournment

WEDNESDAY AFTERNOON

1:15—Devotional

1:30—"Young People's Societies in Social Service".....Chester Reagan

1:45—"A Live Young People's Society"
Lilian Cope

2:00—"The C. E. Society in the Friends' Church in the Past, and How Shall We Regard it in the Future"

Charity Owen

2:20—Rest

2:30—"The Tragedy of Adolescence"

Simon Hester

3:10—Discussion.....Homer Furnace

3:35—Unfinished Business

Adjournment

WEDNESDAY EVENING

7:45—Devotional

8:00—Address.....George H. Moore

Music furnished by Georgetown Choir.

THURSDAY MORNING

8:00—Prayer Circle

8:45—Devotional

9:00—"The Bible School a Live Factor in Young People's Life"

Enos Harvey

9:30—"Conservation".....William Cleaver

10:00—Solo.....Mrs. Miller

10:05—C. E. Symposium

1. Need of a C. E. Society in Every Friends' Meeting...Stella Morrow

2. How to Secure Vital Prayer Meetings.....Elizabeth Holaday

3. Missionary Finances

Lena Henley

4. How to Keep Committee Work at Its Best...Earnest Hollingsworth

5. Socials.....Austin Bond

6. How to Develop Interest in Missions.....Aurilena Ellis

7. Junior Societies...Esther Milhous

10:50—Rest

11:00—Assembly Sermon

Gertrude Reinier

THURSDAY AFTERNOON

1:15—Devotional

1:30—Round Table—"Teacher Training".....Mrs. John R. Barrett

2:30—Rest

2:45—"The Relation of Young People's Organizations to the Church"

Fred Emmerson

3:05—"The Ideal Endeavorer"

Mabel Quigg

3:40—"The Relation of the Pastor to the C. E. Society"

Arthur Hammond

3:40—Report of Committees

Adjournment

THURSDAY EVENING

7:45—Devotional

8:00—"The Touch of Life"

Richard Haworth

Music furnished by Ridge Farm Choir.

Dedicatory Service at Des Moines

The dedicatory exercises of the new Friends' Meeting House at Des Moines, Iowa, were conducted on July 13. The edifice is described as a gem inside and out. The local Friends have wrought well in the erection of the structure. Richard R. Newby has recently entered upon the pastorate at Des Moines, his address being 721 Parnell Avenue. On dedication day the sermon was preached by David M. Edwards, of Penn College, while the dedicatory service was in charge of Harry R. Keates, Chairman of the Evangelistic Board of the Five Years Meeting.

At an evening service, the pastors of the city were present to extend greetings and addresses were given by W. Jasper Hadley and Richard R. Newby. There was excellent music at all services. A union meeting of young people was held at 7:00 o'clock, with Edwin C. Graves as leader.

At Georgetown, Illinois

Sabbath, July 6, was a great day in the history of Friends of Georgetown, Illinois. The event was the dedicatory service of the remodeled church building at that place. The old brick building which had served as a place of worship for so many years has been completely overhauled, refurnished, and made into a modern church edifice of the very best type. So completely has the work of remodeling been carried out, that hardly a mark remains to remind one of the old building.

The dedicatory services began at ten A. M. All the other churches of the town dismissed their regular services, and the house was crowded to its utmost capacity. From the first there was a very marked feeling of the presence and unifying power of the Holy Spirit. Morton C. Pearson, of Indianapolis, brought the message of the morning, preaching a most powerful sermon.

One of the most remarkable features of the day was the raising of money to pay the cost of rebuilding. The total cost of the improvements amounted to about \$9,000.00. Approximately \$5,000.00 of this amount had been provided for, leaving \$4,000.00 yet to raise. Feeling that the contributions, together with what had been pledged and not yet announced, would probably exceed this amount, it was decided to make a call for \$4,500.00, and to use whatever surplus there might be in improving the parsonage. The subscriptions opened with two \$500.00 gifts.

At the end of forty-five minutes, when all had had an opportunity to contribute, it was found that two hundred people had pledged \$5,700.00. When this announcement had been made, our aged friend, Robert Douglas, who took part in the dedication of the old building thirty-nine years ago, offered a most appropriate dedicatory prayer, and the Friends' Church at Georgetown entered upon a new era of its history.

In the afternoon at three o'clock a memorial service was held, at which time a history of the church was read and greetings from former pastors were given, followed by a most fitting memorial sermon by Edward M. Woodard. In the evening Morton C. Pearson preached again. The sentiment of many who were permitted to attend, was well expressed by our aged friend, Elmore Haworth, when he said, "This has been one of the greatest days of all my life." When the surplus funds are used to remodel the parsonage, there will be few more attractive and comfortable church surroundings anywhere among Friends.

The American Friend 50 cents to January 1.

BIBLE SCHOOL LESSON

JULY 27.

SUBJECT—Moses' Request Refused.

LESSON—Ex. 5: 1-14. Read Ex. 5 and 6. Commit Ex. 5: 1, 2.

GOLDEN TEXT—"Blessed are they that mourn; for they shall be comforted."—Matt. 5: 4.

CHRISTIAN ENDEAVOR

JULY 27.

TOPIC—Missionary Essentials, Home and Abroad. I. Information. Acts 15: 12-18.

Knowledge is the primary basis of interest in any good cause. It is doubly so in the mission field, which is beyond the horizon of the average life.

We are always interested in human nature stories, and nowhere can these be found in such abundance as in the realm of missionary work, at home and abroad. Missionary activity deals with humanity in its natural state, and if the church membership could be presented with an actual panorama of happenings in heathendom, in the slums, among the mountaineers, there would be no longer any lack of interest in missionary endeavor.

Assign to three or more members the task of getting hold of interesting stories of mountaineer life where the need of the gospel is strongly manifest, and have them recited briefly at the meeting. Follow the same process relative to mission work among the poor and outcast of the cities. Duplicate it in having an interesting recital of some recent events in the foreign field. The interest which will be developed will be well worth the efforts.

Ministerial Union Conference

The Conference of the Ministerial Union of Wilmington Yearly Meeting held at Dover, Ohio, June 25, 1913, was an occasion of great interest. The general topic was "The Rural Problem," and the program was as follows:

MORNING SESSION

Devotional.....Emma Doan
Present Conditions of the Country Meeting.....Josephus Hoskins
The Country School and Its Relation to Our Meetings...Prof. J. Dickinson
The Relation of the Country Church to the Social Life.....Sidney Bailey

AFTERNOON SESSION

Devotional.....John McMillan
Preaching and Pastoral Care in the Country Churches..Homer Biddlecum
Plans That Have Succeeded in Country Churches.....General Response
The Possibilities of Rural Churches
Frank Moorman

All of the topics were discussed with much enthusiasm. Josephus Hoskins, Yearly Meeting Superintendent of Pastoral and Evangelistic work, declared in his report that the rural meetings in Wilmington Yearly Meeting have been gaining in strength for the last five years. In this Yearly Meeting there are twenty-four meetings in the open country. The attendance of eighteen of these has increased in the past five years from ten to twenty-five per cent. Four meetings have about the same attendance, and two have lost. The two meetings that have lost have no ministry, and the four remaining stationary are visited every two weeks. There has been a general increase in Bible School attendance, and the amount contributed to the support of the ministry has fully doubled. The use of the automobile has helped to increase the attendance at the country meetings.

The following were elected as officers of the Association for the coming year:

Homer Biddlecum—President.

Jane M. Carey—Secretary.

Nancy A. C. Leonard—Treasurer.

Bible School Conference

The Third Annual Conference of Center Quarterly Meeting Bible School Union was held at Springfield Meeting House, Clinton County, Ohio, June 27. In spite of the intense heat and the fact that harvest had begun, there was a large attendance and much interest.

The program was as follows:

Benefits Derived from the Home Department.....Emma Doan
Reports of Work Done in Sunday-Schools.....Superintendents
Roll Call of Delegates.
Intermission for dinner, which was served by Springfield Friends.
Social Needs of the Sunday-School
General Discussion
Necessity of Teacher Training
Harriet W. Purdy
Roll Call of Teacher Training Classes.
Round Table.

An entertaining feature of the conference was the music by the members of the Springfield school, an exercise by the boys and another by the girls. The reports from the Quarterly Meeting's Schools showed that most of them were flourishing, and that several were maintaining Home and Cradle-Roll Departments.

The following officers were elected for the ensuing year:

President—Austin Jones.

Vice-President—Everett Terrell.

Secretary—Edith Doan.

Treasurer—Charles Farquhar.

Iowa Yearly Meeting Exercises

The new Iowa Yearly Meeting House is nearing completion, and will be dedicated in connection with the coming Yearly Meeting, which is to be held September 1-7. The dedication exercises will take place on Friday, September 5, in the afternoon. The building as has been described previously in THE AMERICAN FRIEND, is of Colonial architecture, built of gray mat-brick, and has a seating capacity of between eight and nine hundred. It will be complete in every detail by the time of dedication.

In the forenoon of September 5 will occur the exercises in connection with the fiftieth anniversary of the founding of Iowa Yearly Meeting. All of the American Yearly Meetings have been invited to send representatives. A cordial invitation is extended to all to attend the dedication exercises, and it is hoped that Iowa Friends especially, will make great effort to be present.

FOUND A WAY

To Be Clear of Coffee Troubles

"Husband and myself both had the coffee habit, and finally his stomach and kidneys got in such a bad condition that he was compelled to give up a good position that he had held for years. He was too sick to work. His skin was yellow, and there didn't seem to be an organ in his body that was not affected.

"I told him I felt sure his sickness was due to coffee and after some discussion he decided to give it up.

"It was a struggle, because of the powerful habit. One day we heard about Postum and concluded to try it and then it was easy to leave off coffee.

"His fearful headaches grew less frequent, his complexion began to clear, kidneys grew better until at last he was a new man altogether, as a result of leaving off coffee and taking up Postum. Then I began to drink it too.

"Although I was never as bad off as my husband, I was always very nervous and never at any time very strong, only weighing 95 lbs. before I began to use Postum. Now I weigh 115 lbs. and can do as much work as anyone my size, I think."

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A big cup requires more and some people who like *strong* things put in a heaping spoonful and temper it with a large supply of cream.

Experiment until you know the amount that pleases your palate, and have it served that way in the future.

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Notes From Winchester, Indiana

Baby Day was observed the first Sabbath in June, the youngest baby receiving a Bible.

On Sunday afternoon, June 22, under the auspices of Hon. Miles J. Furnas' class of young men, Hon. A. C. Harris, of Indianapolis, gave a talk to an interested and appreciative audience on "The Boyhood Days of Lincoln in Indiana."

The Christian Endeavor Society sent four delegates to the Indiana Yearly Meeting Christian Endeavor Convention held at Portland, who brought back splendid reports.

The Foreign Missionary Society of Friends met with Mrs. T. F. Moorman. A good annual report was given. During the social hour a short program was given, and light refreshments were served. The society sent a barrel to the British East Africa Industrial Mission.

The Messenger Society of Friends met the 24th, with Mrs. John Wentz. One hundred calls were made and twenty-two bouquets sent to the sick. Also help was given to a family in need.

An English Letter

DONNINGTON, HARLESDEN, N. W.
LONDON, ENGLAND, June 21, 1913.

DEAR FRIENDS—As the call for further service in England is so unanimous, I

have decided to remain indefinitely in the work, and my husband is to join me by July 8, if the Lord wills. He is to sail from New York July 2. As I have been in meetings since March 12, I am to have a seaside rest of two weeks with husband, beginning with his arrival, during which time we are to attend the Munsley conference of lectures by G. Campbell Morgan and Dr. Jayett and others. I am well, and the dear Lord is blessing me in the work. Pray that we may be guided to His praise and win souls to Christ.

LEANA HOBSON.

Married

BINFORD-TITSWORTH—At Richmond, Indiana, Wednesday evening, June 18, 1913, according to Friends' ceremony, Raymond Binford to Helen B. Titsworth, the latter being a granddaughter of Naomi Harrison Jay. At home at Guilford College, North Carolina, after September 1.

TEBBETTS-SMITH—At the temporary home of the bride's parents in Richmond, Indiana, July 9, 1913, Herbert Edwin Tebbetts to Mary Emma Smith, Charles E. Tebbetts, father of the groom officiating. Friends' ceremony was repeated.

Born

MCCRACKEN—To Pliny C. and Lena F. McCracken of Waterloo, Iowa, June 22, 1913, a daughter, Lovetta Florence.

Died

ABBOTT—Calvin W. Abbott, son of Samuel and Rebecca Abbott, was born near Dayton, Ohio, January 21, 1840, and died June 12, 1913, aged 73 years 4 months and 22 days. He was a birth-right member of Friends. Hungry for the truth, he was a student all his life. He placed himself upon the right side of all public questions, and was ever loyal to the church. He and his wife celebrated their golden wedding last year. He is survived by his widow and three children.

ALBERTSON—Margaret Albertson, widow of Charles Albertson, was born at Salem, Indiana, and died at the home of her daughter in Kansas City, Missouri, June 25, 1913, aged 90 years 6 months and 6 days. She was active in philanthropic work, especially among inmates of almshouses and among negro orphans. After the war she labored for a time in Tennessee for the uplift of both races. She maintained her interest in all Christian work until the end came.

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WANTED at once: Housekeeper in Friends family of two. Address M. W. H., 72 South Sixteenth street, Richmond, Indiana.

WILSON—Elizabeth Wilson, daughter of Thomas and Rebecca Jessup, was born in Rush County, Indiana, and died at her country home near Fairmount, Indiana, June 4, 1913, aged 70 years 7 months and 23 days. She was a birthright member of Friends, and had ever manifested a great love for her Church. Her testimonies in public revealed a sincere faith in our Heavenly Father. She was married to Samuel C. Wilson in 1867.

The American Friend 50 cents until January 1, 1914. Tell your friends.

EDGAR F. HIATT, President.

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THE SABBATH DAY

THE Sabbath is a bridge between two shores,

White arched, strong girded. Loud on either side,

Down to the border of the silver tide
Eager and fain, the noise of traffic roars,
Then falls to silence. Not an echo frets
The lofty span, nor any garish light
Nor sordid shadow flecks that quiet height
To stain at all its snowy parapets.

Caught in a safe, high calm 'twixt strife and strife

A little while our hearts are holden here;
Our souls, like tranquil pilgrims softly shod,

Halt, and forget the weariness of life,
And, leaning, find sweet Heaven mirrored clear

In the still river of the Rest of God.

—Nancy Byrd Turner in "The Churchman."

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Something to Talk About

We wonder how many of our subscribers read that splendid offer in last week's issue of *THE AMERICAN FRIEND*. And we wonder how many told their friends and neighbors about it. A good proposition is something to be talked about. Every Quaker family in America, not now on our lists, should be acquainted with the fact that they can get *THE AMERICAN FRIEND* from now until the end of the year for only 50 cents as a trial offer. We must rely upon our present readers to make this announcement in a way that will reach our membership. The Society of Friends in America must go forward as a whole, if it goes forward at all, and not in detached companies. *THE AMERICAN FRIEND* will give a vision of Quakerdom as a whole, that will bring new vitality to every local meeting. Ask your neighbors to take advantage of this liberal 50 cent offer at once.

An Educational Number

The August 14th edition of *THE AMERICAN FRIEND* will be an Educational Number. It will be a most important issue that should be scattered broadcast. Extra copies can be secured at the rate of three cents per copy, ordered beforehand. There will be some high-grade educational articles, some valuable educational news of our institutions, and some extensive advertisements. It will probably contain twenty pages.

North Carolina Yearly Meeting

The same arrangements as heretofore have been made respecting the entertainment of persons during the Yearly Meeting. The various buildings of the college give great facility for those who attend to be accommodated. Some families find comfortable places in the cottages and thus more of the family can come than otherwise would be the case. Rooms can be obtained in the dormitories and board at Founder's. The social enjoyment which results from Friends mingling together for a week will be a great gain to all who come. May all strain a point to be present this year. The Yearly Meeting at large will open at 10 o'clock on the morning of August 6th.—*Friends Messenger*.

Anti-Militarism in France

The influence of the anti-militarists propaganda now being carried on in France is illustrated by an incident which is reported recently from Rheims. A soldier at the station remarked to his comrades as a train was approaching: "I will show you how to escape doing three years' service," and before he could be prevented he placed his foot on the rail and had his toes crushed to a pulp.

The American Friend the balance of the year for 50 cents. Now is the time to subscribe.

Nebraska Yearly Meeting

We have received a special report of Nebraska Yearly Meeting, which we present herewith, in view of the fact that the report last week was incomplete.

Nebraska Yearly Meeting convened for its sixth annual session on June 4th. The following ministers with credentials from their respective Monthly Meetings were present: Harry R. Keates, Iowa Yearly Meeting; William Smith, Western Yearly Meeting; Parker Moon and Annie Ray, Kansas Yearly Meeting. Besides these we were glad to welcome, also with credentials, Maurice Rowntree, from London Yearly Meeting; and Carolena M. and L. Hollingsworth Wood, from New York Yearly Meeting. Annie Ray has since taken up pastoral work within our limits, at Gross, Nebraska. The ministry of these Friends was very acceptable.

George D. Weeks was again appointed to serve the meeting as clerk. His assistants at the table were Estella Foxworthy, recording clerk; Ella Sor Rells, reading clerk; Charles Mesner, announcing clerk. Considerable time in the conduct of the business, was saved by a committee appointed to prepare a summary of most of the Epistles from the various Yearly Meetings, only the Epistles from London and Dublin Yearly Meetings being read in full.

The reports of the various Boards aroused considerable discussion, especially in connection with our Church Extension and Educational interests. It is increasingly evident that the continued existence of Nebraska Yearly Meeting as an active force in the propagation of Quakerism depends upon a united and aggressive policy along these lines. With Eli H. Perisho, A. M., as president of Nebraska Central College and an efficient and consecrated faculty to co-operate with him, the prospects before this institution are brighter than for some time. Frank W. Dell was appointed General Superintendent and was again given charge of the Biblical Department of the College. The report for the latter work during its first year was distinctly encouraging, over twenty students having taken all or part of the course, either by actual residence or correspondence.

The statistical report showed some decrease in membership, largely owing to a revision in some meetings of the list of members. A letter was sent to William Jennings Bryan, Secretary of State, heartily endorsing his attitude on the Peace question. One of the most interesting periods in the whole Yearly Meeting was that devoted to the report of the delegates to the Five Years Meeting. The new *AMERICAN FRIEND* received the hearty endorsement of the Yearly Meeting and pledges of over \$50 were made towards the Guarantee Fund in its behalf.

Christ is to each what each has found him. To the soul which has sunk in the mire, he is a Savior; to the intellect which has wrestled with doubt, he is a Guide; to the heart which has sorrowed, he is a Comforter. Each should travel his appointed road and accept and employ the experience which it brings. It is thus that we grow in grace.—*David Smith*.

THE AMERICAN FRIEND

DEVOTED TO THE INTERESTS OF QUAKERISM IN AMERICA

S. EDGAR NICHOLSON, Editor and Manager

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Problem of the Rural Church

America is rapidly resolving itself into two great camps—an urban group and a rural group. At bottom, humanity's problems are pretty much identical, whether in the country or in the town, whether at home or abroad, but their manifestations and their distinguishing characteristics are widely different.

The Church is being forced to recognize that the rural Church is not only a problem in itself, but a live one that must be solved right speedily. It is comparatively easy to organize a city church effectively. The pastor or the leader is thrown at close range with the membership. Committees can be gotten together easily and upon short notice. Bad weather does not so readily affect the attendance upon the appointed means of grace. There are better opportunities for systematic study and social development.

This problem is of special interest to Friends, for we are largely a rural people. Possibly we have yet to learn that city and town methods and usages will not apply to our country meetings, and that special oversight will have to be accorded our rural membership.

On the face of things one development of the pastoral system has not been wholly satisfactory to some of our country meetings. Apparently in certain localities there has been a lessening of individual responsibility in meeting work, with the result that there is a growing feeling that not even a Sabbath morning service can be held to edification without the presence of a preacher. Occasionally in recent months we have heard the remark that at a particular time and place "there will be no preaching," or that "there will be preaching next Sabbath." This is a new element in the Quaker language that seems altogether inconsistent with our democratic polity wherein every member is a priest unto the Lord.

Lack of individual responsibility is always serious in any local congregation, and doubly so in a country congregation, where occasion for the exercise of responsibility is apt more frequently to be required. First and foremost among rural needs is the cultivation of a readiness to meet Christian obligations as they arise, a willingness to be faithful to every call of duty. No neighborhood can thrive in its religious life, if the custom prevails of relying wholly upon a

minister to conduct the religious service. That the existing tendency is not wholly due to an abnormal development of the pastoral system is evidenced by similar tendencies in meetings that have never recognized a pastor. Whatever can be done to emphasize individual responsibility and to develop individual gifts will go far toward supplying a vital need in all rural congregations.

But this does not obviate the importance of preaching. The rural flock that has meagre opportunities for study needs all the more to be fed, but the quality of the ministration is vital. Under the pastoral system a tendency exists for the abler ministers to settle in the city meetings, and naturally so. But one of the solutions of the rural problem is to recognize that no longer can the country congregation afford to have inferior service. The need is easier to define than the remedy, but we are face to face with the importance of developing a peculiar kind of trained ministry that will be suitable for the requirements of rural uplift and progress.

We need a kind of expert gospel service, that, knowing rural life and the rural heart, can minister to rural necessities with exactness. In a peculiar degree the country meeting should concern itself with neighborhood affairs, and become a recognized leader in all that makes for moral uplift and social betterment. In no other way can the religious life be emphasized with such power and effectiveness.

Our Evangelistic and Church Extension and Social Service or Home Mission Boards can render no more important service than to apply themselves to a study of the needs of our country meetings. The problem is a vital and pressing one, and upon its solution depends in large measure the destiny of our denomination in the coming half century.

The church that is waiting for men and women to come to it, will wait indefinitely. In a parable, Christ taught that we must go out after those who are entitled to partake of the feast. We need more work and less waiting among the disciples of our Lord.

The persons of most worth in a meeting are those who can be counted upon most faithfully for any and every service that needs to be performed. He who is greatest must become servant of all.

Influence of the Great Revival in Indiana on Friends Meetings

BY LAVINUS K. PAINTER

(Graduating Thesis)

Revivals must necessarily rise out of a universal need of renewed life. The very fact of a revival presupposes a transformation. Nor does such a rejuvenation come unless men see their need and desire new life.

History shows that the revival which began among Friends a little over a half century ago was no exception. The phenomenal activity and creative genius, characterizing the first generation of Quakerism, had spent their force by the beginning of the eighteenth century. In protesting against the formality of other sects the Quakers in turn succumbed to the spirit against which they had rebelled. The dynamic vitality of the Society was sapped by criticising the methods of others until it became a "kind of system of negations." The youthful spirit of activity was displaced by the severest Quietistic formalism. To be true this crystalization was not universal. Fortunately there were still those in whom the "Inner Light" was an active, vitalizing agent; but the Society as a whole had made the fatal mistake of suppressing its own life in protesting against the objectionable features of others. Expression of personal religious life was no longer encouraged. The missionary spirit, so active during the first generation of Quakerism, became dormant both at home and abroad. During the early nineteenth century nonconformity with the stringent discipline and dissension greatly decreased the numbers of the Society. The Hicksite, Wilburite and Anti-Slavery divisions almost paralysed the life of many communities, leaving them weak and inefficient.

In theory the church held tenaciously to the principles of early Quakerism, but in practice they had drifted far from the ideals of its founder. George Fox had realized the value of silence in worship but had advocated that one should keep silence only until the spirit gave utterance. In practice Friends came gradually to accept silence as the essence of worship itself. Only those on whom the spirit rested in a special manner gave utterance to their religious experience. Verbal prayer became a dread and solemn process. Such was the reverence for God that He became too sacred and hallowed for ordinary men to approach in vocal prayer or testimony. Though in theory there was perfect liberty for all to take part in meetings for worship, there had grown up a restraint, a feeling that God was so infinitely great and must be approached with such profound reverence that few besides the regularly appointed ministry had the courage to attempt it. Those who did have the courage to speak in public were regarded as having a special gift for the ministry and in many cases were recorded. One Friend relates that the first few times he spoke in meeting the other young people looked on him with awe and fear as though he was imbued with some supernatural power. So real was this feeling that they even refrained from freely associating with him after the services.

Under the constraining effect of this inexpressible reverence for God the free leading of the Spirit developed into a formalism of enforced silence. The practice of birthright membership had brought many into the church who were unconverted and to whom silent worship could mean little. We cannot help but feel that hundreds of pious souls found the essence of worship in those hours of waiting on the Lord. Yet there must have been those who let their minds wander from things religious during those times of silent worship. The knife marks on the back benches in our old meeting houses give us a hint of the interest the boys took in such mystical worship. Little, indeed, could the healthy, vigorous youth find in the average meeting that appealed to his practical mind. Frequent reference in the records of the time to drowsiness of Friends in both First-day and Mid-week Meetings shows us that physical exhaustion or indifference must have often robbed the Spirit of His dues. How many plans for business activity and other schemes have been worked out in these meetings we shall never know, but a few instances lead us to believe that such things were not infrequent. Jacob Baker tells us of one Friend who, after his conversion, admitted that during those times of silence in First-day Meeting he studied out plans for a mouse trap and for some saw-mill machinery, both of which he afterwards patented. Others no doubt could relate similar experiences. There was little in these meetings to stimulate religious thought on the part of those who were not spiritually minded. Our ideal mental state in worship may be expressed in the frequent testimony of one Friend near Wabash. "I brought nothing here and I will take nothing away." Such an ideal of negative contemplation tended to separate mental action from religious subjects, a tendency from which Friends have not yet fully freed themselves.

Under such surroundings the average Friends Meeting offered little to lead the young and unlearned in the ways of the Spirit. In emphasizing the leading of the Spirit, systematic Biblical instruction was neglected. Rarely did parents speak to their children on religious subjects and in most homes vocal prayer was infrequent. The meetings in which there was no resident minister worshiped for the most part in silence except perhaps near the close there would be a few words of prayer, a Scripture quotation or a brief exhortation. Occasionally a visiting minister would be present and preach a doctrinal or expository sermon. In communities where there were resident ministers preaching was much more common. But these sermons were rambling and incoherent, consisting very largely of stereotyped gallery phrases and a variety of well-worn Scriptural quotations. These could convey to the listener little of practical instruction or incentive to righteousness delivered in the characteristic "sing-song" fashion.

It was indeed a "straight and narrow way" the youth of half a century ago must follow; regular attendance at meeting twice a week was almost compulsory, a necessary duty performed by force rather than through love. Plainness of dress and address, the unconscious Quaker fetishes, was adhered to as though essential to their religious faith. The Jewish ideal of exclusiveness so dominated Friends that they considered themselves a peculiar and separate people. Individual initiative was suppressed by form and custom, the ordinary pleasures of life were thought to savor of "creaturely activity" and were forbidden fruit. Social intercourse with those outside the Society was strongly discouraged, even intercourse with other religious sects were sternly dealt with.

It is with a sense of relief that we turn to the brighter side of Quakerism and search out those forces which were destined to work such a transformation in the Society of Friends within the next half century. The fact that Quakerism was not completely submerged by formalism, dissension and false standards bears testimony to the mighty irresistible power of spiritual truth for which the Society has always stood. From its very nature, this indomitable spirit of Quakerism sought to free itself from its shackles and to re-interpret its message in terms of modern life. In a Society which emphasizes democracy and personal communion with God we may expect such a movement to be a spontaneous growth in the lives of many individuals. First causes are made difficult to follow when we consider that those who first felt the impulses of this new birth naturally said very little about it. We may well wish that these Friends might, more frequently, have felt free to express verbally their inner life experiences. Here and there were thinking young people who were not satisfied with their condition, who longed for personal salvation, and who found little satisfaction in the narrow way prescribed by the Society. Custom had enclosed with high walls the way by which man should attain righteousness and many had failed to find this road to salvation. Either these walls of custom and practice must be broken down or the life within would be stifled. Fortunately, there were those who not only realized their own condition but the condition of the Society at large. These prophetic spirits set out to redeem the Society of Friends for practical usefulness in the world.

That the revival should find its fullest expression in Indiana Yearly Meeting is easily explainable. In these recently settled communities we find the Quaker influences of New England, of Pennsylvania, of Carolina, as well as an influx of fresh blood from England, all fused into one composite whole. Here, indeed, if anywhere we may expect to find universal Quakerism; all of those elements combined which develop a broad-minded, intellectual type of life, open, inquiring, searching, yet made essentially practical by the battle to gain a livelihood and establish homes in the primeval forest. These pioneers could not help but feel something of the vastness of the wilderness about them, something of the unrestrained western freedom. Re-

stricting church discipline and long established custom lose their magic power when transplanted into communities still strong with the genius of social and industrial creation. The inexorable spirit of progress was in the air and the Friends church of the West must catch this spirit or drop out of the race.

While we attribute the revival to various movements we do not lose sight of the fact that this or any other revival is due to the working of the Holy Spirit in the hearts of men. At the same time there are various agencies bringing the heart of man into touch with the Spirit. Prominent among the visible forerunners of the revival was the awakening of Friends to the responsibilities of educating their children. Quakers had failed to continue to be aggressive on account of the failure to develop competent educated leaders. Some Friends had gone so far as to declare higher education unspiritual and contrary to the doctrines of the Society. But as Friends began to establish boarding schools, academies and colleges, young minds were trained and an aggressive leadership was developed. It is to this renewed intellectual activity that we may attribute the awakening which resulted in the revival.

As a result of this general educational awakening First-day schools were established for Scriptural instruction. In many meetings these schools had been introduced under protest and were considered as doubtful "innovations" likely to breed irreverence for the Scriptures and insubordination in the church. Not only did these schools provide Biblical instruction, but they furnished a point of contact with other denominations. A small group of Friends was brought in touch with religious enterprise outside of their own church through the Indiana Bible Association of Friends, which was formed in 1857 as a branch of the American Bible Society. The Central Book and Tract Committee had been formed at Yearly Meeting in 1850 and was beginning its aggressive campaign of religious and denominational education, in a small way at first, but within a few years thousands of pages of religious literature were sent into many communities. This renewed interest of Friends in themselves, their doctrines and methods was a healthful sign of awakened activity.

During this period of exclusiveness there were some Friends who did not permit themselves to be confined by the narrow ways of the Society, but associated with other Christian forces in the larger philanthropic, reformatory and educational movements of the day. Notable among these were the charity organizations, the Anti-Slavery movement, work among the Indians, and the Bible Society just mentioned. Here and there were traveling ministers who bore unmistakable signs of having come under the influence of the evangelical teaching of Joseph John Gurney during his visit to America. Some Friends, too, had sought an education outside of the Society, and it was inevitable that these should get broader visions and higher conceptions of truth. These far-sighted people awakened to the needs of the church and saw that it must be saved to the young people or lose its power as a religious body.

(TO BE CONCLUDED)

Transcontinental Pilgrimage of Young Friends

Being an account of the travels and experiences of some young Friends, Maurice L. Rowntree, of England, and Carolena M. and L. Hollingsworth Wood, of New York, in visiting Nebraska, Oregon, and California Yearly Meetings, June, 1913.

The business sessions of New York Yearly Meeting were nearing their close on May 31, when Maurice L. Rowntree, one of the lecturers at the Swarthmore Settlement at Leeds, England, arrived by the "Celtic," to join the young Friends party in a visit to three western Yearly Meetings.

By six o'clock we were leaving the old meeting house in New York, amid a chorus of good wishes and showers of flowers, leaving too many of our duties for kind and willing hands to finish. Homer Coffin was with us to Oskaloosa, as he went to make his new home at Portland, Oregon. As we followed the great curves of the Hudson river, our hearts turned from the old to anticipations of the new, with the prayer that somehow we might be able to understand and serve the Society of Friends as a whole.

The journey to Chicago gave pleasant opportunities for picking up the thread of common friendships with our new-found friend, Maurice Rowntree, and for explaining to him some of the intricacies of American life as well as for sharing our First-day morning thoughts in a small, though real and not too silent meeting. By five o'clock we were welcomed in Chicago by the tall form of Herman Newman, with other Friends, and were soon spirited away by motor and elevated to the Chicago meeting house, or "Friends Church," as we were soon to learn to call our places for public worship.

Here the C. E. Society had prepared a refreshing supper, with opportunity for cheerful fellowship with Friends, both young and unaged. It was a pleasant surprise to find here Mary Fox, another young English Friend, to help Maurice Rowntree make us understand the warmth and breadth of the Young Friends movement in England. We had a sweet meeting and it was sometime after nine o'clock when at last we bade farewell to these dear Friends who had cheered us on our way with such enthusiasm.

Now we felt really off for the West with our new excursion tickets long enough to carry us as on an enchanted carpet in our various wanderings. The "Father of Waters" was soon left behind, and we were delivered into the waiting hands and hearts of the Penn College group of Friends. President Edwards and Professor Kelsey were at the station to welcome us and carry us off to a busy twenty-four hours, including inspection of college buildings, the auditorium, old and new meeting houses, and delightful friendly converse around dinner and supper tables and in the social hall and morning collection. It was a beautiful continuation of the joyous fellowship in Chicago, and we felt as we left this splendid group of Friends, that we bore away larger, braver hearts than we had brought and we felt and appreciated the downright sincerity and earn-

estness of the greetings of love and the invitation to Friends to come to their Yearly Meeting in September and help them open their beautiful new meeting house. Our Eastern love of peculiarity was delighted to see on the front of this new building a plain slab inscribed in plain letters, "Friends Meeting House." A name is after all but a small thing, yet there are traditions clinging about some names that have a real significance to some of us who are a little queer.

The journey over the main line of the Union Pacific through the rich Nebraska corn and alfalfa lands was quickly made, and our part of the Young Friends Movement detrained at Central City on a platform empty of Friends, for our letters warning of our coming had gone astray. The welcome we received at the meeting house soon refreshed our hearts however, and we were most hospitably and comfortably cared for. We were happy to find that the Friends who worked at the Five Years Meeting remembered us, and we were freshly impressed with the unity which comes from joining hands in work or worship or cheerful social intercourse. Among the faces of Friends who are recognized at once and who made us feel at home were the clerk, George D. Weeks, and James Tabor of Colorado and Isaac Ellis of Central City. Harry R. Keates and William M. Smith were among the visiting Friends. Parker Moon was there too, whose presence spreads a benediction of love in every gathering. It was easy also to remember Frank Dell, Everett Meyers and Theo. Foxworthy from the delegation to the last Five Years Meeting.

The presentation of our various minutes was a new sensation to all of us, for though we had often heard other Friends' minutes read, our own names sounded strange in the formal wording. The business of the Yearly Meeting is carried on with parliamentary method, but we thought George Weeks very successful in making use of its advantages without burdening the meeting with its detail. We led a busy life with motor trips to see wheat and alfalfa fields, and to inspect Friends Central College, where Nebraska Friends are making so brave an attempt to provide an education for their children. The meeting manifested its interest in peace, temperance and education as well as the ever present concern for evangelism. James Stevens' descriptions of a Friend's work in the Legislature and the stories he gave us of the early days on the Oregon trail and the "Lone Star Station" on the Platte River near the college, all added greatly to our happiness and to the pages of Maurice Rowntree's ever present notebook, from which he will doubtless draw stores of knowledge for his adult school men.

It was with a feeling that all Friends must see more of each other if we are to do the work of the Society of Friends efficiently, that we left these good Friends waving goodbye to a dear company who had come to see us off and wish us God-speed on our journey. We had just a glimpse of Denver on our western flight, and then the wonders of the Royal Gorge with its

towering cliffs on either side, and the river, crowded into thirty feet in width—"seeming on edge," as we heard someone describe it—and the railroad track suspended over the river from trusses fixed in the cliffs overhead.

Next morning was First-day, and we woke in what seemed to us a golden desert, but which later proved to be the Green River Valley. As the train stopped at the various little stations, where by clever schemes of irrigation some people could find a living, we had opportunities to give "cheery words" to some. We saw little children trudging through the dust of treeless roads and plains in their evident best clothes to Sunday School, and we blessed those brave Christian hearts that were carrying the more abundant life to those who struggle with the immense arid stretches which so strangely oppress and uplift one at the same time. Especially do our hearts go out to the women, whose lives seem so shut off from all which would break the awful monotony of their struggle with nature. Our eyes feasted on the level green plains with their great rows of Lombard poplars as we reached Salt Lake. Strange ly enough, the Mormons were holding their Young People's Yearly Meeting, but way did not seem to open for us to speak to them much as we should have rejoiced to do. We attended one of their huge meetings and entered with them on that great arid plateau into the words of the solo, "As the hart panteth after the water brook, so panteth my soul after thee, O God!"

A young Mormon Elder very courteously explained to us the tenets of the Mormon faith, telling us of their sending out their young men as missionaries, who must go without extra cloak or food or money, and press on their work as Christ instructed those he sent out. One could see how such an adventure might appeal to young men, and we thought the Young Friends Movement might well consider such a program.

From Salt Lake City we traveled via the Oregon Short Line—which seemed very long—up to Idaho, where we picked up some Yearly Meeting Friends from that far eastern Quarterly Meeting of Oregon Yearly Meeting, and so on down the Columbia River, with glimpses now and again of Mt. Hood—an ideal snow-covered mountain—into Portland. The roses there were in their glory and the splendid growth of green in the well-watered valley leading to Newberg refreshed our eyes. Here our coming had been duly announced, and we were greeted at the station by Levi Pennington's large form and hearty voice and handshake and by his no less hearty laughter, and were soon delivered to our respective hosts and hostesses, gathering soon after at a meeting of the Alumni of Pacific, to be addressed by Harry R. Keates, who had preceded us from Nebraska, and who spoke with his usual splendid vigor and energy. The meeting was held in the new building of Pacific College, a satisfactory structure made of plain yellow-red brick, with just enough Spanish touch and clever but simple ornamentation to rob it of too severe plainness. The next morning the commencement exercises were held and

Robert E. Pretlow addressed the graduating class and us all on our indebtedness to the institutions which educate us.

The opening of Yearly Meeting gave us the pleasure of again seeing the faces of Friends we had met at Indianapolis and elsewhere; Amos Kenworthy, Arthur Chilson, John F. Hansen, Chas. O. Whitely, Lindley D. Wells and others. The message of love which we bore from New York and Nebraska Yearly Meetings was pleasantly received, and we felt that we were welcome among them. Julius C. Hodson gave a most excellent example of the dignity and good sense with which the service of clerk of a Yearly Meeting should be performed. It was interesting to find that the reading clerk is the wife of that very important official in Oregon, the State Forester. The Epistle from New York Yearly Meeting having been sent by hand, was separately read, but most noteworthy was the session for the report of the Trustees of Pacific College. The Yearly Meeting accomplished what seemed an impossible task by raising in that session \$8,000.00 for the floating indebtedness of the college. It was a very inspiring occasion and showed how determined the Friends are to back their college, and it was all the more remarkable because a very generous subscription had been taken for evangelistic work the day before.

The First-day morning meeting was very large and had the unusual feature, at least to Easterners, of being suspended while the balance of the sum necessary to erect a parsonage at a mission station on the coast was subscribed. This was followed by a very beautiful message from Arthur Chilson, after which a number came forward for special prayer. The meeting of the visiting young Friends with the young Friends of Oregon was held in the German Methodist Church, near the meeting house, on First-day afternoon. There was a good response to the thought of our definite Quaker message and the necessity for study to understand it in its beautiful fullness.

The visitors again found difficulty in parting from the dear Friends they had found in Oregon, but it was refreshing to have so cheery a farewell at the station. At Portland they had to leave Maurice Rowntree, who took the Canadian Pacific back to his duties as lecturer at the George Summer School. A transcontinental journey with a young English Friend is advised for any one who wants to know why the Young Friends Movement is so vital a force in the religious life of English Friends. The journey from Portland to San Francisco by the Shasta route is indeed a joy, especially in the simplicity and comfort of a tourist car and behind an oil-burning engine which emits no cinders or smuts. The pure beauty of snow-covered Mt. Shasta lay before us nearly all day and the interest of double engines and spiral tunnels, mineral springs and boxes of fresh trout made writing and reading difficult.

In San Francisco we found an invitation to visit San Jose, so we were soon off again to meet Joel Bean and the group of all kinds of Friends which gathers in that interesting place. Joel Bean—our aged young Friend—had returned from the sea shore on purpose to meet

us, and it was a pleasure to meet Emma Coffin, mother of T. Homer Coffin, a member of our New York Quakerism Class, and for part of our journey our traveling companion. Following the meeting with these dear Friends and others, we had a beautiful walk about the Leland Stanford University grounds and buildings with their magnificent setting of hills and palm trees.

San Francisco Bay and the Golden Gate are sights of wonderful beauty, and we saw the State University with its splendid grounds and the Greek theater at Berkley. Levi Gregory made us very welcome at the meeting house at Oakland, and their little mid-week prayer meeting in the attractive meeting house was earnest and inspiring. We left them for our train to the Yosemite Valley, grateful for the knowledge that Friends can flourish on both coasts and that the great message of brotherhood will be voiced, be the skin white, black or yellow. A night on the train and a stage ride of fourteen miles takes us into the heart of the Yosemite Valley and its granite bastions, its entrancing waterfalls—from the very clouds they seem to come. The witchery of rainbow and delicate spray are a successful defiance of the pen or tongue or even the imagination. Sleeping in tents after hard scrambles up the trails and a swim in the crystal clear water add to the joy of living and prepare us for thirty-four miles of staging to Wawona and the big trees. How big are they? Who can tell? Bigger than you thought? Yes, and in a different way. Happily the whole way to the "trees" from the Yosemite Park is through enormous yellow and sugar pines, as tall—some of them—as the big trees themselves, so the proper comparison is near at hand. The thought, too, of their great age lends them enchantment—survivors of the age before the glaciers swept off the vegetation of the continent and excavated the giant valleys and canons, older than the pyramid of Cheops and still alive and producing seed today! Truly it is a hard saying!—

At Merced among the glories of pink and white oleanders we have our first experience of a Harvey railroad eating house. Here as everywhere on the Santa Fe system we find food well cooked and daintily served and have the joy of seeing a service—and a difficult one—well rendered and with a poise and absence of hurry and unnecessary hustle which suggests the Quaker—or rather the Quakers of the olden time. To awaken in an orange grove is like a very pleasing dream. You can do it in Southern California, and we did it at Pasadena as we came toward Los Angeles and Whittier and our Friends there. First, however, we had a day at Catalina Island with its wonderful submarine gardens seen through glass-bottomed boats.

Such a warm greeting as the dear California Friends had in store for us!—We were at once whirled through groves of oranges, lemons and walnuts, and listened to startling stories of yields per acre which THE AMERICAN FRIEND might well fear to print from any pen but that of a native! The Yearly Meeting gathered in the splendidly big meeting house in Whittier, but as the meeting progressed, even its capacity of 900 was

overtaxed. John Chawner is clerk, and directly behind him sat John Henry Douglas, still valiant with the strength of the great revival period. Beside him was Harry R. Keates and many familiar faces were on all sides. Joel Bean and his daughter, A. F. N. Hamblen; George Taylor, brother of Ernest Taylor, one of the London delegates of last year; Joseph John Mills, clerk of the Five Years Meeting; Mable H. Douglas, one of the assistant clerks of the previous Five Years Meeting and now reading clerk of California Yearly Meeting; Edna Chilson, of Africa, and hosts of others who greeted these young Friends from the East as if they loved them.

When the minutes of visiting Friends were read in the first session, we were given an opportunity to ask for a meeting with the young people, which was at once granted and a meeting appointed at the rise of the first session. This meeting was well attended and a marked interest shown in our concern that the message of Friends might be presented in present-day terms to the present day. It was very evident that geographical differences have not sundered the hearts of Friends, and we all felt much more unity of purpose and feeling than any one of us had expected. The joy of feeling that our visit was helping to cement a stronger, more intimate and vital union of the interests of the Society was very comforting as an ending to our long trip. The Yearly Meeting received a communication from one of its Quarters asking that some plan be made looking toward an understanding of our principles, and this was referred to the Evangelistic Committee for attention. The Young People's Society of Christian Endeavor also appointed its field secretary as superintendent of the department of the study of Friends' ideals. Beside these the meeting of the Penn College graduates appointed a committee to work for this purpose, so that altogether it seems as if there might be a fine interest developed throughout California Yearly Meeting.

In one part of the Yearly Meeting there was an interesting return to the old method of holding separate men's and women's meetings. Women Friends met in the meeting house while the Men's League of Whittier entertained the men attending Yearly Meeting at a supper in the Methodist Church social rooms, with an inspiring address on China as America's opportunity. Although there is evidently a large difference of feeling in the Yearly Meeting on the subject of the California Anti-Alien Land Bill and some strongly favor it, it was a joy to all the lovers of the Friends' old ideal of brotherhood to have the Yearly Meeting reaffirm its belief in that Christian principle.

Amid all the pleasures and opportunities of these weeks of fellowship with dear Friends, we have been conscious, as always, that our beloved principles must be lived even more than talked about, so we hasten away to the intensive duties of our little field on the eastern coast, yet taking with us a larger hope and sense of love and fellowship and interest in the Kingdom.

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Memorial of the Religious Society of Friends to the Government and People of Canada

Canada Yearly Meeting of Friends, now in annual assembly at Newmarket, Ontario, desires to respectfully submit to the Government and People of Canada the earnest concern of Friends, that our country should seek rather to actively encourage, both nationally and internationally, by every means within its power, the adoption of the principles of Peace and Arbitration rather than to continue an increasing activity and larger expenditure in preparation for war.

During the 250 years since the organization of the Society of Friends in England, Friends have consistently persevered in all lands, wherever residing, in refusing to participate in military training or other preparation for war or to engage therein. The basis of this unswerving attitude during this long period, in old times maintained often under severe persecution, is the conviction of Friends that war between nations and peoples is *morally wrong*, and that, therefore, nothing can justify even its serious contemplation as shown in the training and other preparation for the crime of wholesale murder among civilized peoples.

The representatives of the Canadian people have recently been engaged at Ottawa in a long and contentious discussion as to the method of expending vast sums in further preparation for war or so-called "Defence," a controversy which has been anxiously watched by Canadians and by many in other parts of the Empire, and has drawn the attention of foreign nations, and while watching, the cry has arisen in many hearts that light might break through into the controversy to give a clearer and broader view to our legislators and to our whole people, that they might see how insignificant is the contested issue raised as to *method* of preparation compared with the opportunity at this time for Canada to give a world spectacle, not of intent for defence or war, but of preparation for the Reign of International Peace.

Can it be denied that never at any previous time in recorded history was there such a narrow space between a terrible cataclysm of war and the adoption of general arbitration in its stead? And is it not also true that distrust between peoples, largely ignorant of each other's motives and sometimes dominated by special interests of the few, is the tow,—which catches the spark,—alike the menace of conflagration, and the real barrier to International Disarmament?

With our great neighbors adjoining, we are about to celebrate the Centennial Anniversary of unbroken peace:—For a hundred years along over 4,000 miles of contiguous frontiers, there has not been a fort on land nor a ship on the rivers and lakes prepared for war. Within this Canadian land for one hundred and fifty years the descendants of diverse races, once hostile to each other, have lived in amity under equal laws, co-operating in the development of the country with increasing mutual respect and consideration. For more than a decade, citizens of the heavily armed nations of

Europe as well as of Great Britain, Ireland and the United States of America have been pouring into Canada by the hundred thousands to live together in this new land:—until, today, the new comers are numbered by the millions observing common law and justice under the Canadian British flag.

The nations of Europe are staggering under the costly weight of armaments, because of their mutual distrust. Increased preparation for "defence" by one is suspected for "offence" by another, and leads to corresponding additions to the war preparation of all. No sane and honest citizen, far less those responsible in Government in any of these countries, can desire war.

The views held by Friends and many others in regard to war may, in all sincerity, be thought visionary, unpractical and even unpatriotic by some in positions of civil responsibility and by many other citizens, but after all these ages through which mankind has advanced to the present culmination of knowledge and power, and when, more and more, Government rests on the will of the whole people, is it not strange that the so-called practical man and the practical Government should see no better way out of this nightmare of war preparation than to increase the armament and thereby build still higher the walls that keep alive and active the mutual distrust now separating the great civilized peoples into hostile camps?

What is the logic of this situation to the thoughtful mind? Is not the solution to remove the distrust of the separate masses of people by better mutual knowledge and would not the Government welcome the results? Is civilized mankind still in its childhood that it should remain afraid of bogies in the dark?

Parliament has appropriated about \$10,000,000 to be expended this year by the separate Department of Militia and Defence besides large sums for naval purposes. The Department of Trade and Commerce annually requires a large amount to send its representatives abroad to foster Canadian trade among commercial nations of the world. Both the objects are considered by the Government worthy of the care of a separate Minister and Departmental Staff with their large expenditures.

If practical results could be achieved in assisting to remove the distrust between the great nations of the world, promoting the feeling of brotherhood and resulting in international disarmament, would not it be well worth while for the Government to devote a large sum to establish and maintain a Canadian Peace Commission to carry on a definite campaign to promote this object abroad and to assist our own to a fuller understanding of foreign peoples: and is it not one of our first duties to correct the present tendency towards militarism in our Canadian schools, and to substitute, for the lure of military display, intelligent teaching as to the terrible results of war economically and morally to a nation?

Does not Canada in the Providence of God today occupy a unique position in the Empire and in the world, and is not this the supreme hour,—one of the historical “fullness of times” when she may take a stand before the world as an Apostle of Peace and bring to a successful issue the efforts of advocates of Peace in all countries?

The world does not require to be assured of Canada's loyalty to and affection for the Empire by additional military or naval expenditures, whether at home or in Great Britain. What better assurance could Canada give, and what better initial step could she take, to not only show true patriotism to the Empire, but, also to remove distrust of the Empire from foreign nations, than to withdraw entirely from either of the proposed plans for strengthening the naval forces of Canada and the Empire and to devote instead a part of the money to a definite Peace Propaganda under the care of a strong National Peace Commission or Department?

We appeal to the Government, to all members of Parliament and to the People of Canada for united action in this direction.

Dated at Newmarket, Ontario, 29th Sixth Month, 1913.

Peace Association of Friends in America

A Message From Australia

We have just received from Charles E. Howie, of Melbourne, Australia, an article entitled “A Morning with the Shirkers,” by Mrs. I. M. Allen, the first part of which appears below. He suggests that if the facts there recorded can become generally known in America “it may help to make Americans desire to keep universal training” off our continent. In explanation of the title, Mr. Howie says, “All boys not doing their compulsory drill are ridiculed by the press as unpatriotic, and called ‘shirkers’.”

As lovers of the free institutions of our country we shall certainly all read with exceptional interest the scenes here described, illustrating vividly as they do the logical outcome of governmental sanction of military training for boys.

For the Peace Association of Friends in America,
ALLEN D. HOLE, *President*.

A Morning with the “Shirkers”

To realize to some extent the iniquity of the present Defence Act, one has but to visit one of the courts and witness a “trial” of the “Shirkers.” Feeling that we should see for ourselves how this was carried out, Mrs. Leyton Richards and I visited the Melbourne District Court one morning recently. Once up at the Law Courts, the ambulance van waiting outside indicated which door we should enter, and to reach the court room we had almost to push our way between policemen, soldiers, and waiting boys. Why so many soldiers? we might ask, unless it be to overawe the boys—a show of force to browbeat them into submission.

They do not have such an array when the older lads—the citizen soldiers are before the Court.

Inside we saw more soldiers,—the prosecuting officer with Area-officers as witnesses, whose evidence is always taken in preference to the boys’. The magistrate sits above, but he admits he is anxious to give the military all the assistance he can. The boy is practically sentenced before he is tried. A sonorous charge is hurled at him, that he “having been given in charge of” such an officer, “failed to return to custody at” such and such a time, etc. “Guilty or not guilty?” It would almost stun a grown man,—it quite stuns most of the boys and they usually plead “guilty,” which simplifies matters for all concerned.

A bolder spirit, smarting under the injustice, will plead “not guilty” and he is then allowed to question his Area-officer or make a statement; he may also call witnesses to speak for him, but it avails little save to bring down the magistrate's wrath upon his head. No matter what inconvenience or hardships the boy may have labored under, nothing, *nothing* must interfere with the working of this Act. Then the prosecuting officer asks for the boy to be given into custody for so many days, corresponding to the number of drills he has missed and “whatever further penalty you choose to inflict.” In the case of this magistrate it was an additional ten days. Then the sentence: “You are committed to the custody of the officer commanding the Royal Australian Garrison Artillery, in the Port Philip Fortresses for” ten to twenty days, as the case may be. The sentence was repeated so often (fifty boys were before the Court that one morning) that it rang in one's brain with painful reiteration. Oh, the pity of it! and each day's detention means six hours' solid drill. One wonders how the magistrate would deal with a case of genuine conscientious objection,—such has not come before him so far.

(TO BE CONTINUED)

Christian Citizenship Conference

The great second World's Christian Citizenship Conference held in this city has passed into history. Representatives from Canada, China, Japan, Korea, European and American countries contributed to the success of the conference. Reports of commissions on the different subjects revealed a thorough study and mastery of the matter in hand.

The Stadium had a seating capacity of from five to ten thousand and was occupied by crowds of interested delegates and listeners. An excellent spirit of sympathy and appreciation with devout reverence for the claims of the whole scope of evangelical truth was evident in every service. Sectional conferences were held in the forenoon of each day in some of the largest churches. Very interesting discussions on Missions, Peace, Temperance, Sabbath Observance, etc., were made. Mass meetings were held afternoons and evenings at the Stadium. One whole session and one leading evening address were especially devoted to the subject of peace. Almost every day the subject received attention from some foreign speaker—each in

turn deprecating the purpose of persons, newspapers and corporations, whose interests were best served by disseminating discord and war scares.

The report of Professor Krebbiel for the Commission, among other things, made the following recommendations:

Inaugurate a plan of systematic discussion of the true meaning of the Christ doctrine of the Brotherhood of Man.

Inaugurate agitation to the end of passing laws which will make the misrepresentation of facts of international difference, in newspapers or otherwise, libelous and punishable.

Regulate the requirements for American naturalization along lines of intellect, physical condition and morals, rather than along lines of race, color and nationality.

The thought was freely expressed that the Christian Church in all lands should demand the abolishment of all war and inauguration of world peace. No intimation was heard that this devoutly to be desired consummation would have to await the coming to earth of the Lord Jesus, but that He is here now in the Spirit and claims the right to rule as the Prince of Peace. Reference in the report to the "Quakers" was to the effect that if they had been more aggressive as leaders, World Peace would now have been much more advanced.

JOHN F. HANSON,
Portland, Oregon.

Letter From Ramallah

RAMALLAH, JERUSALEM, PALESTINE,
June 4, 1913.

To the Board of Foreign Missions:

DEAR FRIENDS—We are glad to be able to inform you that this morning at 6:30 the first stone was laid in the Friends Boys' School, at the northwest corner of the building. We did not make much demonstration as we expect to lay the corner-stone with ceremonies about July 4th; but Helen Crosman, Marion Kelsey and I and a number of our native Friends were present. Prayer was offered by the superintendent, after which all united in the Lord's Prayer. You may be interested to know that the first mortar was carried by a boy named John Job, the first stone by Nusrallah, God's victory, and was laid by Abraham Salih, or Abraham the Righteous. With such a combination of workers at the very first it seems as though we ought to go forward until the final victory is perched upon our banners. However, as with Nehemiah, there are adversaries who would create jealousy and strife and hinder the work, so that we feel that we need your prayers that God will overrule all this for good.

This morning, at our private devotions, the verse for the day was "Wherefore my beloved brethren be ye steadfast, unmovable, always abounding in the work of the Lord, for as much as your labor is not in vain in the Lord." Then as we turned to the little book of prayer of Dr. Jowett's, that we use, the prayer for the day began thus: "O Lord, make the end more glorious than the beginning."

As George A. Crosman made the first subscription to the Building Fund and George L. Crosman has been chairman of the Building Committee and treasurer, it seemed very appropriate that Helen Crosman should witness the laying of the first stone. Thus may succeeding generations take a vital interest in the work that their fathers started and for which they have labored.

Very sincerely,

A. EDWARD KELSEY.

Friends Jamaica Mission

"The harvest truly is great, but the laborers are few."

This struck me so forcibly as being the case with the Friends' work among the Indians at the North Side, when I had the pleasure a short while ago of a few days' visit with Miss Sada F. Stanley, in her cosy little home in Annotto Bay. I enjoyed very much going around with her as she filled her numerous engagements, as I am intensely interested in the Indian work, and was surprised and delighted to see the wonderful way the work has grown under her care.

I visited the Orange Hill Sabbath School while with her, and the interest manifested both by the children and the grown people was very encouraging. Miss Stanley had a Bible class of eight or ten Indian men, and to see their dark faces light up and their beautiful black eyes flash with intense interest, as she read and explained to them in their own language, the story of Joseph and his brethren, was an inspiration, and a sight not easily forgotten. I had a nice talk with two of these men after school, who are candidates for membership. They are being carefully taught and talked so intelligently of the joy of sins forgiven, and of taking up their cross and following Jesus.

On the Tuesday following I had the pleasure of going to the night school at Orange Hill, where the Indians are taught to read the Bible in English. The needs of this department were a revelation to me. I begged to help to teach too, and enjoyed hearing one young fellow, with a handsome, but very sad face, patiently spell through his lesson, word by word, with intense interest. It is wonderful to us the influence that has been gained over these people, and the good work she is doing will tell in the days to come, but she needs more helpers, as the field is too large to be covered by one worker. My heart ached to think of the many Indians in this island who are living and dying without a chance of hearing of Jesus and His love.

Miss Kennedy and Miss Lizzie Allen in Port Maria and Fellowship are, like Miss Stanley, working early and late, not sparing themselves but striving under great difficulties to bring the knowledge of Christ to as many as they can, but there are still many more who need some one to teach them the way of salvation. May God bless and reward these self-sacrificing laborers in His harvest field, and bring before those in the home land, to whom He has given bountifully, the great needs of these poor heathen people.

MRS. F. BARNET BROWN.

Fairy Hill, Jamaica, West Indies.

Current Items of Interest to Friends

Vacation News

Many Friends are away from home on their usual summer vacation. In many instances Friends have gathered in groups at watering places or in the mountains, and are having experiences of a religious character that will be most interesting to Friends generally. We invite brief newsy reports of any such experiences for publication in THE AMERICAN FRIEND.

Baltimore Yearly Meeting

Anna B. and Henrietta M. Thomas sailed on the 23d instant for a short visit to England. They expect to attend the tenth anniversary of the opening of Woodbrooke, and H. M. Thomas will attend the International Congress on the Prevention of Infant Mortality, in which work she is deeply interested. During A. B. Thomas' absence, Friends should correspond with L. Oscar Moon, 106 Wyndhurst Avenue, Roland Park, Maryland, regarding any Evangelistic Committee affairs.

California Yearly Meeting

Yorba Linda Monthly Meeting of Friends' Church was held July 2. The business was transacted in harmony. The meeting gave William Bertram, late of Oklahoma, unanimous call as pastor the coming year. We have a new church building nicely finished and furnished, and the meeting is out of debt. Our membership now numbers seventy-eight. This Monthly Meeting has been established a little less than one year. With the aid of the Yearly Meeting we expect to build a neat and substantial parsonage within the next sixty days. Our Christian Endeavor Society won the Yearly Meeting banner for highest percentage of attendance. Our location on the map is in the northern part of Orange County, seventeen miles from Whittier. We are always glad to welcome visiting Friends. We are reached by the Pacific Electric Railway—La Habra Line. This new field has an opening of great possibilities for Friends. Many hundreds of acres have lately been set to lemon and orange trees which escaped the severe freeze of last Winter almost completely. But what concerns us most is, that our people shall have consecrated lives to our blessed Lord and a working knowledge of His will concerning us.

Canada Yearly Meeting

The visit of Gurney and Elizabeth Binford at Newmarket during the last week in May was much enjoyed. His gospel messages were inspiring and helpful, being illustrated by notable experiences in Japan, and characters that had come under his own observation. Their talks at the missionary meeting made their work very real to all present. The fruits of the labor of years were beginning to be realized. Native workers had developed good ability as teachers and preachers and could be counted on for future service in enlarging the scope under the management of Friends. — *Canadian Friend*.

The closing Y. F. C. A. meeting at Newmarket for the summer was addressed by the president, A. G. Dorland, in which the work of the year was reviewed, with an outlook upon next year. Many hearts were saddened at the loss by death of one of our young Friends, Mabel Armitage. She was an energetic secretary and a leader in several departments of work. Much sympathy is expressed for the bereaved mother and brothers. We cherish a blessed hope of meeting again in the better country. — *Canadian Friend*.

Alfred Young held a series of meetings at Ravenna last month. His services were much appreciated.

Alice E. Pennington, Mabel Webb and Margaret Pennington have been appointed delegates to represent Canadian Friends at the Winona Young Friends' Conference now in session at Winona Lake, Indiana.

Indiana Yearly Meeting

Friends in the state of Washington feel that the prospects for Quakerism in the Northwest are brighter than ever before. With the addition of Robert Pretlow to the Seattle Meeting, and Edna Goodwin at Everett, together with a strong fraternal spirit, which has developed between Puget Sound Quarterly Meeting and Friends in British Columbia, the members are feeling a new strength which promises well for the future.

Fred E. Smith, pastor of the meeting at Fountain City, Indiana, attended Quarterly Meeting at Traverse City, Michigan, last Saturday and Sunday, and will spend two or three weeks recuperating in that Northern region. He has re-

signed his pastorate at Fountain City, to take effect August 1.

Naomi Harrison Jay and her daughter, Anna Harrison, of Whittier, California, are spending the summer at Richmond, Indiana. West Richmond Friends' Meeting is enjoying the influence of their Christian service.

Edgar H. Stranahan, secretary of the Church Federation of Wichita, Kansas, is spending his vacation at Richmond, Indiana, and attended South Eighth Street Monthly Meeting on the evening of July 17.

The Friends' Church at Centerville, Indiana, has undergone some needed repairs. During the four weeks of this work the services were held in the town hall. In spite of the heat and place the attendance was very good. On July 13th reopening services were held in the church. The attendance at Sunday-school was 138, the largest ever known in that church. Morton C. Pearson, of Indianapolis, who served his first pastorate years ago at Centerville, delivered an excellent sermon in the morning to a full house. Many felt it was a great blessing to be there, and some made special efforts to come again in the evening, when he delivered a sermon especially to the younger people, urging them to consecrate their lives to God and not to take the easy and pleasant road, but to take the road of duty. The church is in a prosperous condition, which is greatly due to the untiring efforts of the pastor, Roy H. Wollam.

FIRST CHURCH, MARION, INDIANA

At the unanimous request of the membership of the First Friends' Church, Marion, Indiana, Charles E. Hiatt has consented to remain as pastor for the coming year. He and his wife have faithfully labored in our midst for four years, and we feel that they meet the need not only of the church but of the community also. He is president of the Ministerial Association of the city and is foremost in all movements pertaining to the public welfare.

Asa T. Baldwin, a valued and esteemed elder of the meeting, is confined to his home with serious illness. He has always been deeply interested in all the departments of the church, and is greatly missed from its session. He has been a teacher in the Sabbath-school for many years, and was almost never absent from his place, despite his seventy-eight years.

Charles A. Wiltsie is recovering from

a very long and almost fatal siege of typhoid fever. The meeting will be glad indeed, to welcome him and his wife back to its various lines of work in which they are active.

Mr. and Mrs. Russell Cox have recently come from California, and with their little son, will make their future home in Indianapolis, Indiana, where Mr. Cox has a position in one of the large mercantile establishments of the city. Mrs. Cox was formerly Hazel Hiatt, daughter of Charles E. Hiatt, of this city.

Dr. William Wagoner, who has very faithfully and satisfactorily served the meeting as treasurer for several years, has resigned his office, and Elias Bundy is appointed to fill his place. Dr. Wagoner and family have arranged to leave in August for permanent residence in Texas, hoping the change will benefit Mrs. Wagoner's health.

North Carolina Yearly Meeting

A buggy has been built by High Point Buggy Company to be used in the Friends' Mission at Nowyong, India. This buggy will be used most in medical work. High Point Buggy Company have been very generous, having built the buggy at cost price, also donating an extra seat needed for Indian buggies. High Point Missionary Society donated the first \$10.00 and a few individuals are responsible for the remainder. Arrangements have been made for the buggy to be shipped via New York to India at once. Esther E. Baird, who has been delayed at home because of illness from malaria, hopes to return early in September.—*Friends' Messenger*.

Franklin and Mary Moon Meredith have given up their pastoral duties at Mount Airy, and have gone to Tennessee.

Dr. Raymond Binford, of Guilford College, is giving a course of lectures this summer at Woods Hole, Massachusetts. He will return by the middle of August to participate in the training school, which will open upon the close of Yearly Meeting, and will continue for ten days. William T. Boyce, of Tyner, North Carolina, will have charge of the school, and other instructors will include Charles E. Tebbetts, Secretary of the Foreign Mission Board, and Willard O. Trueblood, of Indianapolis, Chairman of the Young People's Board.—*From Friends' Messenger*.

Western Yearly Meeting

The Delitha B. Harvey Circle of the First Friends' Church, Indianapolis, Indiana (the Young People's Missionary Society), has just closed a very interesting series of discussions of the various Commissions reports presented at the

Five Years Meeting, which have awakened a deeper interest among the young people in the problems of the church.

A summary of the work of the various departments of the First Church at Indianapolis for the past year, as presented to the Monthly Meeting, shows that efficient work has been done along all lines, especial attention having been given to the Home and Foreign Missionary departments.

Endowment for Oak Grove Seminary

The session of New England Yearly Meeting just passed marked the close of a year's strenuous campaign to secure a \$100,000.00 Endowment Fund for Oak Grove Seminary, located in Vassalboro, Maine. The campaign was unique in at least two respects. In the first place, it was the first effort of the kind New England Friends have made, and thus places that Yearly Meeting among the others that have been dealing successfully with the financial demands of modern education. In the second place, it is probably the largest fund that any secondary Friends' school has undertaken to raise in a popular campaign.

Oak Grove Seminary is one of the oldest Friends' schools in the country, dating back to 1847, but, although experiencing a gradual growth, it has never had an endowment fund. The present standards of education forced upon the Yearly Meeting the alternative of securing such a fund or necessarily abandoning the work. The increasing possibilities in the school made the latter course, if followed, partake of the nature of a calamity. Thus, in June, 1912, was launched a campaign to raise \$100,000.00 within a year, and the services of Vincent D. Nicholson as Field Secretary, were secured.

As a result of the year's work, Vincent Nicholson reported at the recent Yearly Meeting five hundred pledges totalling \$72,000.00, of which \$52,000.00 came from New England Friends, and \$20,000.00 from all other sources. The pledges were conditioned upon securing the whole amount and could be made payable either on demand or at any time within a five year period, bearing interest at five per cent. until paid. The pledges ranged in amount from \$1.00 to \$10,000.00, there being two of \$10,000.00 each, three of \$5,000.00 each, one of \$3,000.00, nine of \$1,000.00 each, ninety-five between \$100.00 and \$1,000.00, and three hundred and ninety of less than \$100.00 each, with a general average for each pledge of nearly \$150.00.

In order to make effective the \$72,000 already secured and place the school in

the desired position of independence and permanence, New England Yearly Meeting pledged itself for the income on the balance for a period of three years, with the understanding that that balance be raised by further solicitation. Thus Oak Grove will probably have the income from the whole \$100,000.00 this coming year, and will take its place among those secondary schools that are looking toward larger and more influential work.

Western Yearly Meeting House

The Permanent Board of Western Yearly Meeting met at Plainfield, Indiana, on July 3, to consider the re-building of the Yearly Meeting house which burned last spring. Plans were approved which call for an investment of about \$15,000.00. Of this amount \$8,000.00 insurance was collected on the old building.

The plans call for a commodious basement, which will house a modern heating plant, and include committee rooms, a banquet hall and an up-to-date kitchen, with a range and necessary utensils. On the ground floor will be the auditorium, a meeting room for Plainfield local meeting and committee rooms. The ceiling is to be of steel.

Work is already under way, and while there is some hope that the building may be ready for occupancy at Yearly Meeting time in September, this is not assured by any means. In the event it cannot be used, the trustees will probably provide tents for the occasion.

A Lone Friend in Pensacola

A recent letter from Charles M. Dickinson, a Friends' minister residing at Pensacola, Florida, contains some news which will be read with interest by many Friends:

"So here I am a lone 'Quaker,' but not idle. I am almost constantly in gospel work. Few Sabbaths pass that I am not actively engaged in the ministry, as well as through the week.

"Pensacola is one of the gems of the Gulf, one of the great 'Tourist' centers. I invite Friends to come this way. When you come, hunt me up. I am easy to find. Call the chief of police. He will find me quickly.

"May the Lord bless THE AMERICAN FRIEND. Speak out. Speak loud. Speak plain. If we as a church have a real message; if we have doctrines that are peculiar to our church and that are Biblical and of God, promulgate them. Give them to the world. Be strong and very courageous, and may the very God of peace sanctify you wholly.

"Your sincere friend,
"Charles W. Dickinson."

BIBLE SCHOOL LESSON

AUGUST 3.

SUBJECT—The Plagues of Egypt.

LESSON—Psalms 105: 23-36. Read Ex. 7-11. Commit Ps. 105: 26, 27.

GOLDEN TEXT—"Whosoever shall exalt himself shall be humbled; and whosoever shall humble himself shall be exalted."—Matt. 23: 12.

CHRISTIAN ENDEAVOR

AUGUST 3.

TOPIC—The Ideal Christian. VIII. His perseverance. Hebrews 6: 10-20. (Consecration Meeting.)

There are too many fair weather Christians, who blow hot or blow cold, as their environments change.

Constancy is an essential characteristic of the life of the ideal disciple of Christ.

It is the man who sticks faithfully to his task who achieves success and receives proper compensation for his effort.

The up-and-down life so frequently confessed at prayer meeting has no place in the program of the ideal Christian.

If a man can follow Christ one day in the week, serving Him faithfully and well, he can do it seven days in the week, year in and year out.

Periodic discipleship and service are the bane of the Church. The power of example is strong, and they who profess Christianity should at least be faithful and obedient.

The promise is to them that endure and overcome. Enduring Christians are those who will sit constantly at the table of the Lord and feed upon its bounties.

English Friends Returned Home

Our Friends, Arthur and Eliza F. Dann, of England, who have been in America for the past year, have returned to their home at Reigate, England, having sailed on July 5. Their visitations extended to many meetings in most of our Yearly Meetings, and their gospel labors have been edifying and inspiring. These Friends hold a large place in the heart of American Quakerism, and they will always receive a warm welcome on this side of the Atlantic.

On a Furlough

Word has just reached us that George F. and Isabella DeVol, medical missionaries at Luh Hoh, China, have arrived in British Columbia, and after a few weeks spent on the Pacific Coast, will come East. They have been allowed a year's furlough. Mrs. DeVol is a niece of Benjamin Johnson, of Richmond, Indiana, well known to Friends generally.

Joint Conference of Northwestern Friends

On August 1-3, at the time of holding Puget Sound Quarterly Meeting, a joint conference of Friends in Washington and western Canada will be held at Memorial Friends' Church, Seattle, Washington. All persons expecting to attend, and who desire entertainment, are asked to write Robert E. Pretlow, 2315 East Spruce Street, Seattle. The following program has been prepared:

FRIDAY, AUGUST 1

3:30—Meeting of Ministry and Oversight.

Paper—Birthright Friends, by Edwin Coventry, Victoria, B. C.

Discussion opened by Elmer Harnden, of Everett, and Abigail Thomas, Tacoma.

8:00—Paper—Methods of Reaching the Masses, by Lettie Gregory, of Everett.

Discussion opened by Robert H. Dann, George W. Rodwell, Victoria, B. C.

SATURDAY, AUGUST 2

10:30—Meeting for Worship.

2:30—Business Session of Quarterly Meeting.

8:00—Paper—The Place of a Young Friend in the Church, by David D. Priestman, Vancouver, B. C.

Discussion opened by May Repogle, Everett, Harry Parry, Tacoma.

SUNDAY, AUGUST 3

11:00—Meeting for Worship.

3:00—Paper—What Constitutes a Call for Vocal Service in a Meeting, James Cass, Victoria, B. C.

Discussion opened by Robert Pretlow, Seattle, and Claude Barker, Peshastin.

8:00—Paper—Prospects of a Northwestern Yearly Meeting, Charles Repogle, Everett.

Discussion led by Charles N. James, Vancouver, B. C., and George D. Hoyland, Vancouver, B. C.

New Garden Quarterly Meeting, North Carolina

New Garden Quarterly Meeting, held at Guilford College on July 12, was well attended. In the meeting on Pastoral work there was an interesting and profitable discussion as to the need of development of the younger membership in Christian work and ministerial service. It was shown that Guilford College has given much aid in the way of definite educational equipment for such work and service. It appeared that more

watchful, prayerful activity is needed upon the part of the respective monthly meetings to open the way for service to those who appear to have the divine call to enter into the harvest field and labor for the Master. The subject got such hold upon the meeting that a committee was appointed to take the matter to the Yearly Meeting on Pastoral work.

At eleven o'clock David E. Sampson preached in an illuminating way on "My Father's Business," claiming that part of that business is better organized effort on the part of the Church, so that, as Paul said, "By all means we may save some." Eli Reece followed in a brief discourse quoting Jesus, "As thou hast sent me into the world, even so send I them into the world." Thus sent, the worker will bring success to my Father's business, whether he brings secular success to himself or not. After an hour of social interchange and a substantial luncheon, the reports of various departments of work for the past year were made, for the most part showing progress, increase of membership with a good financial showing from the constituent

CLOUDED BRAIN

Clears Up on Change to Proper Food

The brain cannot work with clearness and accuracy, if the food taken is not fully digested, but is retained in the stomach to ferment and form poisonous gases, etc. A dull, clouded brain is likely to be the result.

A Mich. lady relates her experience in changing her food habits, and results are very interesting.

"A steady diet of rich, greasy foods such as sausage, buckwheat cakes and so on, finally broke down a stomach and nerves that, by inheritance, were sound and strong, and medicine did no apparent good in the way of relief.

"My brain was clouded and dull and I was suffering from a case of constipation that defied all remedies used.

"The 'Road to Wellville,' in some providential way, fell into my hands, and may Heaven's richest blessings fall on the man who was inspired to write it.

"I followed directions carefully, the physical culture and all, using Grape-Nuts with sugar and cream, leaving meat, pastry and hot biscuit entirely out of my bill of fare. The result—I am in perfect health once more.

"I never realize I have nerves, and my stomach and bowels are in fine condition. My brain is perfectly clear and I am enjoying that state of health which God intended his creatures should enjoy and which all might have, by giving proper attention to their food." Name given by Postum Co., Battle Creek, Mich. Read, "The Road to Wellville," in pkgs. "There's a reason."

Ever read the above letter? A new one appears from time to time. They are genuine, true, and full of human interest.

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DETROIT.

meetings. After the reading of the Queries, reports from the five Monthly Meetings gave the spiritual condition of their membership as being good and encouraging. Then came the lively concern of David and Sarah Sampson of Winston-Salem Monthly Meeting, with a request for leave of absence as pastors there to make a religious visit to London and Dublin Yearly Meetings, if it meet the approval of this meeting and the Yearly Meeting. Their liberation for this service was approved and the matter forwarded to the Yearly Meeting. The importance of subscribing for and reading THE AMERICAN FRIEND was presented that we may keep informed and keep loyal to the Five Years Meeting and our branch of the Church.

Died

BEST—Andrew Jackson Best was born near Maryville, Tennessee, October 2, 1839, and died May 25, 1913. At the age of twenty-four years he was converted and joined the M. E. Church, and ever after took an active interest in the service of the Lord. Seven years ago he joined Friends at Maryville, and was an active member in the church until his death.

CAMPTON—Phares Campton died at his home in Spiceland, Indiana, June 25,

1913, in his eighty-third year. He was a birthright member of Friends and a member of Spiceland meeting for nearly forty years. He was interested in all Christian work, especially the Sabbath-school. He was ready for the final summons.

DAVIS—Samuel S. Davis was born near Centre, North Carolina, June 26, 1824, and died at his home near Concord meeting house, North Carolina, June 30, 1913, aged 89 years and 4 days. He was a member of Centre Monthly Meeting. He lived in perfect peace with his neighbors. He is survived by two children, three brothers and a host of grandchildren and great-grandchildren. Funeral services by the pastor and interment at Centre cemetery.

GARRIS—Gordon M. Garriss, infant son of George and Loma Garriss, members of Nahunta Monthly Meeting, North Carolina, died April 16, 1913, aged 9 months and 30 days. He was a member of the cradle roll of the Nahunta Sabbath-school. Funeral services by Herbert W. Reynolds. Interment at Pikesville, North Carolina.

HODSON—Levi Hodson died at his home at Spiceland, Indiana, June 28, 1913, aged 65 years. He was a life-long member of Friends, and a highly respected citizen. Death resulted from a

fall from a wagon two days before his death.

PIKE—William P. Pike was born September 21, 1841, and died April 6, 1913, aged 71 years 4 months and 15 days. He was a birthright member of Nahunta Monthly Meeting, North Carolina. For a time he lived in Indiana, but returned to North Carolina about a year before his death. Services conducted by Herbert W. Reynolds. Interment in Nahunta cemetery.

SCOTT—Susannah Haizley Scott, wife of Elwood Scott, died at her home in Marion, Indiana, June 21, 1913, in her sixty-fifth year. She was a life-long member of Friends, and for over forty years lived a consistent Christian life. Two years were spent with her husband in Canada, and several years on the Pacific coast and in other fields of service. She leaves her husband and five children. Funeral services were conducted at the Second Church in Marion by the pastor, DeWitt Foster, assisted by Charles E. Hiatt. Interment at Fairmount.

TRUEBLOOD—Joshua K. Trueblood was born in Parke County, Indiana, January 14, 1841, and died at Long Beach, California, May 11, 1913. He was a consistent member of the First Friends' Church at Long Beach.

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HELMS-MILLER—At the home of the bride's parents, Samuel and Rosa Miller, of Farmland, Indiana, June 19, 1913, Edward F. Helms, of Winchester, to Fannie Miller.

Born

Cox—At Marion, Indiana, July 3, 1913, to Russel and Hazel Hiatt Cox, a son, Charles Lawrence.

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The American Friend

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Vol. XX. No. 31.

SEVENTH MONTH 31, 1913.

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What Have We Done Today?

WE SHALL do so much in the
years to come,
But what have we done today?
We shall give our gold in a
princely sum,
But what did we give today?
We shall lift the heart and dry the
tear,
We shall plant a hope in the place of
fear,
We shall speak the words of love and
cheer,
But what did we speak today?
We shall be so kind in the after awhile,
But what have we been today?
We shall bring to each lonely life a
smile,
But what have we brought today?
We shall give the truth a grander birth,
And the steadfast faith a deeper worth,
We shall feed the hungry souls of
earth,
But whom have we fed today?

—THE SEARCHLIGHT.

PUBLISHED WEEKLY BY THE FRIENDS PUBLICATION BOARD AT RICHMOND, INDIANA

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That Magnificent Offer

We wonder if your friend and neighbor has been told that THE AMERICAN FRIEND can be had for the balance of the year for FIFTY CENTS. A good many Friends are taking advantage of this liberal offer, and we are convinced that hundreds of others would do so, if they only knew about it. Eight Yearly Meetings are yet to be held this year, and the record of progress which will be reported will be worth the price of the paper for that time. The Executive Committee and the Boards of the Five Years Meeting will hold their annual conferences in October, and again all Friends will need to know their conclusions as set forth in THE AMERICAN FRIEND. In addition, numerous leading Friends will write important articles for our pages, that should be widely read. Tell your Friends about it. New subscriptions FIFTY CENTS from now till January 1st next.

Using the Quaker Name

It is high time steps were taken to prevent the use of the names "Quaker" or "Friends" for commercial purposes. As a committee of New York Yearly Meeting put it, "it is immoral for anyone to trade for his own profit upon the supposed virtues of another. And it is a public indecency to exploit for that purpose the name of a religious organization." Would our co-religionists permit the widespread advertisement of a Baptist Beer or a Methodist Whiskey?—*Friendly Visitor*.

Twenty-sixth International C. E. Convention

BY THOMAS NEWLIN

The twenty-sixth International C. E. Convention, held in Los Angeles, July 9-14, 1913, has a remarkable history in many ways. The meetings were held in Fiesta Park in a tent seating 11,000, in the Temple Auditorium seating 3,500, and in a score of the largest churches in the city. All of these places were crowded at times and always well filled.

The local attendance was splendid, but the numbers from the far east of our country were not so large as at former meetings. However, the final report of the Enrollment Committee shows 10,001 registered delegates, with forty-seven states and territories represented, including Canada, Mexico, Cuba, Porto Rico, Jamaica, Great Britain, Austria, Russia, Japan, China, Corea, and India.

It is safe to say that nothing else has ever so impressed Los Angeles and Southern California as has this Convention. The Convention theme was "Many-sided Christian Endeavor," which means "Many-sided Christianity." The Convention motto, "Take unto you the whole armor of God." We can scarcely appreciate how much the Church owes to this movement, for literally thousands of us were started in our careers in the C. E. Society. Besides the graded work of Junior, Intermediate and Young People's Society, the

movement is carried on under ten different departments, each one of which "does" things.

This Convention was practical in its methods. Each morning at 6:30 o'clock hundreds of the Endeavorers met in the Sunrise Quiet Hour with President King of Oberlin College, when he discussed such topics as "Facing the Facts of Life," "The Way Into Life's Values," and "Reverence for Personality." At 8:00 o'clock each morning was the Intermediate Quiet Hour and Bible Study. Then at 9:00 o'clock were held Institutes for Pastors and Church Workers, by Dr. Charles M. Sheldon of Topeka, Kansas; on Bible Study by Dr. John Balcom Shaw of Chicago, but soon to come as pastor to Los Angeles; on Missions by Dr. A. L. Phillips, Richmond, Virginia; on Christian Citizenship; on Evangelism; on Christian Endeavor Efficiency Plans; on Floating Work; on Fresh Air and Hospital. In all of these Institutes plans were discussed and notable addresses were given; and in each meeting the questions were handled by experts.

Each day at noon, in Temple Auditorium, meetings were held on the topic "Problems of the Hour," in which President Ira Landrith of Nashville, Hon. J. A. Macdonald, editor of *Toronto Globe*, Dr. John Balcom Shaw, and "Billy" Sunday addressed crowded houses on "Christianity's Solution of Civic Conditions," "Capital and Labor," "Soul Winning as a Daily Pursuit," and "Temperance."

On Thursday afternoon the Convention met in sixteen denominational sections. The Friends met in the Friends Church, Third and Fremont Streets, where we found a crowded house and a most pleasant and helpful occasion. The local Friends acted as host and did their part splendidly. Brief addresses were given by Dr. R. E. Pretlow, Seattle; Thomas Newlin, president Whittier College; and by the missionaries, Mary White, Jamaica; Edna Chilson, Africa; Esther Smith, Central America; and Thomas M. Elliott, Hong Kong, China.

Each afternoon and each evening great platform meetings were held in the Tent Auditorium in which many notable addresses were given and plans of Christian work outlined. On the Sabbath about fifty pulpits were filled by visiting delegates, in many cases both morning and evening. Dr. R. E. Pretlow preached at Whittier two Sabbaths. It has been my privilege to attend many State and National Conventions, but in many important senses this was the greatest of all. It was great in the master minds that gave instruction, great in things done, great in the breadth and ideals, but great and mighty in holding firm to the fundamentals of Christianity.

To me it is a token of a brighter day. There was not a pessimistic note sounded, yet the facts of sin and evil were faced. Religion was brought from the skies to dwell among men. The note of evangelism was strong, the whole spirit was devotional and many took advanced steps in Christian life. The music was of a high order. The Convention Chorus consisted of 1,000 voices from Los Angeles, Pasadena, Long Beach, and Whittier. The next Convention will be held in Chicago, 1915.

THE AMERICAN FRIEND

DEVOTED TO THE INTERESTS OF *QUAKERISM IN AMERICA*

S. EDGAR NICHOLSON, *Editor and Manager*

Old Series.
VOL. XX. No. 31.

RICHMOND, INDIANA, SEVENTH MONTH 31, 1913.

New Series.
VOL. 1. No. 31.

The Open Doors of Service

Service is the natural consequence of life. There can be no service without life, nor can one conceive of life without its visible manifestation in some form of action, which has its highest development in service. Life does not exist for its own sake, and any conception of it to the contrary is selfish and abnormal. Growth does not spring from a dead organism which contains no germ of life.

Christianity means life, and therefore Christianity means service. There can be no Christian service without the experience of soul life; but soul life produces service just as truly as warmth and moisture and proper soil ingredients cause the plant to germinate and grow. Religion is an experience, yes; but it is an experience from which springs action and service, unless they be smothered by wrong ideals and conceptions.

Life begets life and the Godly example will produce its kind in others, but a Godly example is life in action, life personified, life in service, otherwise it will bear no fruit and soon becomes a dead organism. It is the law of spiritual growth, to be applied to congregational and community life no less than to individual life.

Too frequently formalism is made to serve as a substitute for life, and consequently there is no service that wins men and women to Christ and to His Church. How many are the neighborhoods within reach of Friends' communities, where there are no Sabbath Schools, no church services, no religious influences, where the Sabbath is a day of idling, where the Bible—if one exists at all—is a receptacle for the accumulating dust of the years, where Christ's vivifying presence is unknown! How many are the communities where the religious exercises do not touch the heart and interest of one-half the homes within easy reach of Friends' meeting places!

In some way life and service have not found their proper adjustment. Life expends itself too often in professing and in the formalities of worship, and not enough in the neighborhood experiences of every-day living. Too often the local congregation becomes unconsciously a select ecclesiastical club that means to keep open house for the public, when it should be out

on the highways of life busily winning men and women to the path of Christian fellowship and discipleship.

In a multitude of ways our local meetings can grip the lives of their communities, if only they will organize for such service. An over-abundant modesty and an abhorrence of anything approaching proselyting has kept us out of our heritage far too long, and as a result scores of communities are suffering a spiritual blight that is distressing.

The great problem before Friends that is immediate and impelling is the problem of setting out to win our local neighborhoods to Christ and incidentally to the Church. It is a problem easier stated than solved, but it is a problem wherein lies our highest hopes as a denomination for the next decade. The mere holding of the appointed services of the Church will not alone suffice to solve it. There must be well directed prayer and carefully planned organization for such a campaign as this. With proper endeavor and proper equipment and proper energy directed by the Holy Spirit and strengthened by the whole working organism of the Church at large, there is no reason why literally hundreds of neighborhoods may not soon feel the awakening of a genuine religious revival, that if properly followed up will double the membership of our Society within the next decade.

We are profoundly impressed with the belief that the doors are wide open into a variety of avenues of service, personal and congregational, upon which our energies as a denomination need to be centered, and which lead inevitably to a glorious future for the cause of Christ, and the up-building of the Master's Kingdom. "Our neighborhoods for Christ" is the immediate task at hand, and in its fulfillment we will be led inevitably to become partakers in the larger task, "The world for Christ."

The common people heard the Master "gladly." His message was one of deliverance, of hope, of love, and was spoken in language which they could easily comprehend. No less will the gospel message today be received with gladness, when it is presented as the embodiment of love and helpful ministration, and is clothed in terms which appeal to the consciousness of the hearers.

Christianity Through Quakerism

BY HOMER J. COPPOCK

With the increase of Quaker activity incident to the Five Years Meeting has come a mental inquiry concerning its purpose. It has been in the mind and possibly expressed in work that all this energy is being expended simply for the advancement of Quakerism, and that the true ends of Christianity are being obscured rather than attained, that a means has been made an end. Whatever may be our feeling or the actual condition, it is well to be aware of possible danger and to consider what may be the most probable results from these strong-bodied activities.

I half remember seeing the expression, "Quakerism or Christianity?" It seems incorrect. The two things are not co-ordinate. Everywhere and in all cases Quakerism is subordinate to Christianity. It is evident that in accepting one you do not reject the other, and it is also true that acceptance of either means a living interest in both. Quakerism is an arm of Christianity,—a valued channel through which it works. Let us then, rather give consideration to the possibility of Christianity through Quakerism.

Every motive power must have an avenue of contact. For a beast of burden it is the harness, for electricity it is the wire, for thought it is the expressed word, for affection it is a sympathetic personality, and for Christianity it is human beings usually organized into churches. To all these analogies there are exceptions, but the general statement holds. Christianity touches mankind through several mediums, but the one great channel of communication is the body of organized churches. We must use the word in the plural and consider the Society of Friends as one of the many members comprising this somewhat united group of "channels of blessing." It is not necessary to make a comparison of the members of the group, but it is well to recognize the fact that many, if not all, are efficient channels. But the important consideration for us is that the Society of Friends furnishes to many Christians the best means, according to their estimate, of appropriating Christianity to personal needs and service for others.

Having chosen this channel, and keeping in mind that it is no more than a channel, we are concerned with the work we are to do by means of it. It is well to realize that although the work will be shaped by the world in which it is set, the nature of the substance will not be determined by it. The Quakerism of our activities need not obscure their Christianity.

But the most important phase of the consideration of this subject is embodied in the fact that much effort must be applied to the channel itself. It should be kept at the highest point of efficiency for the sake of the work it makes possible. A railway company which used all its men in caring for traffic and used none for keeping the track in condition would soon come to destruction. A large force of men and careful thought are devoted to this essential. Many of our members

must give a part of their energies, and some must give practically all to the work of developing and sustaining our organization and the principles which are its life. The men and women who are the officers and members of our various boards and committees are in their places for the purpose of furthering a piece of work. Their time must be divided between getting the machinery in order, keeping it in motion and distributing the product. The rule is to discontinue them when there ceases to be a product. These products, we believe, are fruitful in results to Christianity. There are the results to Quakerism but they come as by-products.

We do not profess to have a perfect machine. There are places where the friction consumes all the power, and others where the workmen are content to see the wheels go round, but in the main this growing and powerful organization is producing a great deal of vital Christianity. I have used the machine only as a figure. The Society of Friends is not a mechanism but a great organism.

This then, makes evident one phase of the justification for our existence. And since we can be an efficient avenue of contact by which the spirit and message of Jesus Christ can come to mankind it will be fatal to us if we do anything less. May Friends keep their activities in the right relationship to the actual work of the Kingdom! There is every reason to believe that this is the highest desire of the great body of our membership. Then with a prayer for guidance we can throw ourselves whole-heartedly into our activities which are to be carried on, in order that Christianity may be advanced through Quakerism.

Millbrook, New York.

Friends Mission in India

BY JOSEPH TAYLOR

The London Friends' Foreign Mission Association has been now at work in the neighborhood of Hoshangabad in the Central Province of India for nearly forty years. Its main activities have been itinerant preaching, vernacular schools, and some small amount of medical work; and as the result of these agencies an Indian Christian community of some thousand souls or more is now in existence, where previously there were no Christians at all.

A good many orphan boys and girls were rescued from starvation in the famine years of 1897 and 1900; and their maintenance and education has been a very heavy charge on the Mission since that time. The industrial part of the work (by which we have sought to give them as Christians the requisite independence of character and ability to make their own way, so sadly lacking in the Hindu castes from which they have come) has been especially difficult to maintain, in face of local competition, and the higher standard

of living which Christianity seems to require of those who profess it.

At the present moment we have a fully organized church much on the same lines as London Yearly Meeting, and much effort has been put forth in edifying and strengthening the membership. There are five Monthly Meetings and every half year a gathering of all the members, supplying the place of a Quarterly Meeting. Once in two years a specially large gathering is held, which we call a "Mela." This practically combines the idea of a Yearly Meeting and a camp meeting. The Christians live in booths or tents and the meetings are held under canvas, in some shady grove. The discipline of the church, whilst comparatively easily administered to those in actual membership, has been found rather ineffectual when applied to the larger fringe of adherents, who are looked upon as Christians, exactly the same as the members, by their Hindu and Mohammedan neighbors.

A recent interesting feature has been a movement solely under the leadership of Indian Christian members to establish the Indian "panchayat" or "brotherhood" so as to bring greater pressure to bear on these adherents in leading a commendable life, and showing a Christian example to the outside world. In the two large congregations where this has been undertaken the elders and overseers are well satisfied at the improvement in conduct due to this introduction of a well recognized national custom, though certain elements will always call for vigilance to insure a really Christian carrying out of the plan.

One of our great difficulties has been to secure a sufficient staff of Christian preachers and teachers. At the beginning of a new mission it is usual to engage these from other longer established missions. For very many years we have received no outsiders in this way, but have trained our own workers. The young men who ask to be specially engaged in the evangelistic work are only accepted on trial after having been recommended by the elders and overseers of the Meeting to which they belong, and on having given proof by previous voluntary effort that they are really desirous of bringing others to the Lord. They then go for two or three years to our Bible School, where a more thorough education in Bible teaching is given than they could acquire in their leisure hours if working at their trades. We find it very difficult to maintain a full staff of Christian teachers in our boys' schools. This is partly owing to the difficulty in getting youths to pass their government examinations qualifying them to teach in public schools, and partly to the poor remuneration a primary school teacher receives for much hard work. We are thankful to note the much greater independence and nearer approach to real leadership manifested by the Indian workers as years go by, but we still sadly need more Indian leaders and less dependence on Europeans, not only for the work of the church, but to really influence the Hindu and Mohammedan communities amongst which we live, and give a clearer witness for our Lord and Saviour Jesus Christ.

Hoshangabad, India.

Influence of the Great Revival in Indiana on Friends Meetings for Worship

BY LAVINUS K. PAINTER

(CONCLUDED)

The revival spirit seems to have developed almost simultaneously in two communities, Farmers' Institute and Richmond. In the former place renewed life first manifested itself in the Bible classes and in "Social Meetings," which were held for the youth. The devotional side of these meetings soon developed into prayer-meetings, in which many young people were soundly converted. Thus the revival spirit beginning in 1858-59 worked quietly for several years in this isolated prairie community. Though these meetings were an "innovation" they met with little serious opposition under the carefully guiding hands of Jeremiah Grinell and Allen Jay. Could other communities have had such leaders as these in the revival movement much opposition might have been avoided and many unfortunate divisions would never have occurred.

Meanwhile these same forces were producing similar results at Richmond. Bible schools increased in efficiency and attendance, a Young Peoples' Reading Circle had been organized in 1858, and religious thought was stimulated. A few became dissatisfied with their condition and saw that the church was not fulfilling

its duty. Certain travelling ministers discerned this feeling of unrest and sought to satisfy it by holding frequent "family meetings" and meetings for youth as they went from place to place. Many were awakened to a sense of their need and a few who experienced a thorough conversion prayed ardently for a revival.

At Yearly Meeting in 1860 a group of prayerful young people requested that a meeting be held expressly for the youth. This was a decided departure from custom, and well meaning Friends shook their heads in doubt. Previous to this Lindley M. Hoag, Elijah Coffin, Jeremiah Grinell and others had held such meetings in local communities, but for the young people to make the request themselves was unheard of. The request was granted with much misgiving. But the meeting was well attended and hundreds of young people for the first time confessed publicly their allegiance to Christ. Conservative Friends were scandalized at such an unrestrained demonstration of prayer and testimony, in which so many took part that the meeting could not be brought to a close until after midnight. This wonderful meeting was followed by

regular Sabbath evening meetings at the home of Charles F. Coffin. These meetings provoked much discussion, but they exhibited the true revival spirit without undue excitement, and all those who came under their influence advised their continuance. The spirit of this Young People's Meeting was carried home to the individual meetings, but for the time being it created nothing more than a sincere longing for a revived Friends' church. About the only outward form it took was an increasingly devotional spirit in "family meetings" and the holding of social or literary gatherings for the youth.

During the school year of 1866-67 the revival began in a very quiet manner at Earlham College in the regular student prayer-meetings. It gradually spread over the whole college community, and before the year was out most of the students were soundly converted, not in any sentimental fashion, but by careful spiritual guidance and instruction. The students naturally carried this spirit home with them and during the next year or two revivals broke out at various points, notably one at Plainfield and one at Walnut Ridge in 1867. In both places it met with severe opposition which terminated at the former place in a division ten years later. In the latter place the revival swept the whole community to such an extent that it got beyond the control of the leaders. The Friends' idea of liberty led to extravagant professions and unrestrained license, especially among those unlearned in spiritual things. The Church was not prepared to put a discreet and wisely directing hand on this new movement so unique for a Friends' meeting. Lack of sympathy on the part of the more conservative Friends made any attempt to curb this fanatical spirit have the effect of driving the more radical members to still greater extremes. The unfortunate effects of this revival were felt in the community for many years. When Friends in other communities saw these objectionable features they were more bitter than they would otherwise have been when the true revival spread through the church a few years later.

The first sweeping revival to occur in the Friends' church took place in South Eighth Street meeting at Richmond during the fall of 1868. It started in a very remarkable way from the regular weekly prayer-meeting (This was the first Friends' meeting to hold a regular weekly evening prayer-meeting.) without any visible human leadership. As a result a general revival wave swept the whole city and over four hundred were converted, many of whom were not Friends. In these meetings there was not much preaching and very little sensational demonstration, but the Spirit worked in its power. Some Friends opposed such a serious "innovation" in a Quaker meeting; a few were estranged, but the time was ripe and the sympathy of most of the meeting was with the new movement. Fortunately the leaders felt the temper of the meetings well and closed them before the spirit of rantism began to exert itself. From Richmond the revival wave swept pretty generally over the Yearly Meeting.

The committee on General meetings which had been

appointed by the Yearly Meeting in 1867 greatly broadened its field under the stimulus of the revival spirit. These General meetings were originally for doctrinal teaching and no doubt in the start were intended to quiet the growing spirit of restlessness and to establish Friends more securely in discipline and custom. Whatever may have been the primary aim in providing for these meetings under the direction of Daniel Hill and his associates, these meetings were pervaded with the evangelistic spirit. During the years 1870-74 a great number of these meetings were held at various places over the Yearly Meeting. At the same time the church was developing a group of strong evangelistic leaders, such as John Henry Douglas, Luke Woodard and Esther Frame. As the revival spread the matter of holding protracted meetings was turned over to the Quarterly and Monthly Meetings, while the Yearly Meeting Committee resolved into an Evangelistic Committee with a superintendent at its head and exerted only advisory power in local meetings. Within a very few years revival meetings and revival methods became common in most Friends' communities. These meetings brought many into the church and were a means of doing much good, although they were strongly resented by the more conservative members.

As the revival progressed new forms gradually found their place in worship. Although it met with strenuous opposition, singing was introduced, first by individuals and later by the whole congregation. It is a well proven fact that the early Quakers were in the habit of uttering their praises in spiritual song, but in the years that followed stringent discipline had attempted to drive the very music of the soul from Quakerism. The old time silence gave away to a teaching ministry. While we would not minimize the value of silence in worship, still we cannot help but feel that had our fathers indulged in the proper amount of meditative worship in their closets, prolonged silence in public meetings would have been the exception rather than the rule. So accustomed had Friends become to seeing the Spirit work through certain well defined channels that they came to think that through these alone could the Spirit be revealed. This conception is illustrated by a current editorial in the *Christian Worker*, "It will do no good for any to conclude that the work is in vain just because the manner of performing it does not conform to his ideal. To say, 'I would rather it were done differently,' simply means that the person would have the work done after the manner of man and he to be the man to prescribe the way in which it is to be done." When objection was raised to prayer-meetings some asked if prayer was not the essence of divine worship itself, yet others feared that specially appointed prayer-meetings did not give "sufficient deference to the qualifying influences of the Spirit before entering upon the solemn duty in a congregational or collective capacity." The idea of special meetings was dubious and confusing. Some were fearful lest they conflict with long established principle and custom, namely that "He might preside

and indicate the way in which He would be worshiped." Elders were jealous of their power to appoint all meetings and exercised a stringent censorship over all that took place in these meetings.

In many ways the awakening in the Society of Friends was a revival of primitive Quakerism. The movement as a whole did not seek a new theology but a reinstatement of the old. True, a very few led by David Updegraff introduced a theology foreign to Quaker doctrine, but it never gained a very strong foothold in Indiana Yearly Meeting. Opposition was based for the most part on new methods and practices. New converts who knew nothing of the sacredness of Friends' customs saw no necessity of becoming Judaized. Some of those within the church became insistent on throwing off the old forms so that all of those practices not essential to religion itself were put under a stern critical test. New methods rose spontaneously out of the need created by the awakened life. Silence was found to be a poor school of catechism and a teaching ministry began to develop. In worship practices changed radically. Men asked themselves why the Almighty could not be approached in a kneeling as well as an upright position. Was it not just as reverent to remain seated during prayer as to rise and face the rear of the house? If singing was an expression of the soul's experience, why quench the Spirit? Thus all the customs of religious and social life came to be measured by their actual merit and those practices detrimental to progress were slowly cast aside. Many of those practices which were considered essential by our fathers have given away to more vital matters.

Previous to the revival the work of Friends was practically confined to their own membership. Only here and there were there Friends who as individuals took part in the larger philanthropic and humanitarian movements of the day. But with the advent of the revival the Society became aggressive, broadened its scope of activity, and awakened to the religious problems of the day. At home there was ample opportunity for service in providing for those made destitute by the war, both among whites and blacks. Revived spiritual life led a few to feel the call to the foreign field, and in order to open up a field of service for them a Foreign Mission Association was organized in 1867. Previous to this the work in the home field had been systematically organized in order to take care of the different phases of activity. Friends have not been in the habit of giving to religious work and the cause has often suffered for lack of funds. This renewed acceptance of the commission to go and tell all peoples, although somewhat tardy, has proven to be one of the greatest blessings to Friends of the later nineteenth century.

Before the revival influence was felt in the Society each member shared equally in carrying on the work of the church. Most of the meetings were small and each felt in a measure his own responsibility. The revival greatly increased the size of individual meetings bringing in many who were not raised Friends. Not only did these new converts need pastoral care and spiritual guidance, but the church found itself engaged

in various activities with no one to direct operations. A few communities were fortunate enough to have members who were willing to minister to the spiritual needs of their fellow members and who found time to keep up the work of the church. But as the meetings grew larger and the life within and without became more complex the practical necessity of a pastoral system arose. It came unsought as far as the church itself was concerned; in fact, it has met with opposition at almost every turn. A few saw that it was the only means of holding the ground already gained and the larger meetings were driven by necessity to accept the new system. For some time the matter of ministers' wages has been a stumbling block, but they have misinterpreted the testimony of Friends against a "hireling ministry," for it is plainly Barclay's teaching that Friends shall be especially careful to provide for the physical support of those laboring in their midst. The pastoral system has arisen out of a practical need and has come to stay. Friends do not need to feel that its coming is out of harmony with Quaker ideals, but should seek to adapt it to their own peculiar conditions.

The conservatism with which Friends have met the revival and its methods has on the whole had a very wholesome effect. Although as a body we have been slow to move, Friends have always moved with the assurance of bearing a message of truth. Many mistakes of premature judgment have thus been avoided. Friends believe that the passion to help men which comes in the hour of supreme inspiration is worth very little if it does not find expression in the unending round of daily duties. As the Society has awakened to the social responsibility of Christianity it has endeavored to adopt those methods which seem best fitted to make the religion of Jesus Christ a reality in the lives of men. The temporary effects of the revival were superficial in some localities, but as a rule Friends have been able to distinguish between emotionalism and spirituality. The revival has brought the Society of Friends of the middle West to a renewed sense of their Christian duty. And as we set our eyes toward the future we trust that Friends may be ever found conveying the message of truth to the twentieth century Society with the same tireless energy which George Fox and his associates exhibited in their own day.

George T. Nicholson

IN THE AMERICAN FRIEND of April 10, mention was made of the death of George T. Nicholson, son of the late William Nicholson, and a vice-president of the Santa Fe Rail Road system. His funeral was from Friends' meeting house in Lawrence, Kansas, the home of his youth, and the services were in charge of President Edmund Stanley, of Friends' University, Wichita, who has sent us the following:

The life of every man is a book written by word and deed, for the student of life's problems in after years. "Man lives not to himself alone," is a maxim that gives room for few exceptions. That honesty, earnestness and right ideals win in the end, is a truism none the

less dependable. But there seems to be no end in our day to the prevailing sentiment that merit is after all not the thing that one can rely upon for success; and sad as it may seem, this idea has found a lodging place in the minds of many of the young men of our time, who conclude that some lines of dissipation, some disregard for strict rules of conduct are necessarily a part of the experiences of youth. The disasters that follow in the wake of such life experiences make the lives of such men as the subject of this sketch, George T. Nicholson, late of Chicago, and the vice-president of the Atchison, Topeka and Santa Fe Railway System, stand out more prominently, and their influence become more conspicuous and far-reaching.

George T. Nicholson, when I first knew him in Lawrence, Kansas, was scarcely more than a boy, but even then he was entrusted with the responsibilities which usually fall to the lot of men of mature years. As a clerk in the office of the Superintendent of Indian Service, he manifested the positive and striking characteristics which have marked his life and work throughout his very remarkable career. Loyalty in service, inflexible integrity and dependence upon, and recognition of, merit alone as the basis for preferment for himself as well as for others associated with him in business, marked the course of his whole life work. Step by step he advanced from an obscure position in the offices of one of our greatest railroads through many important and responsible positions of its service, to that of an honored executive in its council.

George T. Nicholson had been blessed with a large inheritance; and that he cherished as a valuable acquisition and an essential asset in the prosecution of his life work. This inheritance came through the providences of God in noble Christian parentage. His father, Dr. William Nicholson, was one of God's noblemen, and the mother as true and devout a mother as a son could wish or hope for. But to the son must be given the credit of heeding the wise admonitions of honored parents, and of making a part of his life the precepts of his Godly inheritance.

The characteristics of the father were very largely manifested in the real character of the son. The desire to serve, to be useful to his fellowmen, the quiet, unpretentious, persevering manner that accomplishes things, the disregard for pomp and display, and above all spurning sham and the things not real, these characteristics were but reproductions, if not in a larger way, at least under more rigorous vicissitudes and more strenuous environments. In placing the proper appreciation upon the priceless inheritance that was his, and by meeting the duties and responsibilities of the hour with manly courage and devotion to duty, he attained that prominence which placed him among the highly honored in the great business enterprises of our country. That he was worthy of every preferment that came to him was evidenced by the fact that his fellow-employees viewed his oft-repeated promotions, not with jealous eyes, but with real satisfaction; indeed oftentimes with apparently more exultation than he himself manifested.

Here truly was one of God's true noblemen. He thought it not necessary to follow in the lines of questionable habits in his boyhood days; he listened to no suggestions of the necessity for young men to "sow wild oats" for a season; he sought for no easy road nor quick way to success. He proved by his remarkable achievements, in a comparatively brief career that these things are not necessary to insure success. In such lives are found the evidences and assurances of what constitutes true manhood. Such examples of the higher and nobler conceptions of real living are they who can say: "We give our lives like coral insects, to build up invisibly, in the twilight of the seas of time, the reef of righteousness; and we may be sure, although we see not why, it is a thing worth doing."

Susanna Scott

Susanna, wife of Elwood Scott, to whom she was married forty-six years ago, after a short illness of thirteen days, died June 21st, being in her sixty-fourth year. They have raised a family of six children, all of whom are married and are living in homes of their own.

She was a model Christian woman, possessing a well governed life in all that makes up a well rounded Christian character. The obituary read at her funeral service stated that for the forty-six years of their wedded life she had never been heard to speak an angry word or to show an angry spirit. She had a temper, but she knew how to govern it. She was a woman who never indulged in tattling about other people's faults, saying often that we have enough of our own.

She was afflicted with a most severe chronic attack of inflammatory rheumatism more than thirty years ago, from which she never fully recovered. Her last attack was last September, from which she was a constant sufferer, but on the 9th of June the disease left her lower extremities and went to her heart and brain, which led to her death.

She had been a most faithful co-laborer with her husband in all their varied fields of service, for some forty years; never flinching from the plain path of duty. During all these years, while rearing their family of children, she always joined in prayer for them and helped in every way to promote a religious life among them. During all these years of her husband's active work in the evangelistic field she had never complained of her lot, being so often left alone with the care of the household, but bravely pursued her line of duty wherever she was.

Two or three years were spent in Canada in connection with work in that Yearly Meeting, some three years in Oregon and California Yearly Meetings, as well as in different fields in Indiana Yearly Meeting. She died in the triumphs and victories attached to a well spent life.

The American Friend 50 cents until January 1, 1914. Tell your friends about it.

The Peace Movement Among Friends

[This Department is designed to afford an opportunity for a presentation of important phases of the Peace question, and will welcome correspondence which gives information in regard to the progress of the Peace movement anywhere among Friends, or which reflects clearly the views of any of our readers, younger or older, on this important subject. Such correspondence should be addressed to *Allen D. Hole, 615 National Road, West, Richmond, Indiana.*]

A Morning With the "Shirkers"

BY MRS. I. M. ALLEN

(CONCLUDED)

The boys are ordinary boys of the working class; there might be a few of the larrikin type, but most are decent, respectable lads. Many give no reason for their failure to drill, they do not know that in their inarticulate way they are protesting against the infringement of their liberty. They are all under eighteen; with but little education how can they stand up against such force and protest when they hardly understand themselves? Many of them are extremely nervous and unable to speak even if they wished; some are careless and take what comes with easy nonchalance; others are smarting under the injustice, while faintly hoping to receive some consideration. But it is pitiful, to one who cares for boys, to see the cloud, the look of resentment or even of bitter anger that flits across the face as sentence is passed,—it is fleeting and they pass out impassively, but it has left its mark. One lad has a caged look, the iron has entered into his soul. Oh, the blind wickedness of it all!

I might here mention two or three cases. One lad particularly interested me, a fine type of face, straightforward and intelligent. He pleaded "guilty" and gave no excuse. I do not believe he could have spoken, for one could see by the movement of his throat the nervous tension he was under. The magistrate liked his looks, for he told him he "was sorry to see a boy like him there," that he had "watched his demeanor in court and judged he was a boy who should be a credit to his corps." Nonetheless he sent him to the fortress for eighteen days.

As a contrast, a lad of larrikin type, but obviously half-witted, received scant mercy; was bade to "stand at attention," and not smile in court. The boy's reason for not attending drill was that the non-commissioned officer had pushed him away and told him he was not fit to drill with the others; "So," he said, "I was not going back when he said I was not good enough to drill with them." His officer, on oath, then gave him a bad character for disturbing the corps and causing disorder. Whereupon the magistrate rated him and said he could see he would be a "perfect pest," and proceeded to give him extra time as "some extra drill would do him some good." That lad was mentally deficient and needed care. What good could military drill do him?

Another boy pleaded "not guilty," as he could not be "in two or three places at once." He was working

in Sydney and had come from there (nearly six hundred miles) in answer to the summons, his parents sending for him. As he worked at sea, he did not find it possible to drill. It was an obviously hard case, but the magistrate said it was his "own fault that he had had to come down from Sydney" as he should have got a transfer from his area-officer when he went there; "Fortress for twenty days."

A lad employed in the railway department said he worked on night-shift, or else in afternoon from two o'clock, so the time did not fit in with drills. The prosecuting officer stated that they had an arrangement with the railway department that such lads could drill on certain afternoons. This the boy did not know; to which the magistrate replied: "It is well known to you boys; I have heard the same excuse over and over again. There is very little Australian boys don't know; I guarantee you know when the next football match is" (A favorite gibe). "You knew all this months ago, and the regulations too." (Regulations! Who could know them? They are legion). "Twenty days."

Another case, a citizen soldier brought down on warrant from the country; non-attendance at drills and at the continuous camp. A friend gave evidence as to his good character; he said the lad had erred through ignorance, he was a clerk in the Railway Department and had failed to report to his Area-officer when he was transferred to a country station. He was willing to make up his drills but feared if he went away to camp it would prejudice his position. The continuous training had to be done however, and he was sent to Langwarrin Camp for eight days.

We must think what it means to some poor families to be deprived of the boys' wages for from one to three weeks, and perhaps for the boy to find his place filled when he comes out. "It is the law and must be obeyed;" yes, and a most unrighteous law. If a boy fails to appear, a warrant for his arrest is issued. Many boys have run away from home when the summons has been served. We of the Australian Freedom League hear sad stories from sorrowing mothers. One I must tell which has come to our knowledge since the day of which I am writing. One boy who had been summoned did not appear at the court and a warrant for his arrest was issued. He was determined not to drill, for what reason I do not know. Two policemen appeared at the house with the warrant at eight o'clock one morning; one knocked at the front door while the other went round to the back. The boy was in the house, but his mother who went to the door, refused to give him up and the police went away thinking he was not there. The boy then disappeared and for some days his mother did not know where he was. At last she discovered to her great distress, that he was hiding with people of bad character and she was in great fear for him. The lad now steals home at night and sleeps in the house. The mother goes downstairs to talk with him, but dares not take a light as the place is watched, so they meet and talk in the dark.

Before it is light, the boy steals away again for the day.

To resume our court experience. Besides the on-lookers in court are others who come and go, such as young lawyers, clerks, and officials. To them it appears to be a comedy, to us how different. And in our hearts we wonder who are the "shirkers"—the men who pass their burden on to the boys, or the boys who object to bearing it?

As we passed out of the court, the Rev. Leyton Richards who had been with us, exclaimed to the bystanders at the door, "They are making *rebels* of the boys! They will never make soldiers of them this way!" and many agreed with him.

A large military ambulance wagon was drawn up at the door, full of boys. It was drawn by four horses, a soldier to each pair and an outrider to go before; three or four soldiers on the front seat and the same number at the back. As it waited for its last passenger, Mr. Richards talked with the soldiers, some of them did not seem to relish the work. He wanted to find out what would be done to a boy if he refused to drill when in the fort, but they were uncommunicative. One said in his elegant way, "Oh, they have to drill all right, there is no 'acting the goat' down there." Another of our friends was told in answer to the same question, "Oh, we 'clink' them." Imagination must translate that.

As the heavy vehicle lumbered off, the second that morning, one's indignation rose high. This is the way Australia expects to make boys into patriotic citizens! The fortress to which the boys are condemned may be any one of the Bay forts. A previous consignment of boys were removed from Queenscliff fort on the mainland to South Channel fort on an island in the Melbourne *Argus* at the time, "They would be unlikely to escape as the waters of the South Channel are deep and infested with sharks."

This sort of thing is going on week after week in most of our capital cities, and the military police are hard at work trying to "round up" all defaulters.

The people have been worse than blind to allow the introduction of such a state of things. It is the poorer class who are being penalized and who feel the pinch; the public-school lads drill as part of their school curriculum, and it is easier for them. But the people are waking up, and will yet shake themselves free.

If any are only half convinced of the iniquity of it all, let them be persuaded to attend a "trial" at the court. They will come away not only convinced, but ready to do their utmost to help remove a cruel burden from the shoulders of helpless boys.

Melbourne, Australia.

Thoughts of the Flag on a Day of Mourning

BY MARY DOAN HOLE.

The Fourth and its half-conscious thoughts about our nation's flag was passing from our minds when another day—some call it a day of mourning—brought afresh the conviction that the flag has not yet taught us as a people its full meaning, its just, its inclusive, its best meaning. To the old homestead a hero of

social service had been brought. He was fresh from the duties of a well equipped citizen, just leaving the many interests which fill such a life. Only a streak of lightning and a thunderclap, and the public-spirited youth had gone away from the land where "gladly he lived."

The parents were ordering the blanket of roses for the casket. We stood near and meditated, questioning. "Why must he be denied the folds of the silken flag hanging there? Was he not brave and self-forgetful and full of devotion to his country? Why must it be only the one prepared 'bravely to take or to defend life' whose manhood our colors signify?" It is so; even so. The citizen whose daily thought is for the upbuilding of the community or town or great metropolis, in short for the upbuilding of the homes and institutions of our country is denied his country's symbol as a decoration on the day of his burial. The physician who risks his own life that he may learn the nature of a dreadful disease and how to fight it, has no right to the flag draped over his casket. The minister who honestly endeavors to think God's thoughts after him and to interpret them to inquiring men and women, the home-maker who endeavors to direct the household for the physical and spiritual welfare of those in her care, these and the long list of patriots which they suggest are not our country's brave!

And so we said not a word. We only looked at the silken folds and listened to the suggestion that a blanket of roses should be brought for the hero of social service. Why? Because his life was devoted to *saving* the bodies and souls of men and not to preparation for their destruction.

The parents who decide to send their son to a national military institution for education consciously or unconsciously insure the social position of that son and his unquestioned right to the nation's gratitude. Ought not our flag to be large enough to include under its flying folds private institutions for a "guarded education" and state universities for the training for useful citizenship, for which it is not now considered fitting in the same degree? It is not the purpose of the writer here to disparage military and naval graduation, but to plead for a flag big enough, just enough, inclusive enough, to recognize the graduates of other colleges and universities, above all, exalted enough to recognize the Christian soldier as he fights the battles of a peaceful civilization and spreads a spirit of comradeship and not of warfare.

The twenty boys who had followed their Bible-school leader to his last resting place stood in line on that day of mourning, honoring the life of their teacher, but his legitimate right to the flag they could not claim. If they had been in uniform and his leadership had been only for the development of physical prowess instead of moral and spiritual courage they might have followed a flag-draped casket. Yes, it was necessary to order the blanket of roses.

The joy of the Lord is not only the joy of freedom from sin, but it is the joy of service for Him.

Friends Meeting in Paris, France

3 MAYFIELD ROAD,
TUNBRIDGE WELLS, ENGLAND,
July 7, 1913.

The Editor of The American Friend:

American Friends visiting Europe have often found their way to the Friends' meeting which has been held for many years in Paris, every First-day morning, at the house of a French Friend, Justine Dalencourt, 67 rue du Theatre, Grenelle. This meeting, however, has hitherto been closed during Eighth and Ninth months, which our friend is accustomed to spend at her country residence where she has established a Home of Rest for Christian workers. Léon Revoyre, formerly a Roman Catholic priest, now director of a mission to ex-priests, who, though not a member of our Society, is largely in sympathy with it, has now kindly arranged that the meeting may be held, during these two months, at his room, No. 1, rue du Pont de Lodi, which is near the Place St. Michel, and within easy reach of the center of Paris.

Friends passing through Paris can be warmly encouraged to attend this meeting, where they will at the same time have the opportunity of making the personal acquaintance of one or other of these remarkable personalities, each of whom has been constrained to leave the Roman Catholic church, and who are both seeking to make known to their fellow countrymen the gospel in its simplicity and spirituality.

JOSEPH G. ALEXANDER.

An Appeal From Pacific College

NEWBERG, OREGON, July 18, 1913.

Dear Friend:

At the last session of Oregon Yearly Meeting, held last month, that body became responsible for the interest on the second \$50,000 of the proposed \$100,000 endowment for Pacific College as soon as the first \$50,000 is raised. If the first \$50,000 had been completed the following day, there would have been more than \$400 of accrued interest up to this time, for it would have made the interest on the whole \$100,000 available at once. As it is, none of the subscriptions thus far made are producing income, and none will be till the first \$50,000 is completed. In the meantime we are losing more than \$400 per month in income that would otherwise be accruing for the expenses of the college.

Of the first \$50,000 necessary to secure for the college the income on the whole \$100,000, we have now secured \$44,000. Oregon Yearly Meeting at its last session raised over \$8,000 to remove the floating indebtedness of the college, appropriated \$1,000 for the college the coming year, and is to raise the \$2,500 of interest on the second \$50,000 as soon as the first \$50,000 is secured. Because of these heavy expenditures, though they are continuing to give, it is hard just now, till they have met these other obligations, to secure the \$6,000 necessary to secure a definite income for the college.

We have some substantial gifts promised when we

push the campaign farther, but they are not available at once. What we need right away is help to secure the \$6,000 that is necessary to start the income on the \$100,000 by completing the subscription of the first \$50,000.

If the Master puts it into your heart to help Pacific College at this time when a gift will mean so much more than the same gift would mean even a few months later, whatever help He prompts you to give will be deeply appreciated, and we shall seek so to use your gift as to advance the glory of God and the good of humanity and Quakerism in the great Northwest.

Very sincerely yours,

LEVI T. PENNINGTON, *President.*

C. J. EDWARDS,

Chairman Finance Committee.

A Quaker's Title

During the opening of a new library, at Hull, Sir James Reckitt told the story of his baronetcy:—"It was first offered to me—indirectly, of course, by that great man, Mr. Gladstone, and at that time I declined it. I did not feel that I was worthy of it, or that I should accept it as a Quaker. I felt it was rather overpowering; but pressure was put upon me some time afterwards by Lord Roseberry and the Government at that time, and there were other reasons why I accepted it. I am not sure, however, that I have not regretted it ever since. It often brings one into difficulties as a Quaker, and often I am asked to do things which are somewhat onerous—in fact, you are better as plain John Jones or James Reckitt."

Many Bibles for the Immigrants

The New York Bible Society reports that for the fiscal year of the Government ending June 30th, 836,437 immigrants landed at Ellis Island. The largest number arriving in any one month during the year came in June, when 115,973 immigrants landed. This was more than twice the number that landed in June, 1912. The smallest number came in January of this year, when 26,224 landed.

The missionaries of the New York Bible Society at Ellis Island distributed during the year over 109,000 volumes of Scripture among the immigrants. These volumes were in more than thirty languages. This is the largest distribution of Scriptures ever made among the immigrants. The Society aims to make it possible for every immigrant who desires to receive a copy of the Scriptures without note or comment in his own language.

Prayer for the Day

O Father! give to Thy child that which he himself knows not how to ask. Behold my needs which I know not myself; see, and do according to Thy tender mercy. Teach me to pray; pray Thyself in me.—*Fenelon.*

Whether we stumble or whether we fall, we must only think of rising again and going on in our course. God never makes us feel our weakness, but that we may be led to seek strength from him.—*Fenelon.*

Current Items of Interest to Friends

California Yearly Meeting

On June 30th, Jane M. Grinnell, of Pasadena, celebrated her eighty-eighth birthday at the home of her niece, Mary Chawner, where she resides. About a dozen elderly Friends, all of Pasadena, excepting Joel Bean, of San Jose, gathered in the afternoon to extend congratulations, and also presented beautiful gifts of fruit and flowers. The party was almost a complete surprise to the aged lady, but she suffered no undue excitement. At the time of her birthday one year ago, she was lying apparently at the point of death, but now is able to care for her room and walk a block every day. After enjoying delicious refreshments the guests were carried to their homes by the granddaughter, Elizabeth Grinnell, Junior, in her car. Jane Grinnell is the widow of Jeremiah Grinnell, one of the earliest ministers of Pasadena Meeting, and the first to be recognized as pastor.

Fred and Anna Butler, of Richmond, Indiana, and Charles and Isabel Johnston and daughter, of Portland, Maine, have recently been welcomed as members of Pasadena Meeting.

Indiana Yearly Meeting

The second annual reunion of the teachers and pupils of the Arba School will be held at Arba, Indiana, August 9, 1913. We extend you a cordial invitation to be present. We had a splendid time last year and anticipate a better time this year. Be sure and come. David Haisley, Secretary, Fountain City, Indiana.

Tennyson Lewis, of Van Wert, Ohio, has accepted a call from the pastoral committee of Portland, Indiana, Friends. He has been pastor of the Van Wert meeting for the past eight years and his success has been more than pleasing. An effort was made by the Van Wert meeting to retain him another year, but he felt called to take charge of the work at Portland. The pastoral committee at Portland feel very much elated over securing his services, and feel strength has not only been added to their church but to the Quarterly Meeting as well. Portland meeting is in a healthy condition and has recently reorganized its forces, and the Bible school and Christian Endeavor are showing a steady growth. The meeting has already started out to make this the greatest year in the history of the Portland meeting.

Iowa Yearly Meeting

The following additional information has been received concerning the dedication of the new meeting house of Friends at Des Moines on July 13:

After the sermon by President D. M. Edwards, a report was given showing an indebtedness on the new church of \$1,350.00, which was subscribed within a few minutes by the congregation. This was followed by the formal service of dedication conducted by Harry R. Keates, former pastor of the church and Yearly Meeting Superintendent of Evangelistic Work. As a climax following the dedication Mr. A. B. Elliott came to the platform and in a few words presented as a gift from himself and his wife to the congregation, a parsonage to be built of brick, harmonizing with the church, upon a site south of the church, the parsonage to cost not less than \$3,000.00.

In the evening a union Y. P. S. C. E. service was held, conducted by the president of the Des Moines local union. At 8:00 p. m. a fellowship meeting was held, participated in by the churches of the East side. Greetings and congratulations were given by the different churches, after which addresses were given by H. R. Keates and Richard R. Newby.

Special music was rendered throughout all the services under the leadership of Miss Ione Willits. Among the beautiful flowers was a bouquet, highly prized by all, that was arranged by Mrs. O. M. Homan, who has been sick for many months and was not able to attend the services.

New York Yearly Meeting

David Barton, of Montreal, Canada, who has been engaged for nine months in pastoral work in Elba Meeting, has had to resign owing to ill health, and return to Montreal. During his brief stay he and his wife have become endeared to the membership, having labored faithfully with us for the upbuilding of the church. It is a cause of regret that they have had to leave, but the prayers and best wishes of the members follow them.

Ohio Yearly Meeting

Adrian Quarterly Meeting will be held at Raisin Valley, near Adrian, Michigan, August 1-3. Following this a conference of Christian workers will be held at the Seminary, continuing until August 17. A course of lectures has been arranged

that will be of inestimable value to ministers, Sabbath School teachers, Christian Endeavorers, and all others interested in knowing more of the message of the Bible. William Kirby, of Columbus, Ohio, and Mary Barrett Pim, of Damascus, Ohio, will conduct the lecture periods. Besides these lecture hours, evangelistic meetings will be held each evening under the direction of Edgar A. Wollam, of Cleveland. These services will be under a large tent on the grounds. Special addresses will be given by Lloyd Morris, of Ypsilanti, Michigan, Prof. Ralph Coppock, of Damascus, Ohio, J. Walter Malone, of Cleveland, Evangeline Reams, of Columbus, Ohio, and Esther E. Baird, missionary to India. There will be special days, one of the most interesting of which will be the reunion of the old Raisin Valley Seminary students on August 13. Music will be under the direction of Merrill M. Coffin. Board and lodging will cost \$3.75 per week; lodging alone, \$1.00 per week; single meal 25 cents. Address all inquiries to Mrs. Howard Moore, at R. F. D. No. 6, Adrian, Michigan.

Philadelphia Yearly Meeting

Dr. Isaac Sharpless, President of Haverford College, and his wife, have lately paid a brief visit to England, on their way to Japan, where their daughter, Edith, is working as a missionary. They expect to return to Haverford in the early autumn by way of California.—*The British Friend*.

Prof. Raynor W. Kelsey, of Haverford College, who attended Earlham College Commencement in June, and participated in the exercises, has been spending part of the summer vacation in the West among the Indians, and in Iowa. He spent a few days in Richmond, Indiana, last week on his return East.

Rufus M. Jones is at present resting in the woods of Maine for a few days, and will sail on August 7, for a short stay in England.

Western Yearly Meeting

The Friends' meeting house at Bloomington, Indiana, is being repapered, painted and otherwise improved. The Bible school has been recently reorganized with Dr. M. F. Woodard as superintendent, and a strong corps of officers and teachers.

On Monday evening, July 21, more than thirty persons gathered in Jackson

Park, Chicago, for an Earlham-Penn-Friends' University picnic, at the invitation of some of the members of the Chicago Meeting. The gathering was suggested when it was found that about twenty representatives from these three Friends' colleges were in attendance for the Summer term at the University of Chicago. After visiting over the lunch baskets and quietly getting acquainted, Walter E. Dorland called the following persons to speak for each of the schools represented: For Friends' University, Will Reagin, who has been teaching there for the past year; for Penn College, Miss Bruff and Miss Jones; for Earlham, William Carey, '12. A cordial welcome was given to all the "sojourning" Friends on behalf of Chicago Friends, and a proposition made for the formation of a permanent Friends' Club at the University of Chicago. A second picnic is planned for the near future, when this club will doubtless become a reality.

William J. Cleaver, who has been acceptably serving New London Meeting as pastor, has been retained for the work another year.

W. F. M. S. at Minneapolis.

The Woman's Foreign Missionary Society has held regular meetings each month from September, 1912, to June, 1913, inclusive. With a membership of thirty, we have had an average attendance of ten members and two visitors at each meeting. Nine new members have been added to the roll during the year, but a few of our old members have been unable to keep up active membership, and death has removed one of our most valued members from our ranks.

Eliza J. Lindley, one of the oldest members of Minneapolis Meeting, passed away on February 18th, after a month of suffering. No matter how much we may miss her kindly presence, her never-failing courtesy, and her wise counsel, we can but rejoice with her for the joy that is now hers. She has been graduated from the school of life with honors and has received the diploma, "Well done, thou good and faithful servant; enter thou into the joy of thy Lord." The memory of her life will ever be an inspiration to those of us who are left.

During the year the Society has been ambitious enough to attempt the study of both the home and foreign missionary text-books. From September to December we studied Bruce Kinney's book on "Mormonism," and from January to June have been occupied with a consideration of "China's New Day," by Isaac T. Headland. While we were not able to go very deeply into either book, we felt that we could not afford to miss

at least a superficial knowledge of both of these important subjects. Our Look-out Committee has reported forty-one calls made during the year.

The Purchasing and Cutting Committee has reported the purchase of flannel, thread, long cloth and binding tape, and has received donations of other material. These materials have been made up into infants' garments and distributed to needy cases in our city. The Committee has also received donations of jelly, preserves, fruit and a sweater, which have been given to a woman whom we have helped a number of times in years past.

As usual, our annual dues have been sent to the treasurer of the Iowa Union of Woman's Foreign Missionary Societies. In addition, we have contributed to the Jamaica Mission, \$10.00 to be used as needed; \$4.97 for the personal needs of the Kurzhalz family; \$7.25 raised by private subscription, to help purchase a much needed cook stove for the Mission; \$5.00 as a Christmas remembrance to Charles Vincent, whom we still think of as "our boy," though he has grown to man's estate; and we have contributed \$5.00 to the Associated Charities of our city for its fuel fund.

As a result of a systematic canvass, eleven members subscribed for the *Friends' Missionary Advocate* this year. One of our members has carried on gospel work in the Minneapolis City Jail under our auspices. In May we were represented on an interdenominational committee which brought Ex-Senator Frank J. Cannon to our city for a lecture on Mormonism, an enterprise which was very successful in every way.

For the first time since we have been connected with the Summer School of Missions, we have had our full representation of four members on the Board of Managers and one officer, thus having as many members working in that organization as the largest denomination in the Twin Cities. We feel that the year's work has not been unprofitable, but we trust that the coming year may see larger results.

Respectfully submitted,

ALICE C. WEBB, *Secretary.*

Earlham College Y. M. C. A.

The Earlham College Y. M. C. A. has an enviable record in comparison with other college associations in Indiana. The record for last year shows that sixty-five per cent. of the young men of the institution were Y. M. C. A. members, a record not equalled by any other of the twenty-one Indiana colleges. Only four others exceed this membership of 119, and in every instance the total attendance of young men at the college is

much larger than at Earlham. Only two institutions excel the total attendance at the men's meeting at Earlham, which was 3,230, and these are cases where the total enrollment in the college in each instance is many times Earlham's enrollment.

Only one college excels Earlham in the number of Bible classes, and only one in the number of Bible class sessions. Earlham leads in mission study, the number being ninety-seven. She also sent nine men to Geneva, more than any other college.

Appeal From League City, Texas

LEAGUE CITY, TEXAS, July 10, 1913.

DEAR FRIENDS—We desire to call attention to a very important and urgent need, to assist in helping extend the Master's Kingdom, in the great work now begun at League City, Texas. Friends' Meeting has made rapid growth here since we came two and a half years ago, and our membership is now about one hundred. We have the hearts of this people, and it is conceded by other churches that we are in the lead in Christian work.

However, we have no meeting house of our own; have been occupying rented property, belonging to the Baptists, but the time has come when they want to use their own church, so we have no house that is available. We have secured a building site and expect to build a meeting house at once. Our members are all willing to do their best in this, but are very limited in funds. If we can raise the amount needed to buy the material, we can get the labor contributed.

This is a worthy cause. Will you help us to make it possible for our work to continue? *We must have this building or the Lord's work will suffer.* We would suggest a free-will offering, taken some Sabbath morning, or suitable time in your congregation, to be sent to our Chairman, as below. This will be an investment that will pay big dividends to the investor. Please "Give as the Lord has prospered you." Thanking you in advance for your kind and liberal offering, we beg to remain,

Sincerely your Friend,

W. W. WORTH, *Chairman,*
League City, Texas.

In the last ten years the Carnegie Foundation has forced to the wall twenty-four small medical schools which it did not consider fit to continue in existence.

A Great Offer—The American Friend for the balance of the year for 50 cents. Ask your neighbor to subscribe.

BIBLE SCHOOL LESSON

AUGUST 10.

SUBJECT—The Passover.

LESSON—Ex. 12: 21-31. Read Ex. 12. Commit verses 26, 27.

GOLDEN TEXT—The Son of Man came not to be ministered unto, but to minister, and to give his life a ransom for many.—Matt. 20: 28.

CHRISTIAN ENDEAVOR

AUGUST 10.

TOPIC—Heroes and Heroines of the Temperance Cause. Dan. 1: 8-17.

Assign to each member the preparation of a brief statement about some great leader in the temperance cause, like Haddock, Neal Dow, Father Matthew, Mother Thompson, Francis Murphy, John B. Gough, Frances E. Willard, Mary C. Leavitt, Mary H. Hunt, Abraham Lincoln (author of the Lincoln pledge), together with some of the great leaders of the present day in temperance reform, like Lillian M. N. Stevens, Ex-Governor Hanly, Pury A. Baker, Clinton N. Howard, Ex-Governor St. John and John G. Woolley.

It takes moral courage to storm the citadel of rum today, as it required courage on the part of Daniel to stand true to his principles in the presence of scornful courtiers at the court. Sometimes it requires physical courage as well, for liquordom has not hesitated to take life in its extremity. The temperance cause is a record of faithful heroism.

Dr. Benjamin F. Trueblood Improving.

Friends generally will regret to learn of the recent illness of Dr. Benjamin F. Trueblood, of Washington, D. C., who for so many years has been the able secretary of the American Peace Society, and one of the leading peace workers and advocates of this country. On June 7th, he had an attack of aphasia, due in large measure to his long years of constant work and attention to the ever increasing demands of the peace movement. The executive committee has recognized the necessity for complete rest for a time, in order to regain his strength, and has granted him leave of absence for six months.

It is a pleasure to learn that he is recovering as rapidly as could be expected, and his family and friends are encouraged at the prospect. This we have in a letter from Washington City under date of July 24th. Dr. Trueblood holds a large place in the heart and affection of Friends on both sides the Atlantic, and their sympathies and prayers go out to him at this time.

Program of Iowa Yearly Meeting, 1913

Subject to change by order of the Yearly Meeting.

SECOND-DAY, NINTH MONTH 1.

7:30 P. M.—Y. P. S. C. E. Union Devotional Meeting.

7:30 P. M.—Missionary Field Committee Meeting.

THIRD-DAY, NINTH MONTH 2.

8:00 A. M.—Meeting on Ministry and Oversight.

10:00 A. M.—Opening of Yearly Meeting, Roll Call of Representatives; Minutes of Visiting Ministers; Reports from Quarterly Meetings; Foreign Epistles.

1:00 P. M.—Representatives meet.

2:00 P. M.—Bible Schools and Indian Affairs.

7:30 P. M.—Permanent Board Meeting.

7:30 P. M.—Devotional Meeting.

FOURTH-DAY, NINTH MONTH 3.

7:30 to 8:45 A. M.—Prayer and Praise Meeting.

9:00 A. M.—Educational Work, White's Institute, and Miscellaneous Business.

2:00 P. M.—Report of Delegates to the Five Years Meeting.

7:00 P. M.—Evangelistic Committee Meeting.

7:30 P. M.—Address on Peace.

FIFTH-DAY, NINTH MONTH 4.

7:30 to 8:45 A. M.—Prayer and Praise Meeting.

9:00 A. M.—Evangelistic Reports; State of Society and Y. P. S. C. E. Reports.

2:00 P. M.—Foreign Missions and W. F. M. S. Reports.

3:30 P. M.—Temperance Reports and Address.

7:30 P. M.—Devotional Meeting in Charge of the Y. P. S. C. E.

SIXTH-DAY, NINTH MONTH 5.

8:00 to 9:45 A. M.—Anniversary Prayer and Praise Meeting.

10:00 A. M.—Fiftieth Anniversary Exercises.

2:00 P. M.—Dedication of the New Yearly Meeting House.

7:30 P. M.—Dedication Praise Meeting.

SEVENTH-DAY, NINTH MONTH 6.

7:30 to 8:45 A. M.—Prayer and Praise Meeting.

9:00 A. M.—Representatives' Report and General Business.

2:00 P. M.—Unfinished Business, Etc.

7:30 P. M.—Devotional Meeting.

FIRST-DAY, NINTH MONTH 7.

10:00 A. M., 2:00 P. M., and 7:30 P. M.—Meetings for Worship.

NOTE—Owing to the fact of so much extra business coming in this year it may be necessary to hold a business session on Second-day, Ninth Month 8. S. M. HADLEY, Clerk.

Books Received

"A Dynamic Faith," by Rufus M. Jones. Fourth Edition. Published by Headley Bros., 140 Bishopsgate St., London, E. C., England. Price, one shilling, net.

The value and popularity of this work, which has been read profitably by many on both sides of the Atlantic, is shown by the issuance of the fourth edition. In his usual clear and logical style, the author has endeavored "to indicate that faith is a spiritual process of testing the validity of things unseen, and of appreciating their worth." The subject is treated in five chapters, among which are "Sources of Quakerism in the Scriptures," and "The Message of Early Quakerism." He teaches that God is still revealing Himself to His children, that man has the capacity to know God when thus revealed, and concludes with the comforting assurance that there is a basis of religion which lies wholly beyond the reach of any antagonistic forces.

"George Fox in Scotland," by D. Butler, D.D. Published by Oliphant, Anderson and Ferrier, 100 Princess St., Edinburgh, Scotland. Sent post free to any address in the United States upon remittance of 75 cents.

This book is the substance of two lectures delivered in the historic Tron Kirk, Edinburgh, in which the author who is not a Friend, interprets Quakerism most sympathetically. The first lecture concerns the visit of George Fox to Scotland, and furnishes a description of the times which serves as a valuable setting to his analysis. In the second lecture he enters into a closer study of his subject by discussing the spiritual significance of the Society of Friends and its founder. The work reveals an intimate understanding of the real heart and message of Quakerism, and the whole work is of value not only for its historical matter, but for its analysis of our denominational standing as a religious force in the world.

"Journal of Friends Historical Society." Vol. X., No. 2. Published quarterly by Headley Bros., 140 Bishopsgate, London, E. C., England. Price per number, 50 cents; for the year, \$1.50.

A feature is the continuation of reminiscences of "Some Old Edinburgh Friends." This is followed by an old letter by Sarah Smith, detailing an account of "A Literary Circle in Sheffield in 1816," together with numerous other letters of historic value, meeting records, notes relating to Elizabeth Heath, of Mansfield, extracts from the Diary of Abiah Darbey (1716-1794) and sundry other matters of interest to all lovers of our early day history. It is a most valuable number.



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DETROIT.

Married

HOBSON-DELZELL—At the home of the bride's parents at Damascus, Ohio, July 8, 1913, Carl Edwin Hobson to Isadore Pearl Delzell, the pastor, John Pennington, officiating.

NEWBY-FRANCISCO—At the home of the bride's mother, Hannah D. Francisco, Richmond, Indiana, July 22, 1913, Thomas Newby, of Blue Rapids, Kansas, to Lucy Francisco, Alpheus Trueblood officiating.

WEBSTER-FRANCISCO—At the home of the bride's mother, Hannah D. Francisco, Richmond, Indiana, July 22, 1913, Homer J. Webster, of Alliance, Ohio, to Edith Francisco, Alpheus Trueblood officiating.

Born

DORLAND—At Wellington, Ontario, Canada, July 13, 1913, to Arthur Garratt and Ellen Uprichard (nee Malone), a son, Rodger Malone.

JOHNSON—At Lewisville, Indiana, July 1, 1913, to Arthur C. and Mabel S. Johnson, a daughter, Marjorie Edna.

Died

BEALS—Oliver C. Beals died at his home near New London, Indiana, July 8, 1913, aged fifty-four years. Early in life he became a Christian, and cherished a deep interest in the welfare of the church. He lived a quiet, unassuming

life, and received the reward promised to those who overcome.

BROWN—At the home of his brother, Jesse T. Brown, at Minola, North Carolina, February 19, 1913, William Henry Brown, aged 67 years and 2 months. He was the son of William and Jane Brown, members of Rich Square Monthly Meeting, of which the deceased was a member also. Although the call came suddenly, we believe his end was peace.

CLOUD—Rebecca Cloud, an esteemed member of Spiceland Monthly Meeting, Indiana, died April 3, 1913, aged eighty years. She was a birthright member of Friends. She was a lover of flowers and delighted to care for them.

DOAN—Edwin Lindley Doan, son of Abel and Phebe Lindley Doan, was struck by lightning and instantly killed, on July 9, 1913, at the age of twenty-six years. He was the youngest of a family of seven, all college graduates. An alumnus of Earlham College, and later having pursued a course in agriculture at Cornell University, he was particularly fitted for the career of a public spirited citizen. As a teacher of the Boys' Bible Class and leader of the choir, he rendered valuable service to his meeting at Westfield, Indiana. He was the author of a number of poems, and he had recently received considerable en-

couragement from well-known publishers to look forward to a literary career.

LEWIS—At La Junta, Colorado, July 6, 1913, William F. Lewis, a minister of Kansas Yearly Meeting. He was born in Knox County, Ohio, August 19, 1836, the son of Jehu and Hannah Lewis, and lived for many years in central Iowa. He traveled in the ministry as way opened and also engaged in pastoral work in Oklahoma for a time. In 1889 he removed to Colorado and for a number of years had been in failing health. Six sons and one daughter survive.

LITTLE—Millie F. Little, widow of Joseph Little, who was a minister, died at Jonesboro, Indiana, March 13, 1913, aged seventy-four years.

MILES—Julia Ann Miles, daughter of Jesse and Mary Johnson Coate, was born in Miami County, Ohio, February 9, 1831, and died at the home of her son, Fort Wayne, Indiana, July 8, 1913, aged 82 years 4 months and 29 days. Her early life was attended by many hardships peculiar to pioneer days, but she was an apt pupil, and began teaching at the age of sixteen. She was a great reader and was well informed on all religious and leading subjects of the day. In 1852 she was married to Moses Kelly Miles. She was recorded a minister in 1874, her religious work consisting not

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only in vocal services at the meeting but in visiting many families. Her membership was in New Garden Quarterly Meeting, Fountain City, Indiana, but her work extended to Michigan, Iowa, Kansas and Ohio. She was a member of the W. C. T. U. and a loyal worker, having been a crusader. At her request, the simple white ribbon adorns her casket, rather than a profusion of flowers. She is survived by two sons, a daughter, twelve grandchildren and four great-grandchildren.

MORE—Christina Mote, a member of Upland Meeting, Indiana, died May 21, 1913, aged fifty-nine years.

NICHOLSON—Keturah Jarard Nicholson was born in Washington County, Ohio, October 16, 1840, and died at New Sharon, Iowa, July 11, 1913, aged 72 years, 8 months and 20 days. She was converted and joined the Christian Church in 1866, but later with her husband, Francis Marion Nicholson, joined Friends and has been a consistent member. She was a loving and kind mother and devoted wife. She leaves six children, a sister, a brother, thirteen grandchildren and eight great-grandchildren. Interment in Friends' cemetery.

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The American Friend

Old Series.
Vol. XX. No. 32.

EIGHTH MONTH 7, 1913.

New Series.
Vol. I. No. 32.

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The Way of the Cross

JESSE CLIFFORD BOWMAN

THE way of the cross may be rugged,
The journey perchance may seem long,
With scarcely a rift in the shadows,
And seldom the lilt of a song;
But to lips that are uncomplaining,
And to hearts that are wont to pray,
The worth of it all is understood,
And there's joy in the narrow way.

The way of the cross must sometime lead
Through Gethsemane's lonely hour,
And the tired hearts for a little space
May question His purpose and power;
But all of the pain and the bitter tears
Are part of the infinite good,
As all shall know when the vision clears,
When the meaning is understood.

The way of the cross is heavenward
To the realms of eternity,
And all who seek it must one day pass
Through the darkness of Calvary.
But after the night comes perfect day,
After all of life's toil, sweet rest,
And all who keep faith shall know at last
The way of the cross was best.

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That 50 Cent Offer Still Holds Good

Time is passing and some of our readers have probably not yet taken occasion to let their neighbors know that new subscribers can get THE AMERICAN FRIEND the balance of the year for 50 cents. This will mean from August 1, if sent in at once. That means five months as a trial offer. If all the membership of Friends in America could read the warm words of commendation of the paper that reach our office almost every day, they would know what they are missing by not getting the paper. We could almost fill a column every week with these warm words of endorsement which come unsolicited. Now is the time to take advantage of this short term offer. Tell your friends about it.

Advertisements Pay

Ernest Howard, who is advertising lands for sale in Saskatchewan, Canada, writes that he has had to move to Adanac, so as to be near the railroad in order to show the lands to possible purchasers. Those answering his advertisements will take notice of his change in address. Mr. Howard writes under date of July 24: "My advertisements are being recognized all over the United States, and are giving the best of results."

In this connection, it may be well enough to call attention to the fact that the management of THE AMERICAN FRIEND has had numerous evidences in recent weeks that other advertisements in the paper are bringing satisfactory results to the advertisers. We ask our readers to recommend the columns of THE AMERICAN FRIEND to others who have anything legitimate to sell.

Bible Study in North Dakota

Every one should read the article in this number on the new plan of Bible Study in North Dakota. Prof. Squires has written a most valuable article, and it deserves the widest possible attention. Friends will do well in their various communities to urge a trial of this plan upon their Boards of Education, especially in the towns and cities.

The Winona Conference

Reports from the Young People's Conference at Winona Lake, Indiana, are to the effect that the occasion was most successful and satisfactory. There was a large attendance and every Yearly Meeting was represented except three. We will have an extended report of the proceedings next week.

The Educational Number

The issue of THE AMERICAN FRIEND next week will be a special Educational Number, as previously announced. It should be widely circulated, and will be a valuable number. Several important articles on educational topics will appear.

The Annual Meeting of the Cuban Mission

BY A MISSIONARY

Friends missions in eastern Cuba, consisting of four central stations and a number of out-stations, three Monthly Meetings, four Christian Endeavor Societies, eight Bible schools, and four day schools are organized under the manual by what is known as "The Mission." The annual meeting of this organization was held at Puerto Padre, July 8th and 9th. Nine of the fourteen missionaries constituting the Mission were present, three being in the States, and two not able to attend.

The meeting was a very helpful one, both for the conference we had on the various problems before us, as also for the pleasant social intercourse we all enjoyed. It is the purpose of this annual meeting not only to review the last year's work, but to plan for the next year, the latter occupying most of the time. The rules of the Mission provide for an executive committee who have the more direct oversight and care of the work, and who report to the annual meeting their recommendation as to the location of missionaries and their line of work, as also plans for training and use of native helpers. The annual meeting prepares a careful estimate of the amount of funds needed to sustain the work for the coming year and submits this to the Board with such recommendations on all lines of the work as they deem best.

Some important steps were taken this year that we trust will tend to a better organization of the work. The Educational Committee have prepared a uniform course of study for our day schools and will soon issue a catalogue of the same. The most important step taken, perhaps, was the defining of the duties of the Secretary of the Mission and planning for more direct supervision of the work on the field. The secretary's duties were defined as those of "Field Secretaries in general," and he was encouraged to visit the stations to "counsel with and encourage the workers." He was also made *ex-officio* member of the Executive Committee and chairman of the same. Sylvester Jones was elected secretary for two years and we are trusting for better results from this office than in the past. Charles C. Haworth was elected treasurer, and other members of the Mission were appointed on various committees, so that the work for the year was well distributed.

Eight native helpers are now engaged in the work four of whom are young men preparing for the ministry, or a pastorate, and the others teachers in our schools. One of the great needs felt, and for which we are praying and working, is an institution for higher education for the better equipment of our native helpers into whose hands must fall, sooner or later, the more direct leadership of the work.

It behooves us always to bear in mind, that while actions are always to be judged by the immutable standard of right and wrong, the judgments which we pass upon men must be qualified by considerations, age, country, station, and other accidental circumstances; and it will then be found that he who is most charitable in his judgment is generally the least unjust.—*Southey*.

THE AMERICAN FRIEND

DEVOTED TO THE INTERESTS OF QUAKERISM IN AMERICA

S. EDGAR NICHOLSON, Editor and Manager

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Our Young Friends Movement

For the past half dozen years, an awakening has been stirring the life of young Friends on both sides of the Atlantic with the result that what may properly be termed a Young Friends' Movement is now a reality and rapidly becoming a positive force in our denominational activities. What the glow of the morning is to the day, is the freshness of youth to a religious propaganda, wherein consecration, loyalty and devotion are fundamental to its establishment.

In the earliest days of Quakerism, the zeal and faith of its first advocates quickly appealed to the youth of that age, and many became preachers of the truth while yet in their "teens." But there came a day when Quakerism strove to thrive upon tradition and the Society lost its grip upon its youth. Friends began to live in the past, and old age grew reminiscent in memory of activities which no longer had a place in Friends' communities. But the revival spirit came again, and youth has heard the call to service, and while belated in its response, is giving evidences of a return to the holy enthusiasm which characterized the youthful preachers of the seventeenth century.

Probably the fact that youth is feeling itself unfettered and free from much of the dead formalism that characterized the Church a half century ago and more, has helped to work the magic of a new life among our young people. Probably the inspiration of the Christian Endeavor and other similar movements has served in large part to call our younger membership back to the path of consecrated discipleship. Probably a clearer conception of the gospel message interpreted in terms of our Quaker policy and doctrine has brought a new vision of service to our young men and our young women of today. Whatever the causes, the effects are highly gratifying, and to a degree not realized before in our modern history, the Society of Friends has set its face toward the dawn, joyous in anticipation of a new era, wherein youth and old age alike are yoked in harmonious fellowship to bring the Kingdom of God into the lives of suffering humanity.

Every Yearly Meeting has its Young People's department under some appropriate title, whether it be Christian Endeavor, Fellowship or what not. There are problems consequent upon such organization, that are yet far from satisfactory solution, but in the solution

of which responsibility will rest upon the young quite as much as upon the aged. It should be kept in mind that the Young People's Movement is not an objective in itself. It should not be fostered for its own sake. To the extent that it is made contributory to the better equipment and strengthening of the Church is its existence to be justified.

Whatever else Young People's organizations may do and ought to do in the way of social up-lift and enjoyment and intellectual and spiritual betterment, above all they should be training classes for efficiency in the service of the Church. A live Christian Endeavor Society ought to mean a larger mid-week prayer meeting, and a better attended and more interesting monthly meeting. The young Friend who expends all his youthful energies upon the machinery of his own Society, except in so far as its operations contribute directly to the up-building of the Church, is hitting wide of the mark, and is wasting energy that ought to be more wisely directed. Any organization is worthy only to the extent that it is made to serve some great purpose, and the Society of Friends has a right to expect a fresh quickening of zeal and spiritual power by virtue of the awakening among our younger Friends.

One of the difficulties of the problems of youth is the proper adjustment of relationships between the young and the aged. Having for the most part a different perspective, they view the same problems from different angles, and their conclusions are apt to be divergent. We doubt, however, if there has been any other time in our modern Quaker life, when the spirit of our older Friends has been so sympathetic with the life and purposes of our younger members as it is today. It is the day of opportunity for young Quakerism.

But our young Friends must not, like so many automatons, wait to be set to work. They have quite as much to do in finding their places and in assuming the burdens of the Church, as do older Friends in assigning them to specific tasks. The Church of the future will be largely what the youth of today make it. Like sons of the morning going forth to the performance of duties nobly done, let our young men and our young women heed the call of the Church and assume their proper share of its burdens, going forth to a conquest over sin and unrighteousness in the name of Jehovah.

The North Dakota Plan of Bible Study

BY PROF. VERNON P. SQUIRES.

[Upon our invitation, Professor Squires has prepared this article for *THE AMERICAN FRIEND*. In a most interesting way it covers a subject of vital importance, and should be widely read. The system is one worthy to be advocated, and efforts should be made to get Boards of Education elsewhere committed to it.—*THE EDITOR*.]

The separation of church and state is a well established principle of our national life. It is a principle which has such great advantages that no intelligent person would think for a moment of abandoning it or of proposing any plan which would violate it in letter or in spirit. Yet it must be admitted that involving, as it does, the problem of our public schools it has brought us face to face with a perplexing problem.

Education has until a comparatively recent time been regarded as one of the functions of the church. The older universities of our country, like those of England, were established primarily to train religious workers and to be strongholds of the religious life. Secondary education, too, has until lately been carried on largely under religious auspices, and Bible study has had an important part in the educational scheme.

The fundamental ideas of Christianity have thus had a great part in forming the Anglo-Saxon mind. Both in home and in school the Bible has been far more widely and far more deeply read than any other book. Its teachings have entered into the very warp and woof of our civilization; it has determined legislation, inspired art, and dominated literature. Familiarity with it on the part of well educated people has been taken for granted; ignorance of it has been regarded as a sign of illiteracy. As the late Charles Dudley Warner put it:

"The Bible is the one book that no intelligent person can afford to be ignorant of. All modern literature and all art are permeated with it. It is not all a question of religion or theology or dogma; it is a question of general intelligence. A boy or girl at college in the presence of the works set for either to master, without a fair knowledge of the Bible is an ignoramus, and is disadvantaged accordingly."

But all this is changing. The secularization of the schools which has been going on during our entire national existence, but which has advanced by leaps and bounds during the past three decades, has given a new emphasis to education and relegated various time-honored studies to the scholastic scrapheap. Especially conspicuous has been the falling off in the required study of the Bible. In not a few public schools, to be sure, a brief scriptural passage is read each morning in the course of the opening exercises. In the state of Pennsylvania, indeed, this is the legal requirement. In other states, however, as, for example, in Wisconsin, any public reading of the Bible in school is prohibited. It is safe to say that teachers as a class, the country over, feel that on the whole it is better to omit the reading than to insist upon it. The result is that millions of boys and girls whose grandparents

were brought up on the Bible now never hear a word of it during their entire school life. Some other studies, notably Greek, have likewise dropped out of the thought of the rising generation. But the cases are different. Greek, as a matter of fact, was never studied save by a comparative few; and the influence of Greek with all its intellectual and artistic associations did not affect our civilization so fundamentally and vitally as has the study of the Bible.

The result of the abandonment of the Scripture as a prime educational agent is very marked. The young men and women who come to colleges and universities now-a-days are lamentably ignorant of Biblical history and literature. This has been tested time and again. I recently made a test of our freshman class, giving them a few simple questions based largely on literary allusion. Only twelve out of one hundred and thirty-nine secured the necessary seventy-five per cent which entitled them to pass. Similar tests at the University of Michigan, Adelbert College, and elsewhere give equally melancholy returns. In class work in Shakespeare, Browning, Tennyson and other standard authors there is evident an astonishing inability to grasp the meaning of the Biblical allusions with which these writers abound. This abject ignorance of the Book of books seems commonly regarded as a joke. To my mind it is a calamity; it incapacitates our boys and girls for entering into the heritage of culture which is their due; it cuts them off from an understanding of the dominant ideas of Anglo-Saxon civilization.

In a strenuous endeavor to supply this deficiency the church has of late years laid special stress on Sunday School work; and in this worthy field of endeavor much real progress has been made. One who studies into the matter can not but be impressed with the possibilities opening up in the field of religious education in connection with the Sunday School. Indeed, not a few churches seem to regard the Sunday School as the most important department. It is given the best hour of the day for its session; it is provided with finely equipped rooms, with expensive apparatus and "helps" galore. Much good must certainly result from this effort.

But with all its modern improvements the Sunday School is not doing the real educational work that it should. It is not teaching Bible history and literature so thoroughly and accurately as, for instance, the day schools are teaching American history and literature. Its methods in general are not scholarly; its teachers are far too often poorly equipped; its students do not study. A tactful teacher will frequently get a large hearing, and no doubt does much good in an inspirational way. But it is a rare teacher, indeed, who can get his boys and girls to study—to study the Bible as diligently as they are accustomed to study their regular school assignments. The reasons are obvious; everything is purely voluntary; there is no discipline; pupils come and go as they please; there are no examinations, no penalties for poor work, no credit for

honest effort. No high school could continue a week on such a plan. It would not be feasible even in our universities. How, then, can we expect it to work advantageously in the Sunday School?

It was to meet this situation that the North Dakota plan was devised and adopted. It is based on the following ideas:

(1) Bible study is an essential part of the educational scheme of the future citizen of the United States.

(2) It is as worthy of academic credit as any other study.

(3) Though under our basic principle of separation of church and state, the state can not carry on Bible study in the public schools, it can still give official recognition for work well done, just as it frequently gives credit for other studies privately pursued.

In accordance with this plan the state educational board having in charge the schools of the state has authorized a syllabus of Bible study much as it has authorized syllabi in other subjects. This syllabus outlines the work to be covered in both Old and New Testaments. It contains nothing sectarian. In fact, it does not emphasize religion, as such, at all. It simply gives a brief sketch of Palestine geography and Hebrew history and indicates the books and chapters of the Bible that are to be studied. It recommends no specific text-book other than the Bible itself, any version of which is entirely acceptable. It is not intended that the work indicated should be done in the school room, or by the regular teachers. The idea is that it should be done at home, or in the Sunday School under the direction of parents or pastor or Sunday School teacher. Twice each year at the time of the regular state examinations an examination on Biblical history and literature is offered, the passing of which entitles a student to one-half unit of credit out of the fifteen units usually required for high school graduation.

The work, of course, is purely elective; no school is obliged to accept it; no student is obliged to take it. But, on the other hand, every school board has a right to accept it and every student or parent has a right to ask for the examination and the corresponding credit, if successful. So far as I have heard, there has been no objection raised to recognizing it in any school or community in this state. Protestants and Catholics alike have taken hold of the plan with enthusiasm. In scores of towns and cities the Sunday School work has taken on new life through the organization of a high school class in which studying is actually done, in which there are regular recitations and tests and examinations, and, in general, the same seriousness of purpose which is found in the regular school work.

The course, as planned, requires two years for its successful completion if only one hour per week is devoted to it. It has been offered now only one year. Still in May something over a hundred students attempted the examination, of whom ninety-eight were successful. The number taking the examination next year doubtless will be much greater.

Some objection has been raised to the plan on the ground that it lays too much stress on the merely literary and historical aspects of Bible study. In reply it might be suggested that these are naturally the only aspects for which academic credit can be given; but that each teacher will find abundant opportunity to emphasize the moral and religious aspects in connection with the required work. In most subjects the really valuable elements are not those upon which examinations are based. The great advantages of the plan are that Bible study is dignified in the estimation of the youth of the state, that boys and girls of high school age are through its agency brought into Sunday School, and that the work of Bible teaching is standardized by being made more scholarly and less sentimental. As to actual results, let me quote from a personal letter from Rev. Walter A. Snow, the efficient general secretary of our State Sunday School Association. He says: "It seems to me that this course has done more to arouse interest on the part of our high school young folks than any other thing which has ever been presented to them. My judgment is that it is destined to be a large factor in the religious training of our young people."

Department of English, University of North Dakota.

The Wisdom of Babes

BY FLORA M. BEALS.

"Let your light so shine before men that they may see your good works and glorify your Father which is in Heaven."—Matt. 5: 16.

To enable one to let the light shine before men that they may see your good works, the practical Christian should strive to make this old world of ours a fit place to live in; "thy Kingdom come *on earth* as it is in Heaven." In order to successfully strive for that, it is necessary to understand the history of the past, compare it with the present, so as to act intelligently in the future.

The history of the past has been the history of Class Conflict; at first Masters and Slaves, next Lords and Serfs, at present Employers and Employees. Another transformation is now taking place which will abolish the useless, parasitic class who now hold their brother human beings in subjection, and it is the duty of every true and practical Christian to understand and aid in this work of every one earning his bread "by the sweat of *his own brow*," instead of working six million women and five million children—of school age—while they, the employing class, revel in luxury and idleness. We are constantly reminded of the great and good things the employing class have done and are doing. To better understand the situation, let me quote to you a little verse which explains the situation from a workingman's viewpoint:

"The trees were white with blossoms,
The meadows were broad and fair,
And the care free birds made music
For the children who idled there.

"But a man had need of the meadows;
His wall and chimneys sprang

From among the swaying branches
Where the thrush and robin sang.

"And the man had need of the children;
He gathered them in like sheep—
And set them to work to earn his bread,
For the children were many and cheap.

"They crouch all day by the spindles,
Wizened, and wan, and old;
They have given their youth to a master
Who has minted it into gold.

"No longer they idly listen
To a warbler's futile song,
No longer their idle laughter
Rings out the whole day long.

"No longer they roam the meadows,
Like idle gypsy bands;
For the world is growing richer
By the work of their puny hands.

"And the man who found them idling
Among the feathery blooms—
He talks of the goodly riches
His enterprise has won,
With the toil of the sad faced children,
And boasts of the thing he's done."

This condition is made possible, because of the private ownership by a few men and women of the means of producing wealth and the transportation of same, and making slaves of their fellow brothers and sisters by working them and keeping the lion's share of what they produce. To strive for the collective (or public) ownership of all the people of all the things which all the people need in order to live, and the private ownership of all the things privately used, is the duty of every true, practical Christian; if he expects his Light to shine before men that they may see his good works and glorify his Father which is in Heaven. Make a Slave out of the Machine, and not the Machine make a Slave out of Man. The private ownership of that machine by a few, enables the few to live by the sweat of another's brow.

"No fledgling feeds the father-bird!
No chicken feeds the hen!
No kitten mouses for the cat—
That glory is for man.

"We are the wisest, strongest race—
Loud may our praise be sung!
The only animal alive
That feeds upon its young!"

The above was written by a working man, born and reared in the working districts of one of our large cities. Taken as the average view point of the average class conscious working man, is it not worthy the thoughtful consideration of the earnest hearted Christian of today, who is striving to bring His Kingdom to the earth?

Dare you and I be satisfied with a predigested religion? Must it not come straight from the throne of Light, from Him who is Light—not a dry form, nor a creed to be subscribed to, but a living, burning,

working reality? Can we not meet God in all the relations of life, not alone in the swelling bud and the waving grain, but in the advance of science, in the development of machinery, in the solidarity of the human family? Some one has suggested that to believe that God is Light is not enough. "Hither by thy help" each one must find the Way for himself, and "by his good pleasure" must walk in the Light as He is in the Light.

The same working man who voiced the sentiments above quoted, said to me: "One of the noon day speakers at the shops last week accused us of being atheists, of denying a God. It is the Machine," he continued, "which is making of our cities a fertile ground for atheism. The man's work in the country brings him near the heart of the Infinite. In the upturned furrow, in all nature around him he realizes a higher power than his own. We in the cities intimately associated with machinery day after day, come in contact with nothing but what we can really perceive, of which we can understand the mechanism. It is the work of men like ourselves. We are removed 'from God's creation.'" And the sentiments expressed by "The Shepherd of the Hills," came back to me with newer, deeper meaning. "We, who live in the cities, spend our days looking at the work of our own and our neighbors' hands. Small wonder that our lives have so little of God in them when we come in touch with so little that God has made."

Yet I cannot but believe that the heavily laden are coming near Christ, and learning His lessons of life. The very nature of their surroundings are leading them along the paths He trod. I never feel His presence more clearly than when actively identified with the disinherited of the earth—of which I am one—the common people who heard him so gladly of old, and who are today hungry for the practical application of His message. Verily, "The fields are white unto the harvest," and "Men will not be won back to God by the formulas of the theologians or the disputes of the doctrinaires half as readily as through the touch of Christian sympathy which ministers to humanity at the points of its direst need."

Moody Bible Institute

The Moody Bible Institute of Chicago announces the coming to America of Mrs. Catherine Booth-Clibborn, the daughter of the late General William Booth. Mrs. Booth-Clibborn, with her husband, expects to attend the Bible Conference at Winona Lake, Indiana, August 24th to 31st, and will speak from that platform. It is then her purpose to spend the fall and winter in America in Evangelistic Missions.

Mr. J. Charlton Steen, formerly Director of the Religious Work of the Central Y. M. C. A., London, England, has accepted the position of representative of The Moody Bible Institute of Chicago, in Great Britain. He is now in this country familiarizing himself with the work of the Institute, and returns to England in August.

The Darkest Hour is that Before the Dawn

BY KHALIL TOTAH

The Turk, after a sojourn of four hundred and three score years in a semi-civilized section of Europe, has finally decided to go home and be good. French clothes, German guns and paper constitutions have all proved themselves false evidences of substantial civilization. Now, is Turkey ever going to be really civilized? She might, if she boldly insists on the following: Political rebirth; economic revolution; spiritual evolution.

As long as political parties in Turkey come into power by assassination; as long as a centralizing policy to "Turkify" Armenian and Arab is pursued; and as long as the "laissez-faire" system is in vogue, Turkey must keep on going down hill. There is no hope for this nation unless she can dispose of an unpopular prime minister by ways other than foul assassination. Unless the party in power is less tyrannical, and the one out of it is more statesmanlike, Turkey will still come to even direr ends. The danger of "Turkifying" however, seems less imminent at present; for rumors are abroad that the government is favorably inclined towards paying attention to the cry of decentralization—towards heeding the demands of both Armenian and Arabic speaking people. We are just beginning to see public signs of loosening down. Arabic, the vernacular in Syria, is just beginning to gain recognition in official and administrative transactions. Again, the reports about employing foreign advisers and specialists to help run the government are fairly authentic, although nothing definite has been accomplished yet. Lord Milner and Lord Curzon, both able and experienced British administrators, are said to have been asked to help Turkey put her house in order. Nothing short of a political renaissance will be effective in doing away with the administrative rottenness in the Ottoman Empire. Now martial law rules in many cities, such as Beirut, Smyrna and Constantinople; and the military courts are not much of an improvement over civil courts.

One can imagine the economic condition of any poor country after two wars waged in two successive years, to say nothing about the misgovernment of ages which killed off every corpuscle of economic life in the system of this country. The tide of emigration is fearful; business is paralyzed; the government is bankrupt and is consequently sapping the very blood of the wretched population. Military service is relentlessly compulsory for every young man between twenty and sixty. The first exemption fee installment is only \$280.00 with more to follow—this somewhat depending on how pressed the treasury is for cash. People borrow money at the rate of fifteen and twenty per cent to pay off their exemption fee. It is highway robbery all the way through.

And now, what if the Paris conference should decide on a war indemnity of a hundred million dollars against Turkey? This reminds me of Franklin's words: "Wars are not paid for in war times; the bill

comes later." We will surely stagger under this obnoxious burden unless an economic revolution is near at hand. Yet there are signs of hope. The government seems to be in earnest about granting liberal concessions to foreign syndicates. The Bagdad Railway question is practically settled. A French company is said to have been granted the privilege of fixing a decent harbor at Haifa at the foot of Mt. Carmel. Another company is already at work in extracting kerosene in Palestine. Experts state that the natural resources of the country are sufficient to insure economic independence, if only scientific methods are employed. One thing is sure, and that is some Turks are only commencing "to sit up and take notice." This last defeat has been quite an eye opener. The majority of editors and publicists are now crying for help. Conceit is just being knocked out of their heads and Turkey now fully realizes its absolute incompetence to run the government on old ways.

Last, but not least, spiritual evolution is of the utmost practical importance for the reform and regeneration of this country. Under this term "spiritual" I include educational and social, as they are, to my mind, branches of the same stem. It does not take a very keen observer to see that this land is in its most critical period. We are in an age of actual transition—even here in Turkey. We are actually changing, and may the change be for the better! The people are groaning under the burden of sin, crookedness and corruption. The atmosphere is distilling dissatisfaction and grumbling. Folks are hungering for education and knowledge. They are groping for light. Turkish officials and Moslem religious leaders are sending their children to our schools, because they realize the inadequacy of their own to meet present demands.

It is time for something to happen to this antiquated and hoary country. Still the eternal laws must have their way, and spiritual changes, if they are to be permanent, must be on a sure basis and come gradually. Now is the day for the salvation of the near east. If conspicuous progress is to be made at all, it must be done now. The spiritual atmosphere is stifling. Our life is a cesspool of rottenness and we need men and women with the spirit of Christ, to roll up their sleeves and clean things up. Palestine is in need of old Amos, "Let justice roll down like waters and righteousness as an everlasting stream." This land is in sorer need of Christ than it was nineteen centuries ago. It has had all it wanted of Christian theology and now it is high time for Christian practice. We know the Bible better than folks in America do, but that is all the good it is doing us. Nothing would be better for Palestine than a clean "bunch" of active, vigorous Quakers to *live-out* Christ before this people.

This is an exasperating country. Its social stagnancy, educational deficiency and spiritual death grate on the nerve, and fire one's soul to do something for

this unfortunate piece of humanity. But it is a man's job. It takes an all souled, whole hearted, Christly effort of altruistic service to make things budge. That is just what the Friends Mission is doing. Our hope is in the children. I, for one, will not waste my time on the adult population. It is too far steeped in superstition and ignorance, too well saturated with crookedness and too strongly fettered in pernicious habits to effect any change.

But it is different with the young. They are plastic, responsive, full of promise, energy and willingness to reform. We are trying to soak them thoroughly in the chemical of Christian living, so they will never get over it. Contact, I believe, is the most efficient method to make upright, practical Christians, and straght-forward men and women out of our boys and girls. We only ask for grace, courage and wisdom to go on. We are solicitous for the intelligent, active interest of our American Friends, and not for their pity or sympathy. Ours is an ennobling piece of work. It is eminently worth while and thoroughly Christian. We dimly see the future of this country, yet we plan to be well prepared for anything that may come our way.

Ram Allah, Palestine.

Work in Behalf of the Indians

BY S. M. BROSIUS.

Agent Indian Rights Association.

The annual Indian appropriation bill, which failed of passage in the closing days of the 62nd Congress, was agreed to in both Houses of Congress on June 28, 1913, and is now a law.

Important legislation is embodied in this Act, and close attention has been given to certain subjects. The Senate Committee incorporated an amendment which prohibited the use of any money provided for allotment of lands to Indians on the public domain in the states of Arizona and New Mexico, and suspended all allotment laws until further action by Congress. Appeal was made to friends of the Indians in various states with the result that points of order were sustained against all of the amendment excepting the prohibition upon the use of funds carried by the item in question, which appropriates \$200,000 for allotment work for the benefit of Indian tribes.

Senator Smith, of Arizona, and Senator Fall, of New Mexico, sought to prohibit further allotments being made to Indians on the public domain in their respective states. The Indian Bureau estimates that there are six thousand Papago Indians on the public domain in Arizona and ten thousand Navajos on the public domain in Arizona and New Mexico. About three thousand of each tribe have made application for allotment on the public domain, and it is now understood that but little will be done during the next fiscal year to complete these 6,000 allotments so that the Indians may have a guarantee that their homes will not be taken away from them.

It should be understood that almost all of these 16,000 Indians in the two states named have always lived on the public domain, and have supported them-

selves. At the time of the present policy of breaking up the tribal relations among Indians the act approved March 3, 1875 (18 Stat. 402) extending the homestead laws to Indians located on the public domain, was adopted as an inducement to Indians to leave their reservations and adopt the habits of civilized life. They were guaranteed by this act that their right to tribal funds and lands should not be impaired by living upon the public domain. This act was extended by the act of July 4, 1884 (23 Stat. 76), whereby the Government held the title in trust for twenty-five years for the Indian homesteader's benefit. The General Allotment act approved February 8, 1887 (24 Stat. 388), provides for allotment of lands to any Indian who may settle on the public domain, and nearly all the allotments which have heretofore been made have been under the provisions of this act and its amendments. While no great damage has been done by the prohibition of the use of funds for this allotment work during the coming fiscal year, the incident shows the necessity of securing all facts possible and of forcibly presenting the rights of these Indians to the Department and to Congress. If the Indian Rights Association had not taken up this fight against the Senate amendment the Senate would without doubt have adopted it, and the amendment would have become a law.

The Indian appropriation act also carries an item of \$10,000 for continuing the investigation by the Secretary of War for the purpose of determining the feasibility and practicability of constructing the San Carlos reservoir (Arizona) which is intended, primarily, to provide water for irrigation for the Pima Indian lands. This work is being carried on by the War Department, as a result of the efforts of the Association last year.

Two years ago we protested vigorously against the contracts being then secured by one McMurray, from the Choctaws and Chickasaws, of Oklahoma, whereby McMurray was to be paid ten per cent of the value of all tribal property whenever the fund realized from its sale was deposited in the United States treasury. McMurray failed to get the approval of his contracts by the President. The current Indian appropriation act contains an item which is intended to prohibit such contracts from becoming valid in so far as it is possible to legislate by Congress. It provides:

No contract made with any Indian, where such contract relates to the tribal funds or property in the hands of the United States, shall be valid, nor shall any payment for services rendered in relation thereto be made unless the consent of the United States has previously been given.

The Indian appropriation act authorizes the appointment of two members each of the Senate and House Committees on Indian Affairs to investigate and report upon the necessity and feasibility of constructing a reservoir for impounding water for irrigation of Indian lands on the Yakima reservation, Washington. The report shall be filed with Congress not later than January 1, 1914. The Senate had previously agreed to build the reservoir and adopted an amendment providing \$900,000 for beginning the work. The Confer-

ence Committee, however, felt that an investigation should first be made on the ground by members of the Committees of Congress, as stated. This is important legislation and has been watched with interest. We can rigfully claim the credit for defeating the former proposition to grant a free water right sufficient for only twenty acres for each allottee of the Yakima tribe—this was during the last Congress. From present indications, the Indians are likely to receive a free water right for forty acres each. We will keep up the fight, and ought to win.

In view of our frequent criticism of the management of Indian affairs, the provision in the appropriation act authorizing an investigation of the service will be of interest. The expenditure of \$25,000 is authorized for the use of a joint commission, to be composed of six members, three from the House and three from the Senate. The Commission is empowered to examine into the management of the Indian Bureau and its agencies; to examine documents and papers; to subpoena witnesses and compel their attendance; to visit schools and agencies, etc., and it is made the duty of the Secretary of the Interior and the Commissioner of Indian Affairs to furnish all available information demanded by said Commission. The investigation is directed to be conducted as speedily as possible, and the Commission shall report its findings and recommendations to Congress during the 63rd Congress.

The appropriation act also provides \$100,000 to complete the purchase of lands necessary for homes for Apache prisoners of war, now located on Fort Hill military reservation, Oklahoma, who preferred to remain in Oklahoma rather than remove to Mescalero reservation, New Mexico. The disposition of these prisoners of war has been of deep concern to the Association. While there may have been a difference of opinion as to the advisability of permitting any of these Apaches to remove to Mescalero, they have been given absolute liberty and freedom of choice, as insisted upon by the Association, in determining whether they would remain in Oklahoma, or go to New Mexico. By provision of law, as soon as homes are provided in Oklahoma, the stigma of "Prisoners of War" will be removed from them.

Hon. Cato Sells, the newly appointed Commissioner of Indian Affairs, is receiving favorable mention. He comes well equipped by reason of practical business experience. Previous to a six years' residence in Texas, Mr. Sells' home was in Iowa. He was Mayor of Laporte, Iowa, at 22 years of age; State's Attorney at 25, and United States Attorney at 30. Mr. Sells is not credited with being a professional reformer, although he has been associated with others in efforts for clean administration of public affairs. Mr. Sells was not an applicant for the Commissionership, but was appointed in preference to any of the twenty aspirants for the position. He has been successful in business, and his financial independence is an added recommendation, since no favoritism need be shown by him for fear of jeopardizing his position.

Mr. Sells is now in Texas arranging his private

affairs previous to taking active charge of the Indian Bureau. I have called upon him twice while he was here and find him a most agreeable official to whom it will no doubt be a pleasure to present the needs of the Indians from our view point.

June 30, 1913.

Benefiting the Toilers

The following argument was prepared by Stella F. Jenkins, a Friend, and a teacher in the Manual Training High School of Kansas City, at the request of a Wage Commission, and was put into the record of the Commission now sitting in that city. It is taken from the *Kansas City Times* of June 21.

Until a few years ago about sixty-five different occupations were carried on in the home and on the farm. Then the mind of man became very busy; machinery of many kinds was invented and put into use. The result was that nearly every kind of work that had been done in the home and on the farm was taken from the house and farm to centers of industry. Factories and packing plants of greater or less degree were built up all over the country, because it was found all such work could be done quicker and cheaper in such centers. Only the routine house-keeping was left for the home; only the farming and cattle raising was left for the farm.

"Naturally and necessarily men and women in large numbers had to follow these industries from the home and the farm to these centers of industry.

"Strangely enough, from the first, the law had something to say in many respects as to how these centers of industry should be conducted, but not until comparatively recently has much, if any, attention been given to the workers, the human beings who labor in these centers of industry. Strangely, too, the owners and operators of many of these centers of industry, through stress of big business, carelessness or forgetfulness, overlooked the fact that human beings were laboring for them. As a result of this forgetfulness the conditions and hours of labor and the wage of many of these workers, who are human beings, are such in many places as ought to make a cry that could be heard to high heaven.

"The changes in the conditions of industry have come so rapidly and furiously that the wage earner, the employer and the general public have not had time to really understand or think out fully the proper adjustment to the new conditions. The present evils and abuses which have grown out of the new conditions were not maliciously planned, or purposely brought about by any set of employers, perhaps, but nevertheless these conditions exist and cry aloud for adjustment. And the cry must be heard and answered humanely.

"Surely the time has fully come when public opinion through law shall dictate to the owners and operators at the great centers of industry, if they do not take the initiative themselves, under what conditions, for what number of hours and for what wage human beings shall labor in these centers of industry.

"Those who work for a wage ask you, gentlemen of this wage investigating committee, to write a law

or have one written—that shall demand that the conditions under which human beings labor in these centers of industry shall be sanitary, humane, comfortable; that the hours shall be humane and endurable, preferably eight, not more than nine; that the wage after the first few days or weeks of learning the work shall be a full living wage. For it must be insisted that if a human being gives all of his time, that is, all his contract with his employer requires, he must have a living wage. As a human being he must be housed and clothed and fed and have recreation. If his labor, if putting in all of his time for an employer does not bring him these necessities, whose time and labor shall?

"Girls' hotels, no matter how many there are in a large city, cannot be a permanent solution, an adequate adjustment of the wage problem. At best they must be regarded as only a makeshift, a very temporary institution in the changed and changing conditions of the industrial situation.

"Surely the time has about come when the owners of factories, big department stores, big mail order houses or big business generally, who can give large sums to philanthropy and at the same time have upon their payrolls human beings who do not receive a living wage, will meet with the refusal of wage earners to be paternalized or pauperized. The wage earner wants his wages, not charity.

"We ask this commission not to foster a non-living pauperizing wage system.

"Gentlemen of the wage investigating committee, if you will write the law making the wage, the hours and the conditions of labor what they ought to be, if the employers will cheerfully enforce them, we in Kansas City, I dare say, through our more efficient schools for the boys and girls in the near future, through special training for thousands already employed, will undertake to raise the standard of efficiency.

"We are all only human beings. Why should we not help each other? If the employers, the employed and the customers, the thoughtful, studious, interested public should get together and study our industrial system from all points of view, for the interests of all concerned, something of real benefit would doubtless be worked out."

Extract From London Epistle, 1913

The generations pass, but Christ Jesus remains. We can, therefore, trust the fresh life among us, as it comes into union with His life to remould the Church in each age so that it is fitted anew for the warfare of the Kingdom of God. The universal message of early Quakerism was published through the burning zeal of young men and women, and we are thankful that both in the Five Years Meeting and in our own Yearly Meeting the Church is welcoming without fear and with high hope the service of the young.

We have been reminded that the disciple should not ask for tasks equal to his powers, but for power equal to his tasks. The opportunity is often the call, and the call itself a promise of the enabling power.

Fourth American Peace Congress

BY JOHN KENDALL

Events come and go, but we are not so far from the first week in May but that the meeting in St. Louis deserves some further brief notice. It was a representative meeting of the kind, unprecedented, elaborate in program, conspicuous on account of the men having a part in it. Those were great days for Peace and St. Louis was an appropriate place.

Delegates were enrolled from thirty-six Peace organizations of the United States, eighteen Central and South American republics, twenty-six states of the American Union where delegations were named by the Governors, thirty-eight women's Federated clubs and organizations, forty-four educational institutions of the United States and Canada, twenty-eight commercial and business organizations, thirty-seven cities, eighty-nine religious institutions, in all, about two thousand.

A few features of this Congress deserve special mention. The reception to Andrew Carnegie and wife at Shaw's Garden, and free lunch to all the comers in ninety automobiles reaching there by outlined routes. The magnificent audiences at the general sessions held at the Odeon. Mr. Carnegie, Richard Bartholdt, President of the Congress, Senator Burton of Ohio, James E. Smith, Chairman of the Executive Committee, David Starr Jordan, Booker T. Washington, Benj. F. Trueblood, and Charles W. Fairbanks were specially conspicuous in making the program and Congress a success. It was a significant remark of the latter, during his address on our "National Duty," when he said that being out of politics he was becoming more bold. This remark is suggestive of the fact that the average member of Congress has not pressed this reform in proportion to his opportunities.

The absence of President Wilson and William Jennings Bryan whom every delegate expected to see and hear at this particular juncture of public affairs was a great disappointment to the Congress. The cordial, enthusiastic and Chautauqua-like reception of the Peruvian Ambassador to the United States was significant of the feeling of the Congress toward all the Republics of the Western Continent.

The real episode of the occasion and one which has been most commented upon by the press, was the omission of the name of Dr. Lyman Abbott, D.D., from the list of Vice-Presidents, by the eighty-fifth Annual Meeting of the American Peace Society. This action was nicely taken and was a logical course to pursue inasmuch as the Society does not advocate or accept "Big Navy" methods as a part of the Peace Program directly or indirectly, nor did it brand the Doctor as an "Heretic," the position of Vice-President being merely honorary, although important as a recognition.

Fifty Vice-Presidents had graced the record previous to this meeting, and twenty-five of them resided "East of the Hudson," but this meeting reduced the list to forty-six with twenty-one of them "East of the Hudson." Friends will be pleased to know that Hiram Hadley of New Mexico and President Edmund Stanley of Kansas have been added to the list.

It should be a source of satisfaction to all classes of Friends to welcome the new recruits for this reform from hitherto unexpected sources. There should be no jealousy upon our part against them. Were it possible to sum up the thought, wisdom and conclusions of this congress, the following will suffice:

1. War does not pay if it ever did.
2. Arbitration is a practical remedy.
3. Preparedness for war or imaginary conditions not likely to occur may be less expensive than war, but it is a questionable remedy for the evil itself.
4. The stronger nations should lead in the effort to eliminate war as they take no risk in doing so.
5. All "Big Stick" and "Naval Display" methods or policies foster bigger sticks and larger navies.
6. Missions should avoid all entangling alliance with the military spirit and program.
7. The commerce of the world should be fostered and encouraged wherein it conserves the industry, health and morals of the nations, as a vital force and element of harmony amongst them.
8. That military education and graduates in military colleges are taking chances of an obsolete profession, while there are so many chances of success in business life, world work and peaceful pursuits open to young men of this generation.
9. That the United States, as one of the "World Powers," must act in all good faith with all other powers of whatsoever importance, and be as good as its word and not misinterpret its action after agreements are had.

The Homiletic Review

In The Homiletic Review for August the fascinating story of "The Awakening of Babylonia" is told by Edgar J. Banks, Ph.D. The second article in the series of three on "Personality and Revelation," by F. W. Butler, of London, England, deals with "Christ and the Victory over the World." The progress made toward "The Union of the Scottish Churches" is attractively set forth by a member of the Committee appointed to direct the negotiations. And Miss Emilie Grace Briggs, B.D., shows the value and need of "The Deaconess as a Missionary."

Other features of this issue are "The Sermon; Its Construction and Delivery," by Edwin Charles Dargan, D.D., LL.D.; "The Card System in the Ministry," by the Rev. F. Stanley Van Eps, New York City; and a discussion of "The Mormon Menace" in the "Studies in Social Christianity," edited by Josiah Strong, D.D.

Not the least serviceable portion of the publication comprises six pages of reviews of books which evaluate for the reader a wide range of important publications in theology, sociology, ecclesiology, archeology, and practical Christianity.

Published monthly by Funk & Wagnalls Company, 354-360 Fourth Avenue, New York. \$3.00 a year.

The American Friend 50 cents until January 1, 1914. Tell your friends about it.

Richard Johns

Richard Johns was born in England in 1645, and removed to Maryland in early manhood. In 1671 he met with George Fox, under whose influence he became a Friend, "and through the gift of the Lord Jesus and His supporting strength he was made a minister of the Gospel, and was enabled to adorn it by a life of humble dedication and faithful walking before his Master." He was for many years clerk of the Yearly Meeting, and a Monthly Meeting was held in his house for upwards of thirty years.

Richard Johns was a man of influence in the community in which he lived, as well as in his own religious Society. At a meeting at West River, Maryland, in 1699, Richard Johns arose and pronounced the following confession of faith:—

"We believe that the Lord Jesus Christ, who was born of the Virgin Mary, being conceived by the promise and influence of the Holy Ghost, is the true Messiah or Saviour; that he died upon the cross at Jerusalem, a propitiation and sacrifice for the sins of all mankind; that he rose from the dead on the third day, ascended, and seated on the right hand of the Majesty on high, making intercession for us; and in the fullness of time shall come to judge both the living and the dead, and reward all according to their work."

—From "Terra Marlae" by Edward D. Neill.

Three R's in Factories?

More than one in ten of all the native white American voters in seven states cannot read their ballot, according to the latest census figures. The National Child Labor Committee points out that ten years ago nearly one-third of all the native white American working boys under 16 were found in these seven states, that lead the country in illiteracy of native whites.

If I have faltered more or less
In my great task of hapiness;
If I have moved among my race
And shown no glorious morning face;
If beams from happy human eyes
Have moved me not; if morning skies,
Books and my food, and summer rain
Knocked on my sullen heart in vain—
Lord, thy most pointed pleasure take
And stab my spirit broad awake.

—Robert Louis Stevenson.

Herein is love; to lift another's cross,
To give away the gold and keep the dross,
To trample into dust the worm of self,
To crowd its clam'ring on the soul's back shelf;
To crush the tears it would be sweet to shed,
And smile so others may have joy instead.

—Selected.

If you are determined by God's help to go ahead, get up and try—and expect opposition.—*Central Christian Advocate.*

Current Items of Interest to Friends

Baltimore Yearly Meeting

A letter from Esther G. Frame, at Washington City, brings the cheering news that she is much better in health. She says, "I am resting in Him, trusting, for He has never failed me. He makes ways where there are no ways." Nathan Frame is frail, but not suffering so much. Their address for the present is 719 Quebec Street.

California Yearly Meeting

Sanford and Blanch Ford Pickering have accepted the call of Ramona Meeting, California, to do pastoral work. They expect to commence work there the first of August. Roy C. Newlin and family, formerly of Richmond, Indiana, have just located at Ramona, and will prove a welcome addition to the church. A new Sunday-school has been started in the schoolhouse about four miles from Ramona, and is proving a success thus far.

Indiana Yearly Meeting

The recent announcement in these columns that Fred E. Smith would terminate his pastoral services at Fountain City, Indiana, on August first was incorrect. The change will take place at Yearly Meeting time, the last of September.

The Enterprise Bible Class of White-water Meeting at Richmond, taught by the pastor, Alpheus Trueblood, had their annual gathering at the home of the pastor, on Easthaven Avenue, on Sabbath, July 27, following the church service. All the members were not able to attend, but about twenty-five were present, besides a number of children. A bounteous dinner was served upon the lawn, and had just been completed, when a heavy rain drove the company indoors, where after a time of social converse, S. E. Nicholson, of THE AMERICAN FRIEND, gave an address upon the obligations of Christians to other people. Alpheus Trueblood and wife entertained royally, and the occasion was one not only of enjoyment, but of up-lift and inspiration.

August 24th has been set apart as "Anderson Day" among the various Sunday-schools of Indiana Yearly Meeting. A letter has been written to each Sunday-school superintendent asking that the day be set apart for the new church at Anderson. A complete report of this money given by the various schools will

be given in a September number of THE AMERICAN FRIEND.

Iowa Yearly Meeting

Winneshiek Quarterly Meeting was held at Hesper, Iowa, July 26-27. No ministers from outside the Quarterly Meeting were present, but Maude Stanley and Mary Freeman, of Damascus, Ohio, now for a time co-pastors at our Monthly Meeting at Kedron, near Spring Valley, Minnesota, were in attendance and rendered valuable service, a part of which was a children's meeting Sabbath afternoon. Orin L. Hutchins, pastor at Valton, Wisconsin, another of our monthly meetings, was present on Sabbath morning and evening, and preached sound and helpful gospel and doctrine. The business, as usual, was transacted in order and in brotherly love. The annual reports of the various departments of church work show that the Quarterly Meeting has been alive to its duties and privileges in advancing the interests of the gospel, yet, with a consciousness that we might have done more.

On July 29th, at Pleasant Plain, about ninety persons assembled to celebrate the seventy-seventh birthday anniversary of Aunt Jane Mealey at the home of George A. Deshler, where she had been invited to spend the evening, not knowing what was to happen. After a general social time which all seemed to enjoy, light refreshments were served, followed by a special song service. Aunt Jane was presented with a \$12.50 rocking chair which she greatly appreciated. Another present was a very large cake, which she cut into ninety pieces, one for each person present. Charles Haworth, a returned missionary from Cuba, offered a closing prayer, in which the desire of all present was voiced that if it be the Lord's will, her life might be spared for many years to work for the Lord.

Kansas Yearly Meeting

Henry C. and Melissa S. Fellow are located in Beaver, Oklahoma, since July, when H. C. took his office of county superintendent of public schools. They will visit isolated Friends in the country and help in Bible schools, Christian Endeavor, Missionary societies and church work of other denominations in the town. They were the principal speakers at Caleyville on the Fourth of July. Temperance and Christian citizenship was the theme, illustrated with charts put out by the W. C. T. U.

A fine temperance program was given at Bethel, Oklahoma, by the union Bible school on evening of June 22nd. M. S. Fellow gave an illustrated talk on alcohol and narcotics. Later she returned and held a silver medal contest and organized a W. C. T. U. Similar work is planned for several points in the country.

Although late to notice, the graduating exercises of Laurence Friends' Academy were too good to pass by unnoticed. Excellent productions were given by the three girls and one boy who completed the course. The decorations were beautiful. The house could not hold the people. A field meet and picnic dinner were enjoyed by the community the next day.

Miss Vida Riggs (now Mrs. William Pribbenow) taught an excellent school, assisted by Prof. A. T. White, who has taught there for seven years.

The next session of Gate Quarterly Meeting will be held at Laurence Academy, three miles northeast of the town of Gate, August 22, 23 and 24. We invite any workers, sent of God, to come and help preach the Word in this great open field.

Western Yearly Meeting

Solomon B. Woodard very acceptably filled the vacancy in the meeting at Bloomingdale, Indiana, on Sabbath morning, July 27, caused by the absence of the pastor, Enos Harvey, who was one of the speakers at the Young Friends' Conference at Winona Lake. Mearl Cook and Wade Williams were delegates to that conference.

The Kendall annual reunion and picnic will be held at Brookside Park, Indianapolis, Indiana, all day on Sunday, August 17, 1913. All Kendalls and those in any way related to them by blood or marriage are cordially invited to attend; those who cannot do so this year will please send a letter to the president, Joel Kendall, Cadiz, Henry County, Indiana, to be read at the "Round Table" in the afternoon.

Blue River Quarterly Meeting was held near Salem, Indiana, July 26-27. Edward M. Woodard, our Yearly Meeting superintendent of Evangelistic and Pastoral work, and I. Gurney Lee, a minister from Westfield, were present and gave several helpful messages. Willard O. Trueblood, pastor of First Friends' Church, Indianapolis, Indiana, is here with his family at his mother's

for their summer vacation. Mrs. Mary E. Chapman is serving her second year as pastor of Blue River Meeting, and she will be there for another year.

The young people of First Friends' Church, Indianapolis, Indiana, are preparing to take an active part in a campaign for funds for the Summer Mission for sick children, on Saturday, August 16th, known as "Sympathy Saturday." A certain section of the city has been allotted to the church, and a house to house canvass will be made.

A rather remarkable sermon by Prof. Edwin Morrison, of Earlham College, was enjoyed by the congregation at First Friends' Church, Indianapolis, Indiana, July 27, on the theme, "Jesus, the Light of the World," showing in a very forceful way why Jesus so called himself, by comparing the power of Jesus with the wonderful force, Light.

Winona Friends Association

The program for the Winona Bible Conference at Winona Lake beginning August 22, promises to be the best ever offered by the association. Gypsy Smith and Campbell Morgan, of England, are sufficient to warrant a great conference. Many other prominent speakers are to be present. The Winona Friends' Association, composed of all Friends in attendance there, will hold one or two informal conferences this year, at which time matters of mutual interest and importance will be discussed. The officers would urge Friends to take advantage of this great occasion, and spend the last ten days of August at Winona. Admission to the grounds is free, and room and board can be secured for about \$1.00 per day.

MORTON C. PEARSON, *President*.
EDGAR WILLIAMS, *Secretary*.

Friends at Anderson, Indiana

The Friends at Anderson, Indiana, have been successful in closing a deal, whereby they come into possession of a beautiful and substantial building for the Meeting. The building was bought of the Congregational people, who have discontinued services in this city. The building is of brick, trimmed in stone, and is located at the corner of Tenth and Chase Streets, in the heart of the city. The lot is seventy-two by one hundred and four.

The auditorium is large and nicely furnished, and has a pipe organ. On the main floor there are three large Sabbath-school rooms and two halls, which are nicely furnished. The auditorium and two of the Sabbath-school rooms are carpeted. In the basement there is a

furnace room, with hot air furnace, a large dining-room and kitchen, with a range and a supply room, with a full set of dishes, etc. The church has been built but a few years and is in good condition. The building will be well adapted to Friends. Friends here had been in need of a new building for several years.

Decorators are at work now re-decorating the interior throughout. It would cost at least \$20,000.00 to erect the building alone, and Friends secured it for \$6,500.00 as it stands, all furnishings included. The building will be dedicated about September 1, and will be announced in THE AMERICAN FRIEND later.

Whittier Fellowship Guest House

The Whittier Fellowship Guest House at Hampton Falls, New Hampshire, is open and running in good order. Prof. Elihu and Almy Grant, of Northampton, are the worthy host and hostess this year. It is a place for summer rest in the Whittier region for Friends of all branches. From Philadelphia, the West, and places nearer by, Friends have come and are breathing inspiration and enjoying fellowship in the atmosphere made sacred to the Quaker message by Whittier.

The air from the sea and the pines is full of physical healing, while the roads and the nearby haunts offer recreation. Whittier land lures to deepen understanding of the man and his verse. The daily conferences, informal and conversational, about the things of the spirit, give fresh enthusiasm for the day's work.

There are informal talks by able lecturers on Biblical, social and Friendly topics that are profitable and up-lifting. Ocean bathing, tennis, country walks and trolley excursions afford ample opportunities for recreation. The meeting for worship is at Whittier meeting house at Amesbury. We feel that more Friends should know of the ministry of this place. It is a most significant movement.

Farewell

Farewell was a fitting "Friendly" word applied to the walls of the old Friends' Meeting house at Chester, Wilmington, Ohio, on Sabbath, July 20, 1913, when a last memorial service touched a tender chord in the hearts of the most unresponsive. Though the church was old and plain and already bore the traces of remodeling, yet the only arguments for tearing it down were the facts, either growth must cease or the old walls must burst.

Already the new church is well advanced and the dear old bricks of the

old wall around which so many tender memories cling will be utilized in the new.

A site for a meeting house here was donated in 1824 and a house built for the worship of Friends in the neighborhood, then a McMillan settlement. Seventy years ago the present building was erected in the prevailing style, with raised seats and partition dividing men and women. The first service was the funeral of Susanna McMillan and at the Memorial her youngest daughter, Ann C. Wall, now the oldest resident member, recounted her memories of the meeting's history. To the young people an account of marriage customs, "passing meeting" and church weddings, was very interesting. At one time there was a double declaration when Maria McMillan and Robert Doan and Hannah McMillan and Francis Farquhar were married, the brides being sisters.

The building was for a time used to accommodate the monthly meeting school. Present activities are but the outgrowth of the sacrifice and benediction of our fathers who weighed essentials carefully and blessed their inheritance by hallowing a spot for the worship of God.

PANTRY CLEANED A Way Some People Have

A doctor said:

"Before marriage my wife observed in summer and country homes, coming in touch with families of varied means, culture, tastes and discriminating tendencies, that the families using Postum seemed to average better than those using coffee.

"When we were married two years ago, Postum was among our first order of groceries. We also put in some tea and coffee for guests, but after both had stood around the pantry about a year untouched, they were thrown away, and Postum used only.

"Up to the age of 28 I had been accustomed to drink coffee as a routine habit and suffered constantly from indigestion and all its relative disorders. Since using Postum all the old complaints have completely left me and I sometimes wonder if I ever had them."

Name given by Postum Co., Battle Creek, Mich. Write for booklet, "The Road to Wellville."

Postum comes in two forms.

Regular (must be boiled).

Instant Postum doesn't require boiling but is prepared *instantly* by stirring a level teaspoonful in an ordinary cup of hot water, which makes it right for most persons.

A big cup requires more and some people who like *strong* things put in a heaping spoonful and temper it with a large supply of cream.

Experiment until you know the amount that pleases your palate and have it served that way in the future.

"There's a Reason" for Postum.

The Oakwood Seminary

FOR BOYS AND GIRLS.

The Friends' School of New York State, at Union Springs-on-Cayuga Lake.

Prepares for any college; courses in Biblical history. Brick building, steam heat, electric light; fine water supply, milk and vegetables from school farm. Board and tuition, \$275 per year; twelve teachers, eighty pupils; athletic privileges.

Send for catalogue.

WALTER H. WOOD, A.B., Principal.

WANTED.

A MAN AND WOMAN for a country Children's Home. They should be good workers personally and good managers of the children and employees, and the man a practical farmer. Religious character is especially desirable. Address TRUSTEES, care of THE AMERICAN FRIEND.

WANTED—A Friend to take charge of the Home and School at Blue Ridge Academy, Virginia. For further information, write S. A. HODGIN, Greensboro, N. C.

ROOMS FOR RENT.

Friends visiting Washington, D. C., can secure lodging near Friends Church (Orthodox). Every convenience, good board near, handy to cars.

C. H. HALL, 1117 Lamont St., N.W.

FOR SALE.

A bird's-eye view of Earlham College Campus, a print 16 x 22 on a cardboard 22 x 28, will be sent to any address on receipt of one dollar. Address EARLHAM COLLEGE, Richmond, Indiana.

BIBLE SCHOOL LESSON

AUGUST 17.

SUBJECT—Crossing the Red Sea.

LESSON—Ex. 14: 19-31. Read Ex. 13 and 14. Commit verses 30, 31.

GOLDEN TEXT—"Before they call, I will answer."—Isaiah 65: 24.

CHRISTIAN ENDEAVOR

AUGUST 17.

TOPIC—Lessons from Forests and Fields. Ps. 104: 1-35. (An outdoor meeting, if convenient.)

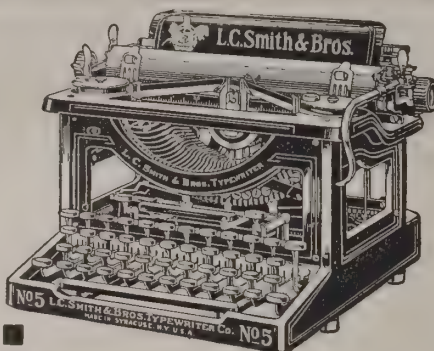
"The groves were God's first temples." He who lives close to nature can more easily understand nature's God.

Many a man cannot understand the mysteries of God, and has wandered away into skepticism. Neither can man understand how heat and light and moisture and soil ingredients can be transformed into vegetable and fruit and flower.

A study of nature ought to strengthen one's faith in God, ought to make life more serviceable because of the joy that is begotten, because of the gloom that is dispelled.

"First the blade, then the ear, then the full grain in the ear." This is typical of the growth in the Christian life.

Take various fruits, plants and animals. Assign to each member the task of describing one of these, setting forth its characteristics, and drawing practical lessons for daily living.



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its way by service*

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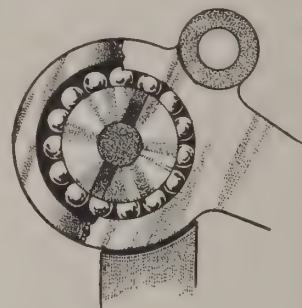
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A Letter

SILOAM SPRINGS, ARK., July 28, 1913.

Editor, The American Friend:

I have taken Friends' publications even when I was yet a young girl, and now that I am well advanced in years I still feel the need of reading true vital Friends' principles. While I have had my main dependence for my living taken from me, yet I study to economize in

dress and otherwise to pay for THE AMERICAN FRIEND. May it ever point out the indwelling of Christ's Holy spirit every day. Then come what may, we will be ready for the Master's use here, or for His glory in eternity.

ELLEN S. TIMBERLAKE.

A Great Offer - The American Friend for the balance of the year for 50 cents. Ask your neighbor to subscribe.



STORAGE FIRE-BOX.

The FarQuar Storage Fire-Box

is made — not in pieces, riveted or bolted or cemented together by the usual methods—but of steel plates welded together by special machinery into one piece of continuous metal, making leakage absolutely and permanently impossible.

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Manufacturers,
WILMINGTON, OHIO.

For Michigan, write to
2 Rowland Bldg., 179 Shelby St.
DETROIT.

News from California

Wallace E. Gill, who had resigned the Los Angeles pastorate and accepted a call to Marshalltown, Iowa, has decided to remain in California, and after resting a while at San Jose on account of his wife's health, will take the work at Bell.

Benjamin Albertson and family have returned to Kansas, and we are sorry to lose them from our work on the coast. Laura P. Townsend takes the work at San Diego.

Susan Allen has resigned from the work at Bell, and will rest at Uplands for a time.

William and L. Marie Deane have left for Boulder, Colorado. She will take work at the missionary conference held at that place, and then they will visit at Lone Wolf, Oklahoma, and Fowler, Kansas, with their sons.

Rebecca H. Smiley attended the Yearly Meeting, and seemed in the best of health. She will, as usual, spend the summer at Bimini Inn, Los Angeles.—*The Pacific Friend.*

Yearly Meetings, 1913

North Carolina—At Guilford College, August 5-11. Clerk, Lewis Lyndon Hobbs, Guilford College, North Carolina.

Wilmington—At Wilmington, Ohio, August 13-20. Clerk, Albert J. Brown, Wilmington, Ohio.

Ohio—At Mt. Pleasant, Ohio, August 26— Clerk, Edward Mott, 3734 Carnegie Avenue, Cleveland, Ohio.

Iowa—At Oskaloosa, September 1-7. Clerk, S. M. Hadley, Oskaloosa, Iowa.

Western—At Plainfield, Indiana, September 16— Clerk, George H. Moore, Westfield, Indiana.

Indiana—At Richmond, Indiana, September 23-30. Clerk, Robert L. Kelly, Earlham, Indiana.

Kansas—At Wichita, Kansas, October 8. Clerk, Edmund Stanley, Wichita, Kansas.

Baltimore—At Baltimore, November 14-19. Clerk, Allen C. Thomas, Haverford, Pennsylvania.

Married

HOLLINGSWORTH-THOMAS—At the home of the bride's parents, Amboy, Indiana, July 23, 1913, Ernest Milton Hollingsworth and Sarah Mabel Thomas. They will be at home at Vermilion Grove, Illinois.

Born

CLINARD—At Stafford, Kansas, July 8, 1913, to Mr. and Mrs. Samuel Clinard, a daughter, Retha M. G. Clinard.

MARIS—At Paoli, Indiana, June 30, 1913, to Robert W. and Ava Cope Maris, a son, Donald.

Died

OSBORN—John Osborn, aged seventy-eight years, died at his home in Bloomington, Indiana, July 18, 1913, after months of failing health. He was a loyal member of Friends, and had recently served as Elder. He was highly respected in the community, being unusually well informed for one of his years. He leaves a wife, three daughters and one son, and a large circle of friends and relatives. Impressive funeral services were held from the meeting house, the pastor, Enos Harvey, conducting the exercises. Six grandsons served as pall bearers. Burial at Rush Creek, the former home of the family.

STABLER—R. Ellicott Stabler, son of Russell and Grace P. Stabler, and grandson of George L. and Annie D. Stabler, of Washington, D. C., died at St. Agnes Hospital, Baltimore, Maryland, July 6, 1913, in his fifteenth year.

WINSLOW—Lusanna G. Winslow, wife of Charles C. Winslow, was born in Vassalboro, Maine, and died at San Diego, California, July 11, 1913, aged 78 years 6 months and 28 days. She was a birth-right member of Friends, was an Elder in the San Diego Meeting, and an active worker in the church for many years. She leaves a husband, a daughter and a son.

A PERSONAL WORD

I take it for granted that all Pastors, Sabbath School Superintendents and members of the various Sabbath School Committees, are interested in having the very best literature obtainable in the Friends' Sabbath Schools.

For over twenty-two years I have given my best efforts to this work. It is not necessary to state the sacrifices of time and money spent to build up the Sabbath School publishing and supply business for the Friends' Church in America.

I have reached the age when I must soon "ease up," and am looking toward that time. I have made offers to the Publication Board for taking over this work; but for the present their time and thought is to get the AMERICAN FRIEND thoroughly established. It may be two or three years before they can consider this work, and it may be that way will not open for it before the next Five Years Meeting.

In the meantime, I shall continue to do my best, although feeling that younger men ought to have the burden of the work. I want to get all the supply business for the Sabbath Schools concentrated, so that when the time comes to turn it over to the church, it will be Something Worth While.

TO THE POINT.

Now, to the point; it so happens that some of the Friends' Sabbath Schools prefer other lesson helps and papers to ours, (although we are supplying fully 80 percent. of all helps to Friends' Sabbath Schools). There is nothing improper in this. All schools have a right to their own personal preference, and to use what they really believe to be for the best interest of the School.

If these Schools only knew how much they could help us by ordering their supplies through us, they would surely do so. I am agent for all the Sabbath School supply houses, and am constantly ordering from other houses for Friends' Schools.

GRADED HELPS.

Three years ago I was appointed agent among Friends for the Syndicate publishing the Graded system of lessons and began at once a systematic campaign advertising these Helps. The results, as seen by the reports of the Bible School Commission of the Five Years Meeting, is that 93 Friends' Sabbath Schools are using, to some extent, these Helps. This work is largely the result of my advertising, as agent for the Syndicate, and I am in a position to give correct information to the Graded Helps. I can also send prospectus, prices and order blanks.

AN APPEAL.

My appeal to all Friends' Sabbath Schools is to use as many of our Quarterlies, Youth's Friends, and Child's Lesson Leaf, as possible, and give us their orders for all other supplies. We can supply you with any Publications or Lesson Helps published by any publishing house in the world. These will not cost any more than to order direct from the publishers.

We can supply you with Bibles, Maps, Record books, Class books, Reward cards, Blackboards, Cradle Rolls, and in fact, everything for the Sabbath School. Send for our complete catalogue.

Sincerely yours,

P. W. RAIDABAUGH

PLAINFIELD, IND.

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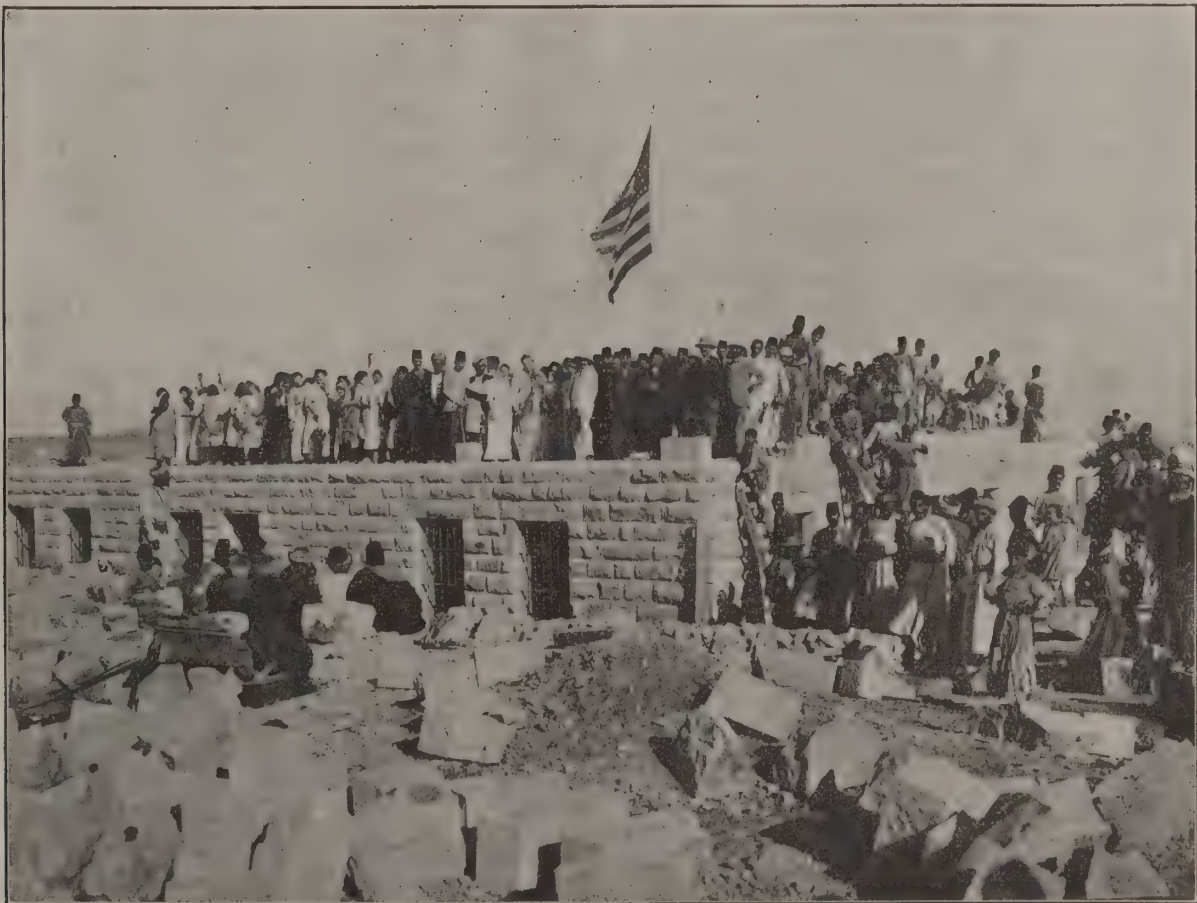
CHARLES H. ARNOLD
PLAINFIELD,
IND.

The American Friend

Old Series.
VOL. XX. No. 33.

EIGHTH MONTH 14, 1913.

New Series.
VOL. I. No. 33.



LAYING CORNER STONE OF NEW BOYS' SCHOOL AT RAM ALLAH, PALESTINE, JULY 4, 1913.
See page 518.

PUBLISHED WEEKLY BY THE FRIENDS PUBLICATION BOARD AT RICHMOND, INDIANA

AUTHORIZED BY THE FIVE YEARS MEETING OF FRIENDS IN AMERICA.

SUBSCRIPTION PRICE, \$1.50 A YEAR.

Foreign postage, 50 cents extra. HEADLEY BROS., 136 Bishopsgate, London, E. C., Agents for Great Britain and Ireland.

Entered as second-class matter January 9, 1913, at the Richmond, Indiana, Postoffice.

Haverford College

For Young Men

Is situated in a beautiful suburb of Philadelphia
on a tract of two hundred and twenty-five acres

ABOUT sixty of these were laid out seventy-five years ago as a park for the new College. They have been improved since then, and now supply every facility for healthful retirement and recreation. Cricket, football, tennis, association football and track athletics are the outdoor sports for the students. On this tract there are (a) Founders' Hall, opened in 1833, now containing the scientific laboratories and, in a new wing, the College Dining Hall; (b) the Library, containing 60,000 books, and ample space for reading and study, with 273 periodicals and many pamphlets; it is open all day for free use; (c) Barclay Hall, a dormitory for 97 students, opened in 1877; (d) Chase Hall for recitations; (e) Whitall Hall, for mechanical work and draughting; (f) the Observatory, with two equatorials and a full line of minor instruments; (g) Lloyd Hall, a dormitory accommodating 16 students; (h) the Gymnasium, a building costing \$50,000, and containing a main room 60x90 feet, swimming pool, bowling alleys, reading room and trophy room; (i) Roberts Hall, containing college offices, an auditorium seating 1000 persons, and fireproof rooms to house the valuable autograph collection of the late Charles Roberts; (j) Merion Hall, a dormitory accommodating 37 students; (k) the new Power Plant; (l) the Haverford Union; (m) the Chemistry building; (n) the Morris Infirmary; (o) the Justus C. Strawbridge section of Lloyd Hall, accommodating 12 students.

The Faculty contains the following, all men of learning and experience:

ISAAC SHARPLESS, Sc.D., LL.D., L.H.D.,
President and Professor of Ethics.
ALLEN C. THOMAS, A.M., Librarian,
LYMAN B. HALL, Ph.D.,
John Farnum Professor of Chemistry.
FRANCIS B. GUMMERE, Ph.D., LL.D., Litt.D.,
Professor of English Literature.
HENRY S. PRATT, Ph.D.,
David Scull Professor of Biology.
JAMES A. BABBITT, M.D.,
Professor of Hygiene and Physical Education.
RUFUS M. JONES, A.M., Litt.D.,
Professor of Philosophy.
OSCAR M. CHASE, S.M.,
Registrar and Instructor in Drawing.
ALBERT S. BOLLES, Ph.D., LL.D.,
Lecturer on Commercial Law and Banking.
DON C. BARRETT, Ph.D.,
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ALBERT E. HANCOCK, Ph.D.,
Professor of English.

LEGH W. REID, Ph.D.,
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WILLIAM W. BAKER, Ph.D.,
Associate Professor of Greek.
FREDERICK PALMER, Jr., Ph.D.,
Dean and Associate Professor of Physics.
LEON H. RITTENHOUSE, M.E.,
Associate Professor of Applied Mechanics and Electricity.
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Associate Professor of Latin.
A. GUY H. SPIERS, Ph.D.,
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Instructor in German.
HENRY J. CADBURY, A.M.,
Instructor in Biblical Literature.
VICTOR O. FREEBURG, Ph.D.,
Instructor in English.

The annual cost of maintaining this Faculty is over \$55,000. The College has a productive endowment, apart from real estate, of \$1,600,000. The charges, including board, room rent and tuition, are as follows:

Board for all students is the same, irrespective of the position of the room. Scholarships, ranging from \$100 to \$300 and partly won in open competition, may reduce the above expenses.

Haverford is especially a Friends' College, though one-half of its students are members of other denominations, received on equal footing. Its managers desire to make it a headquarters for Quaker scholarship and ideals, and invite the co-operation of all favorable to this conception.

For Catalogue and Other Information, Address the President, Haverford, Pa.

Lloyd Hall	\$575
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A Last Chance on the 50 Cent Offer

The opportunity is about over to get those new subscriptions for **The American Friend** until the last of the year for 50 cents. We can still fill orders, however, dating from the first of August. This will give five full months at the reduced rate. Nearly 150 persons have taken advantage of this offer, but they have only come from a few communities. About eleven out of twelve of our Friends communities in this country were apparently indifferent to the offer. If our interested Friends in these meetings would only let their neighbors know about this offer, we might easily have another 150 in the next ten days.

A Larger American Friend

Our special educational advertising has necessitated a larger **American Friend** this week. We are sorry that it cannot be permanent, but it will suffice to show what a larger paper looks like, and what it would mean to the church as a whole, if only a fair fraction of our non-subscribing members could be awakened to a sense of their duty. Some day we are going to reach this ideal, but so many of our Friends are so slow in getting stirred to action.

Arthur and Eliza F. Dann

Arthur Dann, posting from Queenstown on the 16th instant, reported that he and his wife expected to reach Liverpool the next day, and to cross at once to Ireland on a visit to Lisburn. He says, "We have had a good voyage. It was very hot the first few days, but became cooler before we reached mid-ocean. Being the

only minister on board, I had the opportunity to preach both Sunday morning in the saloon, and afternoon on the third class deck. The people were very attentive and appreciative, and last Sunday afternoon there was a large crowd, many of them probably Catholics. There were not a few in tears before the meeting closed, and they expressed the desire for a meeting this evening, which we expect to have. This public service has opened the way for a good many conversations, and we are thankful to feel we have been of use to many of the passengers, and have no doubt we were divinely led to travel on the *Merion*. We have two of Joel Bean's granddaughters with us from San Jose.

"Looking backward over our two visits to America, our hearts are filled with thanksgiving to our Heavenly Father for the privilege of being His messengers in that land. Thousands have testified to blessings received through our simple service, and the language of our hearts finds expression in the words, 'Not unto us, O Lord, not unto us, but unto Thy name give glory.'"—*London Friend*.

Lake Geneva Conference

BY FRANCIS ANSCOMBE

A conference in connection with the Laymen's Missionary Movement, likely to have far-reaching results, has just been concluded at Lake Geneva, Wisconsin. One hundred and fifteen delegates were present, from fourteen states with two from Canada, and representing sixteen Protestant denominations. The primary object was to formulate plans for a North American simultaneous, every-member canvass for church finances in March next. The scheme has already proved successful in the few denominations which have tried it,—one section of the church succeeding in advancing its missionary contributions from \$600,000.00 to \$800,000.00 in one year.

The missionary boards of the denominations represented had already committed themselves to the undertaking. The Friends' Board of Foreign Missions has decided to identify itself with the campaign. Four Friends were among the delegates, all, by the way, from Richmond, Indiana.

To prepare the congregations for the campaign, as many missionary conferences as possible will be held between September and February next. These conferences will be interdenominational in character in order that all the churches may co-ordinate their operations. The Laymen's Missionary Movement will send to strategic centers trained teams to inaugurate the campaign and local speakers will visit the nearby country churches.

The campaign aims not only at securing larger missionary offerings, but also the development of the latent spiritual resources of Christian people. A concentrated effort will also be made to put the whole of the church finances upon a systematic business basis. It is hoped that Friends generally will get in touch at an early date with the movement. Full information can be obtained from the Secretary of the United Missionary Campaign, Madison Avenue, New York.

Editorial Comment on Current Events

Humanitarian methods are gradually being extended to our penal institutions. The United States Bureau of Education has just announced that out of sixty-five prisons in this country and Canada reporting, forty-four maintain classes in which both academic and trade subjects are taught. It is believed that the movement will be extended to include all our correctional institutions. It is an effort to be commended by all right thinking people.

* * *

Dr. Robert Bridges, poet and physician, who for thirty years has given himself to poetry and music at Oxford, has been appointed poet laureate of Great Britain, to succeed the late Alfred Austin. It is said that among his writings are many lyrics of pure classic form and great original beauty, and this appointment, while meaning little of an official nature, will bring to the light an obscure poet who deserves the fame that will now be his.

* * *

The news that the Balkan States together with Greece have concluded a treaty of peace will be hailed with joy everywhere, except possibly in Turkey. The terms are said to be humiliating to Bulgaria, which leads to the belief that peace may not be permanent. The Powers of Europe can serve humanity in no better way than by a concert of action to see that the Balkan States remain good henceforth, and that Turkey shall retire from Adrianople, without a further recourse to arms.

* * *

The recent national reunion of the blue and the gray at Gettysburg was typical of the unity that now prevails in the Republic. For many decades before the war, the North and South were growing apart, separated by the dread scourge of sectional slavery. After the bloody strife had ended, reconstruction days prolonged sectional hatred. It has only been in more recent years that both the North and the South have had the grace to forget and to forgive. The Gettysburg reunion marks a new era in the solidarity of the American Nation.

* * *

Notwithstanding the constant increase in college endowments, there is an unfortunate and wholly inexcusable tendency to increase the expenses of college students. Apparently there is a lack of business system somewhere. The tendency should be the other way, in order that the doors of our higher educational institutions may be open to a larger per cent. of our young men and women.

Upon examination it will be found that the larger per cent. of high school students who fail to enter college is due in large part to heavy college expenses.

* * *

The world is rapidly becoming one great brotherhood, interested alike in all of humanity's problems. With the international conference on the opium question recently in session at the Hague and a similar conference to consider the social evil held in London, with the recent International Sunday School Convention at Zurich, with the international Peace Congress meeting at the Hague a month hence, with the international Congress against Alcoholism convening at Milan in September, with numerous other international gatherings scheduled throughout the year, the fact is being emphasized more than ever before that the problems of today are world problems. Humanity's needs are largely the same everywhere and what have usually been termed local questions are discovered to be only the local manifestations of universal problems that concern the great brotherhood of nations. No man liveth unto himself, and the same is as true of nations as of men.

* * *

The remarkable development in the religious life of our colleges in recent years, and especially in denominational colleges, is truly gratifying. For the most part the Young Men's and the Young Women's Christian Association are to be credited with this awakening. While some people are pessimistic and pretend to see signs of decadence in the religious life and activities of college students, the facts do not warrant such discouragement. True, there are institutions of higher learning where a premium is apparently placed upon skepticism, but they are the exceptions and not the rule. On the other hand, the number of colleges is on the increase where the majority of the student body make profession of faith in Christ, and there are many instances where the religious life has begun after matriculation. Apparently the church needs to get into still closer relationship with our centers of learning, as there are possibilities of religious development that have not been cultivated to the full as yet.

* * *

The Anti-Saloon League of America has determined to raise the issue at once of national prohibition by means of an amendment to the Federal constitution. It is announced that pending the consummation of this undertaking, there

will be no let up on the part of States that are seeking various forms of legislation suited to their needs and possibilities. It is further announced that the campaign for national prohibition is but the culmination of the ultimate aim of the League which has existed from the beginning. All friends of temperance will applaud the League's purpose to outlaw the liquor traffic. It is well to keep in mind, however, that the war is not yet over. The hardest fighting is ahead. The liquor traffic will not suffer itself to be destroyed without a conflict such as this country has not yet witnessed. The liquor question is America's greatest problem, compared with which the tariff and the currency are secondary propositions. It is time that the Church and every element that makes for righteousness were building against the day of final battle.

* * *

The convention of Sabbath school workers which met in Zurich, Switzerland, in June, was largely attended, deeply interesting and of helpful suggestion and influence. It continued for eight days. It was held in the large Town Hall of the city. There were many ministers and laymen of note in attendance. The registration showed that the delegates numbered and were divided as follows: South America, 24; Australia, 30; Africa, 56; Asia, 74; Great Britain, 286; Continental Europe, 666; North America, 1,295. One writer was so impressed with the variety and volume of the program that he writes that there was "a Niagara of oratory." The convention was practical in its plans and outgivings. There was the usual exhibition of appliances and literature connected with Sabbath schools of all grades. There were many features greatly enjoyed in a social and sight-seeing way. The children of the city were assembled in one great gathering on the Sabbath of the convention. In the afternoon the delegates marched in a body to the Zwingli (one of the great reformers of the Luther Era) monument and decorated it with a wreath. They also did honor to Pestalozzi, the originator of much that is most esteemed in modern methods of education. The convention raised a sum in excess of \$100,000 for extension work.—*United Presbyterian.*

Recent excavations have resulted in the discovery of the famous Sabine Farm of the Roman poet, Horace, at the foot of Mount Lucretile, near Licenza, Italy.

THE AMERICAN FRIEND

DEVOTED TO THE INTERESTS OF QUAKERISM IN AMERICA

S. EDGAR NICHOLSON, Editor and Manager

Old Series.
Vol. XX. No. 33.

RICHMOND, INDIANA, EIGHTH MONTH 14, 1913.

New Series.
Vol. I. No. 33.

Our Educational Problems

In the olden days education meant learning, the acquirement of knowledge. In the light of experience, it has come to include training, intellectual equipment, the ability not only to know, but to know how to do. Out of the discipline and teaching of youth in our schools and colleges are expected to come the full rounded lives of men and women, fit to face earth's problems with the dexterity of artisans.

But in the highest sense, education must produce more than a strong mentality. It ought to mean soul culture, the enlargement of spiritual vision, the quickening of spiritual energies, the strengthening of high purposes. Education should not only produce the thinkers, the philosophers, the psychologists, the scholars, but it should turn out men and women with enlarged capacity for service to God and service to man, who recognize that their highest mission is to be workers together with Jehovah for the uplift and betterment of all humanity.

Education is not only not incompatible with religious experience and growth, but it should serve as the handmaid of religious endeavor. One does not need to be educated to be religious, but his capacity for the exemplification of the religious life may be increased by proper educational equipment.

As in many other realms that have meant the betterment of the race, Friends were pioneers in recognizing the worth of education. Not content to turn the training of their youth over to others, they early planned a system of schools under their own supervision, that finally included the academy and ultimately the college. Among Protestants they have been the most tenacious in their advocacy of denominational instruction and training.

In late years the claims of the public high school have overshadowed somewhat the demands for teaching under strictly denominational oversight, but even yet the long line of academies that still exist is a testimony to the belief of Friends that secular teaching and training do not yet satisfy the Quaker ideals of even this day.

Too much cannot be said in general praise of the public school system in this country, but with all of its development and progress, there are imperfections that cannot be overlooked by a religious body seeking

the highest welfare of its children. The effort to separate church and state has been overdone in the attempt which has been more or less successful, to nullify the teachings of the Bible in the common schools or to exclude it altogether. Then, too often in our towns and cities of moderate size, the moral atmosphere, especially in the high school, is far from satisfactory, due largely perhaps, to the spirit of the age, which has sought to exclude strictly religious teaching not only from the curriculum, but from all school exercises.

While it seems no longer practicable, outside possibly of Philadelphia Yearly Meeting, to maintain Friends' schools for instruction in the grades, we cannot but express the hope that our system of academies and colleges will be kept up to the highest possible standards. Most of our colleges have the more or less constant backing of one or more Yearly Meetings, but too often our academies are left to be supported by local influences alone.

We have in mind a number of our academies which would take on new life as educative forces for the church, if a group of convenient Quarterly Meetings would consent to join in giving their support and oversight in order to make these institutions centers for mental, moral and religious equipment and development. Friends are doing nobly in behalf of many of their educational centers, as recently in the case of Whittier, Penn, Pacific and Oak Grove, but if the circle of support could be enlarged, especially in behalf of our secondary schools, like Spiceland and Plainfield and Vermilion Grove and others in various Yearly Meetings, the foundation for a more substantial denominational education would be established in a way that would not only contribute to the strength of our colleges, but of the whole church, as well. It is a problem that needs careful attention.

If the church really believed the gospel it preaches, it could not be so complacent in the midst of sin and iniquity that crowds in upon every hand. The times call for an awakened church that is terribly in earnest about its Father's business.

In every community there are weary souls that are tired of sin and of sinning, that are awaiting the touch of a saved life to lead them to the place of deliverance.

Fourth of July, 1913, in Palestine

BY MARION E. KELSEY

So much has been written and said about a safe and sane Fourth, that perhaps it would be a relief to read of another kind of Fourth, in which the whole town of Ram Allah and many in the surrounding country rejoiced. No fire crackers, torpedoes, rockets, pistols or horns were seen or heard, and yet everybody was happy. Instead, five-minute speeches were made, songs were sung, cheers were heard, and heads were bowed, while for a time, the hammers were silent and trowels ceased to ring,—and over all, the glorious stars and stripes waved in protecting majesty. Whether under Syrian sun or home skies, that flag is honored and loved.

For six years and more, many hearts have been hoping for the day to come when the boys in the Friends' School at Ram Allah might have a home of their own. Many hindrances have appeared, but at last the foundation stones were laid on June 4, 1913, and on our greatest of American holidays was it not appropriate for us to be laying the corner-stone of a great institution of the future?

At four o'clock in the afternoon, there gathered the boys and girls of the two boarding schools, a very representative number of town people from Ram Allah and Bireh, the mission workers of the English Church Missionary Society, the heads of government of Ram Allah and of the surrounding district, the American consul from Jerusalem, and many other interested friends of the Friends' Mission. "How Firm a Foundation," was sounded clearly as we all stood on the roof of the ground floor. Prayer was offered by the native pastor of the C. M. S. Church in Ram Allah.

Edward Kelsey as superintendent of the Mission, gave the address of welcome in a very happy manner, following which in Arabic was sung "Come Thou Almighty King." The mudeer or governor of the district, Ali Rida Effendi, was then introduced. He spoke in Turkish, his own tongue, which few could understand, but we knew by his acts that his sympathy and friendliness are assured to the work, and that his words were doubtless but an expression of his feelings. The mudeer was followed by the head of the town government, Elias Gudi, a member of the Friends' Meeting, who spoke in Arabic of the good the school has done for the boys and girls of the country, and expressed a hope that it would continue to grow as it is doing. At the close of this speech all joined in the Turkish national song.

Our consul, William Coffin, says he only makes a speech under orders from the secretary of state. As time forbade our obtaining that order from William J. Bryan, we heard no words from Mr. Coffin, but his hand very skillfully performed the task of laying the corner-stone after the box had been placed. His presence was appreciated as a token of deep interest, since many other engagements in Jerusalem are offered him on our great American holiday. He was assisted by

Sherman Salah, a Friend also, who is the master stone-cutter on the work, and whose two oldest boys were members of the first and second classes to graduate from the boys' school.

Edward Kelsey explained that the box placed beneath the corner-stone contains an historical sketch of the Mission and of the life of the department of boys' work, the minutes of New England Yearly Meeting, the flag of the Ottoman Empire and one of the United States, a picture of the two schools taken last year, some current coins of the country and some seeds of native trees. When the ceremony was finished, "America" was the last strain to be heard, and the boys then made the air ring with cheers and songs of the school.

The stone itself is a rose-colored polished stone from the native quarries, and on its face is inscribed "Friends' Boys' School, 1913," and on its end is "1911," the date in Arabic. It is placed in the northwest corner of the building.

As we faced about to leave the building we observed the chimneys and roofs of Jerusalem across the ten miles that separate us, and I thought of Amos of old, who, from his home in Tekoa, equally distant from the holy city on the south, gazed on the city of another time as he followed his flocks and herds about the hills. As God gave to him clear visions of the conditions of his time and of the times to come, and led him to give the clarion notes of warning to the sinful Israelites, so clearly may we lead these boys in ways of righteousness and truth that they may be ready to hear God's call to duty, and see with prophetic vision the conditions of the times, that they may in turn be of service as leaders of their own people. We may establish a school here that shall be to the people what Robert College is reputed to be to the Bulgarians and Armenians,—a light in a dark land and a promise after the years of social and political standstill.

Ram Allah, Palestine, July 5, 1913.

Troubles in Mexico Continue

Advices, both private and through the public press, from Mexico continue to be disturbing. No one apparently can tell what the future will bring forth. All Friends must necessarily approve the apparently peaceful policy of the Administration at Washington, and must deplore the increasing talk of intervention found in many of the daily papers. Little news is being received from our Friends missionaries still stationed in Mexico, owing to the disturbed conditions of traffic and the mails. The Missionary Board has granted to all in charge of our stations in that country privilege to leave, if at any time in their judgment the danger seems to warrant it.

An Educational Symposium

Denominational Education Emphasized

BY LEVI T. PENNINGTON

The need for a trained mind is becoming more insistent with each passing generation. The man who is in the active work of the world today needs an education more than his father did, and his son will need it more than he does. If our children are not to be handicapped in the race of life, we may as well decide at once that they must have a liberal education. Only so can they do the work that they ought to do in the world in which their work must be done. Our boys and girls must go to college or have less than a fair chance in the world of the coming generation. The question is then, to what colleges shall we send them?

The state schools, supported by our taxes, are calling to our young people. They offer free tuition, the inspiration of numbers, the prestige of great names on their faculties, the pull of varied and delightful student activities, and many other advantages that appeal to young people. With all proper consideration for their work and their excellences, one must not shut his eyes to their disadvantages. They cannot guard the moral interests of their students as the denominational college can. They cannot give the close touch between teacher and student that can be given in the small college. They cannot conserve the spiritual interests of the students as can be done in our own denominational schools.

There are many things that the great university can do that most of our Friends' colleges cannot hope to do. We must find our field then, and do our work in giving to the students something that the great university, with all its wealth and prestige and numbers cannot give.

Our Friends' colleges and academies are very properly, therefore, seeking to guard the morals of students more carefully than the state schools can undertake to do. They are exalting the Bible as the state schools and the independent schools would never be able to do. They are seeking to furnish an environment where students who are not in touch with the Savior of the world may find Him, and where those who have not yet caught their vision of service may catch it and take at least, some definite steps toward preparation for their work in life.

In a very real, though not necessarily a technical sense, every Friends' college and academy should be a training school for workers in the church. It may not be necessary nor advisable to have specific courses for training in special methods of Christian work. But in every Friends' college the call to service should be clear and insistent. And in every Quaker institution there should be opportunity and encouragement to active service, not merely in the general work of the Master, but in the special work of our own denomination. In increasing numbers, our educational institutions should send out graduates to take up the work of the ministry, missions both home and foreign, and

other special lines of Christian activity, in the Friends' church.

And in larger measure than ever before, the colleges and academies should have the support of the Friends' church. We should support the institutions financially, for if it is worth our while as a church to maintain denominational schools, they should not be behind the other schools in their ability to do satisfactory educational work. There is money enough among Friends that could be spared without suffering to put every Friends' school on its feet financially. Those to whom God has committed the good things of this world should consider it a privilege to invest in the lives of chosen young men and women in the coming generations.

And we should remember to pray for faculty and students in our colleges and academies. It may well be doubted how much good fault finding does, but it cannot be doubted that prayer is a real help. Members of our college faculties need the prayers of the Friends' church, for the greatest earthly treasures we have are in their charge. And the students need our prayers, for from the student body of today must come the leaders of tomorrow. There is a fruitful field on behalf of those now in our schools and colleges, to "pray the Lord of the harvest, that He would thrust forth laborers into His harvest."

Newberg, Oregon.

The Place of the College

BY W. O. MENDENHALL

The period of childhood should be lengthened. We are told that the necessary work of the world can be done by the expenditure of two hours a day on the part of each individual. If this is true, several possibilities present themselves. One group may be relieved entirely from any share in the great task of production and distribution. In such a group one class would devote this leisure to intellectual, aesthetic or ethical pursuits, but a larger number would spend the time in search of pleasure. This would be a calamity to the whole race. The leisure may be universally distributed. In this case, a few would use the time profitably, many would waste it, and a very large proportion would drift into ruinous dissipation. One possibility remains, a possibility in harmony with the previous lines of progress of the race and increasingly practicable,—the lengthening of the period of childhood by prolonging the length of school life of the individual. In this way a share in the newly-acquired leisure of the race can be offered to each individual. Furthermore, it is the best guarantee that those who may later obtain control of their time shall use it wisely.

College life is an extension of the period of childhood. The routine duties of the day are exactly similar to those which have confronted the pupil during the preceding ten or twelve years. His activities, aside

from his class work, are still replicas of the activities of men and women in the world outside. Now the resemblance is in broader aspects and is closer than in his earlier games at home. Now, too, he often undertakes these activities consciously, with the object of preparing himself for similar ones afterward. In college, the student is still (if the college is doing its duty), under some restraint as to conduct and some pressure as to industry.

In general, this is not true of university life. When we see one student working beside a dental chair, another in a room equipped as a court room, pleading; one in a hospital writing a prescription or participating in an operation; another in the field making plans for the construction of a bridge or a piece of railway; one judging cattle, another testing ores, we think of them not as schoolmates, but as dentists, lawyers, doctors, engineers, farmers, miners. When we consider their complete freedom from restraint in matters of conduct and their privilege of working whenever they choose and as much or as little as they choose, accepting the responsibility for the result, we are convinced that the youth begins to participate in the world's work under cosmopolitan conditions on entering, rather than on leaving the university. Even those who attend the university's school of liberal arts for their college course cannot avoid association with others, older and younger, who are in the professional and technical schools frankly as a business proposition.

The sudden transit from the home to the world, from the school to the office or shop is accompanied by great loss to the race. This loss occurs whether the change arises from entrance into business or from entrance into a profession at the technical school or the university. It consists in the decrease in efficiency of many and in the ruin of some. It is due to two things, the lowering of moral standards and the lowering of industrial standards. The first may be only a slight dragging downward against the conscience of the community. It may go as far as dishonesty, corruption, disease. It may extend even to vice and the absolute ruin of the individual. The second may result in a satisfaction with one's second best or a failure to maintain one's ideals because of discouragement, or it may extend to complete loss of ambition on the one hand or to despair on the other. If the data were available, it would be very interesting to learn what have been the careers of those who, because of dissipation or of failure to work during the first semester, have been refused admittance for the second semester in our universities and technical schools. Yet these are only an infinitesimal part of those who have failed for the same reasons in their first sally into the world.

The college presents a means of making a great reduction in this waste. It offers to the boy or girl just leaving home, in the beginning of freedom from restraint, friends among the members of the faculty whose help, together with the careful discipline of the institution, produces a strong moral pressure and some control in the absence of parents. It offers further, an official faculty advisor who continuously requires the

student to keep his work up to date, thus avoiding the final failure when it is too late for remedy. In these ways, the small college, with faculty interested in character building, may make the removal from home and careful parents, from school and supervising teacher gradual and safe. Thus it prevents immorality following sudden liberty, idleness following sudden removal of supervision.

Since the college plays an integral part in the evolution of the race through the lengthening of the period of childhood and is in accord with modern ideas of efficiency through the elimination of waste, Friends should give it a definite place in the education of their children and should make sure that its characteristic features are not lost.

Earlham, Indiana.

The Christian College

BY THOMAS NEWLIN

I select this title rather than "The Denominational College" or "Sectarian Education," as expressing the thought I wish to present. The history of higher education and the relation of the church to this movement in the United States, are both interesting and instructive.

The pioneers in every section have not been slow in expressing their interest in the college, and in every case the foundation of these colleges cannot be separated from their belief in the organic relationship between the church and the college.

The early history of Harvard, Yale, Princeton, King's College, now Columbia, Williams, Amherst, Brown, Haverford, Guilford, Earlham, and the other colleges still further west, including those on the Pacific Coast, all reads very much alike. The motives of the founders were never concealed. These colleges were born under a deep religious concern and operated under the guidance of Christian men and women. They were educating for leadership.

In New England and the extreme East the idea was that the Church should train her leaders, her ministers and teachers, and give to society men for the learned professions, who were educated in the culture of the centuries and moved by Christian ideals.

While this has remained true, yet a new impulse was given to general education by the adoption of the famous Ordinance of 1787, organizing the Northwest Territory with its fundamental law that religion, morality and education were essential to good government. Then soon followed the free public school.

About the middle of the nineteenth century, Congress passed the famous Morrill Act providing for land grants for colleges. This is the origin in every state in the Union of the agricultural and trade schools, where industrial, vocational, technical and liberal education are provided at public expense. These often have been united with the state universities.

About the middle of last century came a series of discoveries in the laws of nature and the development of a scientific literature. These things deeply influenced the scientific and philosophical thinking and

teaching of every college in the country. Until this time most of the colleges were of the classical type, but now began the struggle for science teaching, and the old curriculum was put on the defensive.

The rapid development of the country in wealth, invention, and population brought a demand for a scientific and practical education. The elective system gives to the student a larger opportunity, but places upon the student much of the responsibility for his own education.

There came the struggle in the state-supported schools over the use of the Bible, and the state universities eliminated the study of the Bible and religion, and as far as possible, the usual courses in Christian Ethics and Evidences of Christianity, which were so prominent in the earlier Christian colleges. In their eagerness to be free from Christianity, which they called sectarianism they became narrow in their teaching of history and the humanities, for no adequate instruction can be given in these subjects while ignoring religion in education and civilization.

In the Christian college the movements of God in human history, the influence of the Bible on our civilization, and the influence of the Man of Galilee on the moral ideals of any civilization can be fairly put and clearly emphasized.

The Christian college has a greater leverage than ever before, because scholarship has removed a false dilemma, for no one needs to choose today between intellectual honesty and adherence to the organized Church. The Christian college today can and should teach in the fullest and frankest way all the known facts and processes in Science, Sociology and History, and teach them as a revelation of God's ways and a presentation of His plans, and they can teach the science of religion as well as experimental Christianity, which some state schools do not care to do, and some do not dare to do.

The Christian college must stand for the highest scholastic attainments and for the fundamental importance of the Christian religion. The state is interested in religion, but not in Quakerism or any other ism. The chief function of the Christian college then, is to teach the coming citizens to know God and the binding force of religion, so that the relations of life may not degenerate into expediency and lawlessness; it is its function to strengthen the bulwarks of our civilization.

The Christian college must be unhampered in its teaching of religion, and give it a place of honor in its curriculum. This can not be done in the state-supported schools today. This teaching is possible today because the Christian faith is more clear, and the Christian hope is more cheerful and the theology is more simple than in former days. The Christian college has a chance to be the best expression of religious freedom in teaching, that this generation knows, and the Church will be recreant to its trust and a traitor to its own interests, and also to the duty it owes to the state when it weakens on its emphasis of religious fundamentals.

At this time of year, thousands of young men and women, as well as their parents, are thinking about college. The claims of the Christian college should make a strong appeal to all those who care for our future society. The atmosphere in which a young person is educated is very important, and the Christian college places an emphasis upon character different from any other educational institution, and in education "character is caught not taught."

Therefore, if the Christian college justifies its claim it must be a strong institution, well equipped and of a high standard in scholarship, morals and true Christianity.

Whittier, California.

The Place of the Secondary School in the Educational Work of Friends

BY WALTER HALLOCK WOOD

This subject takes us to educational ground which has been much worked in the past, but apart from special needs and conditions of particular schools, it has been very little studied as an educational problem distinct from those of the college field. The last Friends' Education Board probably took the first real step in this direction, and the very suggestive recommendations adopted by the Five Years Meeting should result in arousing many members of school boards or committees to a realization of the greatly changed conditions. There is no doubt that there is a disposition on the part of many Friends at this time to question the value of the secondary school as a factor in the solution of the problems of American Quakerism, and the time has indeed come for a considerable number of our secondary schools to justify their continuation or give way to public high schools.

The multifarious demands upon our time, energy, and financial resources, make it necessary for us, as never before in the history of Friends, to make sure that our efforts are rightly directed and properly re-enforced. We have just begun to learn the urgent need of efficiency for effectiveness in every line of church activity,—and surely the educational field, representing as it does, such vast investments of time and effort hitherto, insistently demands of us something more than sentimental interest and traditional loyalty. With the tremendous progress of the educational world of the past two decades buzzing in our ears, we have as a society taken very few intelligent steps forward in the field of secondary education. Our educational policy, if we can be said to have such, has been in so many cases that dictated by necessity rather than the mature fruitage of deliberate, intelligent investigation. May we not reasonably hope for the future that American Friends shall unite upon a worthy policy regarding secondary schools of such elasticity that it may be adaptable to varying conditions and of such scientific soundness and practicability that it may be widely respected and generally adopted?

While it is desirable before outlining ideals for future guidance to make a full analysis of the existing facts and conditions, space forbids its presentation at

this time. From the broad viewpoint of American Quakerism, there are a few basic principles which we should, with right, hope to find operative in the polity of our schools. A Friends' school, first of all, should provide for pupils who are Friends regardless of the interest or patronage of non-Friends. If our schools attract non-Friends to their halls, it is reasonable to suppose that Quaker ideals and habits of life have drawn them, and therefore it seems highly shortsighted to eliminate from the curriculum or the life of the school those features which have been especially favorable to the development of such ideals. And if, contrary to our reasoning, it is good business in any case to so eliminate the distinctively Quaker training, does it not indicate a trend away from Quaker ideals and a passing of the need for that particular school as a Friends' school?

The only school which can ask with reason for Quaker support and patronage as such is the school which provides something essential to Quaker life and ideals, and which really ministers to the growth and working strength of the church. Whether it be a day-academy or a boarding-school, or a combination of both, no matter how high its academic standards otherwise, unless the Friends' school effectively provides, as no public high school can, that atmosphere and training which arouses the latent spiritual forces of life lying dormant in our youth, and gives them stimulus and direction into enthusiastic work and service in and through the avenues of the church, then the Friends' school is a farce, denominationally speaking, and as such it cumbereth the ground even as the barren fig tree. Friends have too many, far too many, other problems suffering today for the lack of time, energy, and money, for us to waste the resources of our church or its members in the highly honorable, but denominationally unprofitable work of maintaining a high grade secondary school which is negative, or neutral, or ineffective, regarding this fundamental question. And if this be true of a high grade school, what excuse is left for the low-standard school of the same type?

As its most useful function, the Friends' school of the approved type can and should provide for the training of hundreds of Quaker boys and girls who will never go to a Friends' college, and may lead many, who might otherwise not conceive it as possible, to enter some Friends' college. According to the statistics of last year, only about seven hundred Friends are enrolled in our Friends' colleges, a small number indeed, when compared with the total number of suitable age. It is a matter of the greatest importance that the thousands of boys and girls growing up in our society should receive some real training in the meaning and purposes of Quakerism, and be brought to understand the significance of the great problems of the age, enlisting their enthusiastic loyalty and youthful energy. Many hundreds of them will never have such training nor get such a vision of service, unless they get it through the agency of the Friends' school. And until some other effective agency for

such training arises to take its place, there is unquestionably a great future for the *right sort* of Friends' secondary school in the educational work of the Society of Friends.

Oakwood Seminary, Union Springs, New York.

Loyalty

BY DAVID M. EDWARDS

The present is not essentially different from the past. It is quite likely that it has always been the case, and will probably continue to be, that there is a shortage of loyalty on the part of members of the church to their educational institution. It is more difficult for church members to consider their college to be a department of the church work, than it is for them to consider the missionary work to be such; but there is no essential difference between these two so far as they are related to the church. Each is a department of church activity. This being true a church-college should have the utmost loyalty and the unlimited support of the members of the church.

The number of young Friends who attend state schools and large universities, and even the colleges of other denominations, while not extremely large, is not inconsiderable. In almost every Friends' community there are one or more of our young people who fail in their loyalty to the college of their own church. Now, if Friends' colleges were inferior to others, nothing could be said in objection to this. But the Friends' colleges in America, almost without a single exception, are equal in every respect to the schools of their class, and are superior to many. It is extremely desirable that our young people should be educated in our own institutions.

Parents who send their children to other schools need not seek longer for the reason for lack of loyalty to the Friends' Church. How can we expect our children to be loyal to the church while they are placed during the formative period of their lives under influences which do not contribute to the development of loyalty?

James J. Hill, the great railroad magnate, when solicited upon one occasion for assistance to a denominational college, said that he believed young people should be educated in the same religious atmosphere under which they grew up. He believed that failure to do this would result in young people coming to maturity without having formed definite religious convictions, which in his opinion was nothing short of a calamity. There is nothing which so definitely determined the flavor of one's life as the atmosphere under which his education is secured. Parents can ill afford to run the risk of alienating their children from the church by placing them during this most important period of life where they will not be brought under positive pressure in the formation of religious character. The managements of our Friends' colleges desire to appeal strongly to parents everywhere to consider this matter with the utmost care.

Oskaloosa, Iowa.



Earlham College

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Winona Young Friends' Conference

BY VINCENT D. NICHOLSON

The Fourth Annual Winona Conference for Young Friends of America was held at Winona Lake, Indiana, July 23d to 30th. In the size of the enrollment, in the scope of the work done, and in the large good so clearly resulting, it was by far the most successful thus far held. The Winona Conference is going forward by leaps and bounds. The results this year have tended to lift the work beyond the fondest dreams of its founders, and have seemingly established it as a permanent and valuable part of the Young Friends' Movement in America, with a rapidly widening scope and influence.

The evolution of the movement is interesting. Three years ago a few Friends met at Winona to consider together the activities of young people as they relate themselves to our denominational life. Most of those present opposed the further continuance of the conferences, but the faith and persistent efforts of a few have reaped their reward in the successive growth from year to year and in the final hearty support of all acquainted with the work. Every Yearly Meeting has now been represented in these conferences that have served to bind together young people of all sections by ties of close friendships and of a common vision of God's will for our Society. At this Conference one hundred and fifty-three enrolled, representing every Yearly Meeting in the United States excepting California, Oregon and New England, while delegates were present from Canada, Mexico, Jamaica, England, Australia and Japan.

The Conference is in charge of an executive committee of seven appointed by each conference for the coming year and an advisory committee of one from each Yearly Meeting similarly appointed.

From the beginning the plans for the work have existed first in the vision of the secretary, Lillian Hayes, and have been brought to accomplishment largely by her earnest and effective efforts. The financial needs are met by a tuition fee of \$1.50 (to be raised to \$2.00 next year) and voluntary subscriptions by individuals, Young People's organizations and

Yearly Meetings.

A more ideal spot for such a conference would be hard to find. Winona—the Northfield of the West—is becoming increasingly popular as a mecca for Christian workers, as a summer resort and a chautauqua center of unusual value. The Friends take over almost wholly Kosciusko Lodge, one of the largest and most ideally located hotels of the place. Situated in a beautiful grove on the shores of the Lake a half mile from the central section, with its own large assembly room and pier and bathing-beach, and other private features, the Lodge gives opportunity for exclusiveness in all the conference activities. Six large porches and beautiful groves make ideal meeting places for the study classes and small gatherings. Thus we have some picture of the setting for a conference rich in its felt sense of spiritual power, its broadening of vision of the world's needs, its instruction in effective methods, its inspirational character, and its pleasant associations of so many kinds.

The mornings and evenings were occupied by study classes, lectures, devotional meetings and addresses; the afternoons given over to "what you will." A few prayer groups among both the young men and young women were held before breakfast, but the day's program proper was opened with the Quiet Hour led by Ira Johnson, Evangelistic Superintendent of Indiana Yearly Meeting. Two hours of study classes followed, treating of missions, social problems, church methods and Bible study. The members enrolled in their choice of two of the following eight classes: "The Decisive Hour of Christian Missions," led by Errol Peckham, of Hartford, Connecticut, Theological Seminary; "The Church of the Open Country," led by Edgar Stranahan, of Wichita, Kansas; "The Upward Path" (on the negro problem), led by Edith Hunt, of Charlottesville, Indiana; Bible Study, led by Henry Cadbury, professor in Haverford College; Friends' History, led by Enos Harvey, of Bloomingdale, Indiana; Sunday-school Methods, led by Edgar Stranahan; Personal Work, led by Edgar Wollam, of Cleveland Bible Institute; Meth-



ods of Work with Boys and Girls, led by William J. Sayers, of Poughkeepsie, New York.

The last hour of the morning was a general meeting given over in the early part of the conference to lectures by Charles Tebbetts, Secretary American Friends' Board of Foreign Missions, and later to a school of Christian Endeavor Methods conducted by E. P. Gates, Field Secretary Illinois Christian Endeavor Union. Five of the eight evenings were given over to addresses of an inspirational nature relating to present-day religious thought and life and activity. Each address was a magnificent appeal to Christian manhood and womanhood, pointing clearly the inviting door of opportunity, and impressing all with a deeper sense of responsibility and consecration.

The first address was by Edgar Stranahan, upon the unity, the universality, and the reality of the Christian message and propaganda. He dealt in world terms and inspired a world vision. The subject of Morton Pearson's address was "The Modern Quaker Knight," dealing with those high attributes of character and service that young Friends should exemplify. Ellison Purdy's theme was embodied in the words, "No man having put his hand to the plow and looking back is fit for the Kingdom of God." He said that we should investigate the parentage and also the offspring of our emotions, and should take care that the inspiration of the conference should result in effective service.

E. P. Gates gave the last address emphasizing, in his earnest and forceful way, the joy of service even in little things, and giving ways of making our young people's meetings more attractive to those who needed such wholesome associations. He made the significant statement that boys and girls roam the streets hunting unwholesome amusement because they are lonesome, and the church should meet the need.

One evening, long to be remembered by all, was devoted to an excursion on the lake, and a hilarious time of entertainment around a huge campfire. Each Yearly Meeting delegation in turn presented a "stunt," an all inclusive term for the indescribable variety of features, displaying much ingenuity and wholesome humor.

The last evening was devoted to a "Purpose Meet-

ing," led by Everett Davis, in which the blessings of the week were to be crowned by a definite consecrated purpose on the part of each individual along the line of Christian service. It was a meeting most precious to all. The large number and the spontaneity of the personal dedications showed that the Spirit of God was touching all with its consecrating fire, binding us closer to each other and to God, and impelling us to better service for Him.

Not only did study classes and addresses make more real and effective our religious life, but the many times of wholesome recreation and companionship with each other served the same purpose. All phases of the conference so blended together as to bring us into a clearer knowledge of the reality and all-pervading nature of God's love. Boating, bathing, fishing, tennis and long walks, all fitted in admirably as valuable parts of the week so profitable to all.

Not the least important phase of the conference was the opportunity for enjoying friendships, new and old. Our minds and sympathies were broadened and our spirits humbled by the interchange of differing ideas. Our lives were enriched by the pleasant associations resulting from such enjoyable times together. The Friends from other lands were warmly welcomed and their presence with us thoroughly enjoyed. Mention of them may be of interest to their many other friends the world over. From England, there were Maurice Rowntree, Ida Southall and Mary Fox; from Australia, Hettie Fitzsimons; from Canada, Mabel Webb, Alice Pennington and Margaret Pennington; from Japan, Gurney Binford; from Jamaica, Sada Stanley and Alsina Andrews.

Words are but feeble instruments to adequately describe the experiences of such a gathering. It cannot be properly viewed in the light of certain separate events, but can only be understood as a harmonious whole, each part dominated by a common spirit. The spirit of this conference, so real and vital to those in attendance, can be but poorly conveyed to others in words. Being a living thing, it can best be expressed in lives that were broadened and sweetened and blessed by its influence. It is this kind of expression that will form the real report of the Fourth Winona Conference.

BIBLE SCHOOL BOARD

Secondary Division—WILLIAM J. SAYERS, Superintendent.

The Secondary Division—"The Teen Period"—is only a child as to age, but a *giant* as to possibilities. The growing interest in this department of the Bible School is manifested in all sections of our country where we see great crowds in conference on the question.

All our departmental work is one as a wheel is one; all standing together in the hub. Apart from the hub it falls. Now all our work is centered around the Bible (the Hub). Apart from it we will fall. Just now the writer desires to attract you to some phases of the Secondary Division, an important spoke in our wheel.

We are building tomorrow, today in our Bible Schools. The Bible School is the church working for tomorrow, and is the responsibility of the Church. I believe in the Church of Jesus Christ and the Church of my choice, and I covet for her to covet the boys and girls for future service. As we are being aroused to our opportunity and responsibility here, the future is full of promise and bright with hope. It does pay to spend ourselves on the boys and girls, for they in turn will spend themselves for the Kingdom, Purpose, and for the church that trained them. There are indeed, big returns for any investment in this department.

In the "Teen Age" life is at its poise; this is the tragic time; this is the age when the boy is most misunderstood, and he needs the School of the Church to help him, putting into his environment what we want to put into his character, and taking out what we want taken out of him; help establish his environment and center his social activities around the church as much as possible. This will mean Christian Culture classes, for his body, mind and spirit. We only teach what is learned after all, therefore, we will have to grade our evangelism. We will also need to "Gear Up," to keep them busy. We will need to appreciate that Christianity is for the boys and girls and they are for it. Doing this, we will prevent many juvenile offenders, and increase the percentage of conversions at this remarkably misunderstood age. On the desk before me are a number of cards that boys and girls have filled out expressing certain desires and ambitions that they have. At random I select eight, which are as follows:

Two boys eighteen years of age, want family altar; desire to do personal work; one wants to do missionary work.

Two boys nineteen years of age, want to help in social service work, and help others to love the Bible.

Two boys sixteen years of age, want to be Big Brothers to the younger boys.

Two girls desire to do public Christian work; personal work. One wants to have family altar.

Several others from boys and girls from twelve to fifteen years of age, express desires equally lofty. Now

these are not unnatural boys and girls, but live, wide awake ones, bubbling with fun and laughter.

The above data shows that the youths long for service, and shows the great need there is to train them for service. We have been generalizing too much in our Bible Schools. This "Teen Age" period is the greatest age of faith and service. And it seems to the writer that the training that the boys and girls are getting in the Graded Lessons is comprehensive, practical and adapted to their needs. These lessons are making the Bible a used book, with new acts of the modern apostles. They are closely related to life as they see that it should be. One young fellow said to us the other day, "I like these lessons; they hit me right where I'm living." The lessons are attractive and so arranged that originality is not spoiled, and violence is not done to the personality of the taught.

Poughkeepsie, New York.

WILLIAM J. SAYERS.

Anna Thomas

Not only her own immediate family, but the church and community have suffered a great loss in the death of Anna Thomas, of Central City, Nebraska.

"She hath done what she could" beautifully expresses the feeling of those who gathered at the church on April 30th to honor her memory. This text from Mark 14: 8, was the basis of the message given by Eli H. Perisho on that occasion. Without exaggeration, it can be said of her that in all the relationships of life in the home, in her immediate neighborhood, in the church and in the Yearly Meeting, as sister, wife, mother, friend, neighbor, minister, she was true and faithful.

She was never absent from her place in prayer meeting or Sabbath services when it was possible for her to be present, and was always faithful in prayer and testimony or personal work as the way opened.

Very early in life she manifested a deeply spiritual nature, and later in life testified that she did not remember a time when she did not love God as her Father and Christ as her Savior. To friends who talked with her a short time before her death she said, "It is all well," and expressed her thankfulness that she had always been willing to say "yes" to God.

Knowing that the end was very near, with unshaken faith she looked up into the Father's face, and after long months of patient suffering, she went from us to be forever with the Lord.

Anna Hull, daughter of John and Lavinia Hull, was born January 28, 1847, in Mahaska County, Iowa, where she grew to womanhood. On the 25th day of November, 1869, she was united in marriage to A. J. Thomas. To them were born three sons and three daughters. In 1872, they moved to Saline County, Nebraska, where in 1887, she was recorded as minister of the gospel by Triumph Monthly Meeting of Friends. After a number of years of useful service in that community, she with her family moved to Merrick County, and transferred her membership to Clark's Monthly Meeting, and later to Central City Monthly Meeting, of which she was a member at the time of her death, April 28, 1913.

WHITTIER COLLEGE

WHITTIER, CALIFORNIA

Near Los Angeles and the sea. Trolley service to Los Angeles and the sea every few minutes. In the far-famed land of oranges, lemons, walnuts, and deciduous fruits and vegetables of almost every kind, the year round. In a beautiful city of homes, schools and churches, with no saloons. Ideal location and environment for a college.

COLLEGE ATMOSPHERE

is pure and invigorating. College ideals high and practical, and the spiritual tone true to these ideals.

A FACULTY

strong in scholarship and Christian character, and rich in experience.

EQUIPMENT

Three well-equipped Laboratories, good working Library, fine athletic grounds and beautiful campus. Well-equipped dormitories for boys and girls.

SOCIAL LIFE IDEAL.

Special attention to Biblical and Christian Work

With Full Courses in these.

Ask for literature and information. Address the President, THOMAS NEWLIN.



A year in Southern California, with excellent educational advantages, is worth many times its cost.

Requirements for admission to Freshman class equal to the University. All our work is accredited.

Next school year opens September 9th.

1837 1913

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In the Healthful Piedmont Section
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THOROUGH HIGH MORAL TONE
IDEAL LOCATION

Eight Courses in Arts and Sciences,
Music, Domestic Science,
Bookkeeping and Banking,
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Ten Buildings with All Modern Conveniences
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EXPENSES LOW
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For Catalog and Information, address

L. L. HOBBS, LL.D., President
GUILFORD COLLEGE, N. C.

Westtown Boarding School

Westtown, Pennsylvania



WESTTOWN aims to educate boys and girls in body, mind and spirit, under the best environment that can be developed. ¶ It is conducted by the Philadelphia Yearly Meeting of Friends, and it is attended by Friends children of more than twelve Yearly Meetings. ¶ It has a staff of 20 teachers of ability and devotion, and a student body of more than 200 boys and girls. ¶ It offers well-rounded courses of study, which include the subjects required for entrance to the colleges of the country, east and west. ¶ It is located 21 miles from Philadelphia, on a 600-acre farm, and it has a complete educational equipment. ¶ It charges \$250.00 a year for board and tuition, a rate made possible by a generous endowment.

For Catalogue and Further Information, Address

THOMAS K. BROWN, Principal,
Westtown, Pennsylvania.

News of Our Educational Institutions

Earlham College

President and Mrs. Kelly are spending the summer abroad, being in England most of the time.

Miss Gladys B. Bassett, of Vassar College, will join the Earlham College faculty this year as director of Physical Training for women.

Prof. Roderick Scott, who leaves Earlham this year, will enter the foreign work of the Young Men's Christian Association in October. He is to go as student secretary to Russia.

Prof. and Mrs. David Dennis will be in Panama a part of the summer.

Miss Elizabeth Conrad, professor of French, is attending the University of Paris. She will return in time for the opening of college.

The courses in Household Economics are extended now through two years. These classes have been growing rapidly since the newly equipped laboratory has been in use.

At the opening of the new college year, Physical Training will be required of all Sophomores as well as Freshmen.

A new tunnel is being built connecting Lindley Hall with the heating plant. This tunnel carries the steam pipes, water pipes and electric wires for light and power.

The college year is now divided into two semesters instead of into three terms, as formerly. The new arrangement begins with the current year.

Haverford College

The most interesting news connected with Haverford College during the present summer is, of course, President Sharpless's trip around the world. The President sailed for England the afternoon of Commencement Day, and on reaching London visited Parliament and listened to several debates. He was entertained extensively by Friends in England. The **Public Ledger** of Philadelphia prints each week a letter from him containing comments and descriptions of the political and economic phases of the countries through which he passes. At the latest time of hearing from him, the President and Mrs. Sharpless were in the best of health and enjoying the journey greatly.

Among others of the faculty who plan any traveling on a large scale, Dr. Rufus M. Jones expects to sail for England in the month of August, to deliver a series of lectures. He will return in time to take up his courses in the fall. Dr. Rayner W. Kelsey is traveling in various parts of the United States col-

lecting further material for his book on the relations of Friends and Indians. Two other members of the faculty are giving lectures in summer schools. Dr. Francis B. Gummere is preparing a book on Anglo-Saxon literature for a series connected with Harvard University.

Prof. Allen C. Thomas, having completed his *History of England*, has sailed for that country to visit relatives in the north of England.

Returns to date indicate a Freshman class next autumn considerably above the average in numbers. It is expected that the size of the whole college will be at least five per cent. larger than at any time in the past. Accommodations are now strained to the limit, in spite of the fact that Founders' Hall has been thrown open to the extent of several more rooms, and that a new section of Lloyd Hall is being erected this summer by the Strawbridge brothers, in memory of their father, Justus C. Strawbridge, a former member of the Board of Managers. The athletic field has been remodeled and a grandstand built—the gift of Horace E. Smith, '86.

The new system of examinations—by both examination and certificate—which was first introduced by Harvard, has been found to work satisfactorily. The Registrar estimates that about two-fifths of the entering class have selected this method.

Penn College

The college year 1912-13 was in many respects the most significant year in the history of Penn College. The enrollment was the largest, being something over 500; the largest class graduating from the college, numbering 35. All lines of college work were up to a high standard, and while there was nothing startling or spectacular along any of these lines there was a good level maintained.

For the third year in succession Penn won both contests in the triangular debate. Our orator ranked well in the state contest. Athletic activities were prosperous. The work of the Christian Associations was highly satisfactory.

Prospects for the coming year indicate that there will be a good attendance. Fifty per cent. of the graduates of Oskaloosa High School and seventy-five per cent. of the graduates of our Academy will enter the Freshman class.

During the summer extensive improvements are being made in the college plant.

The completion of the new Yearly Meeting House is an item of consider-

able importance to the college work for the coming year. Heretofore the church services have been held in the college chapel, which has not always been satisfactory. To have a new church home, so that the attendance at church will not seem so much like attendance at chapel, will be welcomed by all the friends of Penn College.

For the coming year, all lines of college work will be well maintained. The work in domestic science which proved so popular last year is to be much improved. While certain members of the faculty will be away on leaves of absence in attendance at universities, both at home and abroad, good substitutes have been secured who will be able to handle the work in a perfectly satisfactory way.

Taking all things into consideration, the prospects for the coming year are gratifying.

Friends University

The Board of Friends University want a capable woman, or man and wife, to have charge of the Girls' Dormitory the coming year.

The Summer School at Friends University has enrolled more than a hundred students, a very large part of whom are teachers in the Public Schools.

The management felt almost paralyzed at the close of the year when it became known that five members of the faculty, three from the music department and two from other departments, would be married soon and retire from teaching; but the places have now all been filled with strong and capable instructors, so there will be no break in the work; and the coming year promises to be the best in the history of the institution.

The Biblical work is growing in strength and popularity, keeping pace with the other departments of college work. Many ministers, from Friends and other denominations, are taking advantage of the larger opportunities Friends University is offering for Biblical study and the pursuit of kindred subjects. If Friends generally would patronize the attempt here being made to meet the demands for higher and broader culture in these lines, which the church has so signally failed in the past to properly emphasize, there would be no longer any need to go outside our own institutions for a liberal education in Biblical and Theological lines.

Friends University holds tenaciously to the idea that the Christian college can never hope to be what it professes, nor fill the place in our educational sys-

PENN COLLEGE

OSKALOOSA, IOWA.

PENN is a denominational college. Founded by Iowa Yearly Meeting of Friends in 1873. Preserving and propagating thru the years the spirit of Quakerism.

PENN is a Christian college. The principles of Christianity are given vital place in the work of Penn. Christian education is the power which is to regenerate society and cause the coming of the Kingdom.

PENN is a small college. Only five hundred different students enrolled for work last year. The individual is not lost in the mass. Personality counts for something. Students get personal contact with their professors.

The graduate work of all young people should be done in a small, Christian, denominational college. The great university should not be entered until character is formed.

We ask all living within our territory to investigate Penn College thoroly before deciding definitely upon a school to attend.



MAIN RECITATION BUILDING.

Write for literature, mentioning the special lines in which you are interested.

Courses offered in COLLEGE, ACADEMY, BIBLE, COMMERCE, MUSIC, ART, NORMAL, MANUAL TRAINING, DOMESTIC SCIENCE, PHYSICAL EDUCATION.

Address, DAVID M. EDWARDS, President, Oskaloosa, Iowa.

The Oakwood Seminary

For Boys and Girls

The Friends' School of New York State,
at Union Springs-on-Cayuga Lake.

Four- or five-year courses, twelve teachers,
eighty pupils.

Preparation for college, grade teaching, and
for general usefulness.

Courses in Biblical history, and home
economics.

Brick building; steam heat; electric light;
fine water supply; sanitary plumbing.

School farm supplies milk and vegetables.

Baseball, basketball, skating, coasting, boating.

Board and tuition, \$275 per school year.

Reopens September 16, 1913.

Send for Catalogue.

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Oak Grove Seminary

Recognized as one of the leading preparatory schools in the State of Maine. Thorough preparation for all colleges. Moral and religious environment the best. Healthful location. Modern equipment. Use of the income on \$100,000.00 endowment to be had the coming year for the first time. Catalog on request.

Year opens September 10, 1913.

LEROY JONES, A.M., Principal,
VASSALBORO, MAINE.

tem it ought to fill, without a faculty thoroughly Christian and evangelical in belief and in practice, alive to the spiritual needs of the student body and capable of ministering to them. With such men and women employed as leaders and directors of the young in the college life and activities, and in the pursuit of knowledge, there cannot help being in and around the institution a wholesome atmosphere and a hopeful outlook.

Pacific College

Pacific College, the only Friends college in America west of Nebraska and north of southern California, has prospects of the best year in its history for 1913-14. The action of Oregon Yearly Meeting in assuming responsibility for the income of the last \$50,000 of the \$100,000 endowment when the first \$50,000 was raised, and the response of Friends to this call, has placed the college in much better condition financially than heretofore.

Prospects are good for a still further increase in attendance the coming year. There has been an increase of 25 per cent. the past two years.

Harold D. Marshall, a graduate of Penn College, and Mary Kenworthy, a graduate of Earlham College, are new members of the faculty for the coming year. President Levi T. Pennington goes back on the teaching force, and will give a more extended course in Biblical work than heretofore. The science teacher has not yet been elected.

A complete equipment of desk-arm chairs for the recitations, improvements to the dormitory and the campus, and other improvements to the material equipment make the college better able to care for the needs of the students that will be on hand when the college opens, September 22.

Whittier College

Whittier College last year, by the help of many friends, paid off its accumulated indebtedness of \$15,000.00.

Absalom Rosenberger, for nearly twenty-five years president of Penn College, has been added to the force of Whittier College, and will serve as Financial Secretary and will be very helpful in many ways both to the college and the Yearly Meeting.

William T. Boyce, a graduate of Guilford, Haverford, and Harvard, will teach History and Political Science in Whittier College next year.

The faculty of Whittier College represent more than a dozen of the leading colleges and universities of America.

Herbert F. Allen, Ph. D., who the past four years has been at the head of the

English department in the College of the Pacific at San Jose, has been added to the teaching force of Whittier College.

The Union services of six of the churches of Whittier, California, including Friends, are holding the Sabbath evening services in the College Amphitheater this summer for two months. President Thomas Newlin preached the opening sermon of the series.

The management of Whittier College feels that the last year has been the best and most successful in its history. Many improvements and enlarged plans are being made for the coming year.

Whittier College was victorious last year in the intercollegiate work in both oratory and debate.

Guilford College

Guilford College was established as New Garden Boarding School in 1837, and chartered as Guilford College in 1888. During the three-quarters of a century and more that it has been engaged in educational service, it has developed and maintained four claims upon young men and young women who desire a solid collegiate education.

First, Thoroughness. A strong insistence has always been made that the student must know a subject before he receives credit for it. The "short cut" tendency is becoming a very popular one in some educational circles. This, Guilford College desires to avoid, preferring to emphasize thoroughness, accuracy and exactness, which are the marks of all real scholarship.

Second, Morality. A safe environment, with every encouragement to upright living, is regarded as essential in the proper education of young people. It is the opinion of those who know the institution that Guilford maintains such a condition.

Third, Economy in Expenses. The college fees have been kept at a minimum, and moderation in the use of "pocket money" is encouraged. Scores of young men and women have reduced expenses by self-help. No attempt is made to make expenses appear less than they will actually be.

Fourth, Superior Location. Guilford College is one thousand feet above the sea level. It is located on a farm of 300 acres in the healthful Piedmont region of North Carolina, five miles from Greensboro, on the railroad leading to Winston-Salem. This affords most of the advantages of a city and yet supplies the fresh air, pure water, thorough sanitation and wholesome freedom of an urban or rural section.

These four virtues are supplemented

by an equipment of ten buildings which are thoroughly modern in construction and equipped with electric lights, steam heat and running water. Guilford College invites the attention of parents and young people who are interested in education.

Cleveland Bible Institute

This Institute was founded in 1892, by J. Walter Malone and Emma B. Malone, who have ever since been its head and principal Bible teachers. This Institute gives the Bible the place which it demands in the preparation of those who are called of God to the ministry by making it the chief text book.

It has a three year course, and three different courses for students, besides a preparatory year for those who have for any reason been deprived of full training in the elementary branches. The Bible Course is for students who have completed preparatory work as far as high school. In this course the entire Bible is covered in three years' work.

The Bible Doctrine Course is arranged for those who have completed preparatory work and the first year of the Bible Course, or those who are graduates of any first-class high school covering four years' work.

The Bible Music Course covers two years' study and is especially designed for those who wish to specialize in music. As in other courses, the Bible occupies a prominent place, five periods each week being given to it.

Arrangements are made for all students in practical Christian work in the city in order that they may have a working idea of the plans presented.

Moses Brown School

Moses Brown School has just completed a successful year with the largest enrollment in its history. The Lower School building has been taxed to its full capacity, notwithstanding the fact that it was considerably enlarged last summer.

The address on Commencement Day was given by Rev. Hugh Black, D.D., of Union Theological Seminary.

Most of the boys of the graduating class will enter Haverford in the fall. Others will carry on their studies at Harvard, Bowdoin, and Amherst, while Wellesley and Smith will have the representatives from the girls of the class. The prospects for the coming year are unusually promising.

Vermilion Academy

Vermilion Academy, Vermilion Grove, Illinois, is on the advance. The following significant facts are given as evidence of this:

Friends University

ONE OF THE ACCREDITED COLLEGES OF KANSAS

TO OBTAIN this recognition, under the laws of the State, it is necessary for a college to establish and maintain courses as comprehensive as those of the State University, and to have the facilities for equally strong and efficient work. This recognition gives the students the opportunity to secure State Teachers' Certificates upon the completion of their college courses, and also admits them unconditionally to the State University for graduate work.

THE COLLEGE OF ARTS AND SCIENCES offers a variety of courses, carefully selected so as to meet the needs of students in preparation for life work as well as for specialization in advanced work.

THE BIBLICAL SCHOOL is positively evangelical in its teaching, offers courses for comprehensive Bible study and intends to meet the needs of the Church in providing opportunities for preparation for the important lines of Christian work.

EDUCATIONAL, MUSICAL, COMMERCIAL AND ACADEMY DEPARTMENTS ARE MAINTAINED.

The University is located within easy reach of the city, thus bringing those students who wish to obtain work, as a means of helping to defray expenses, into close touch with the business centers.



The social, moral and religious atmosphere in and about the College tends toward the development of strong Christian character.

Mild and healthful climate, a rapidly growing city of 60,000 people, without saloons, and the vast expanse of wonderfully productive land, together with the educational advantages, make Wichita and the Arkansas Valley a very attractive place for residence.

For Catalogue and other literature, *address the President,*

FRIENDS UNIVERSITY, Wichita, Kansas.

CLEVELAND BIBLE INSTITUTE

CEDAR AVENUE AND EAST THIRTY-THIRD STREET

CLEVELAND, OHIO

FOUNDED 1892

INCORPORATED 1899

The School
of Applied
Christianity



1913 Addition to Bible Institute

Bible Study
and Practical
Christian Work

OBJECT—To give a working knowledge of the English Bible, the training of Christian Workers, Pastors, Evangelists, Home and Foreign Missionaries, Sunday School Workers, Pastors' Assistants.

Founders and Principals { J. WALTER MALONE
EMMA B. MALONE

WRITE FOR A CATALOGUE

The Board of Trustees is seriously considering the employment of a solicitor, whose duty it shall be to canvass the Quarterly Meeting for funds, for pupils, and for the general interests of the school.

For the first time in the history of the school Domestic Science and Agriculture will be included in the curriculum. A \$40.00 gift was presented at Commencement time by the class of 1888 to be used toward the equipment of a Domestic Science kitchen.

Perhaps the most encouraging feature of Vermilion Academy's present development is the fact that numerous families are moving or desiring to move to Vermilion Grove in order to have their children in school at the Academy.

Vermilion Academy believes thoroughly in Friends' Secondary Education.

Bloomington Academy

Bloomington Academy, the oldest educational institution in Western Yearly Meeting, will commence its sixty-eighth year September 23, 1913. This pioneer Academy still stands with its face to the future. Hundreds of young people have gone out from its doors with broader views, with better equipment for life's duties, and with stronger determinations to do right, because of inspiration received from some earnest teacher.

While there will be some changes in next year's course of study, the same high standards of scholarship will be maintained. The following corps of teachers has been secured: Principal, H. Paul Kelsey, A.B., Earlham College, and a student in Chicago University; Maude M. Woody, A.B., Bloomington, teacher in English and Latin; Elbert A. Vickrey, Bloomington, instructor in Physics and Manual Training; and Hazel Wilson, Lawrence, Kans., teacher in Domestic Science and kindred subjects. The pastor, Enos Harvey, will give a course of Biblical talks in the chapel exercises.

Friends Select School, Philadelphia

Forrest A. De Graff, A.B. and A.M., Columbia University, a teacher of wide experience, has been appointed as the head of the department of Mathematics for next year. Gertrude Roberts Sherer, A.B., Smith College, will return to her place in the English department, after three years' absence. Elizabeth E. Jenness, of Dover, New Hampshire, a graduate of the Worcester, Massachusetts, State Normal School and for several years a teacher in Montclair, New Jersey, will take the fifth year class in the elementary school, while

Margaret C. James, of West Chester, Pennsylvania, a graduate of Westtown School, and during the past year a special student at Teachers' College, Columbia University, will teach the third and fourth year work.

Spiceland Academy

After a strenuous campaign of more than four months' duration, the contract for the rebuilding of Spiceland Academy was let on August 2 and the work was immediately begun. Pledges have been secured for about \$15,500.00. The brick building, which has done service so many years, but which was condemned by the state inspector last spring, is being rapidly demolished and a thoroughly modern structure is to be erected on the same ground but a few feet farther to the west.

The new building is to contain assembly and class rooms, laboratory rooms for vocational training, library; play rooms in the basement; a thoroughly up-to-date heating and ventilating system, and a pressure water plant. The town of Spiceland has contracted with a New Castle company to furnish the town with electricity, so that electric lights will be installed on the completion of the building. The completed building with furnishings and equipment will cost from eighteen to twenty thousand dollars, so that at least two thousand and five hundred dollars more will be needed and the canvass for this amount is still going forward.

The people of Spiceland and surrounding community are united in the movement for a new and better academy and better things seem to be opening up before the church and community. The meeting house, which has been remodeled the past year at a cost of \$4,400, is proving splendidly adapted to the uses of the Church and Bible School, and the attendance upon the latter is decidedly on the increase. The property of Mrs. Emma Charles has been rented and will be used by the academy until the new building is ready for occupancy.

Corinth Academy

Corinth Academy, Ivor, Virginia, within the limits of Baltimore Yearly Meeting, will open September 8th. Aided financially by the educational committee of Baltimore Yearly Meeting as well as by many old students of the Academy, the community has just completed a new four-room frame school building, built of the best hard and heart pine of the famous Virginia forests.

The building will accommodate from eighty to one hundred students. One of the old buildings will be used for a gymnasium and auditorium, the other

will be fitted out for the manual training department, made possible by a \$500.00 donation by some Philadelphia Friends. Friends of the school and those in authority feel greatly encouraged over the prospects for the future of the Academy.

The young people of the community are very much interested and are putting forth great efforts to beautify the campus and surroundings of the school property. Had it not been for the financial aid of the older families and their wise counsel as well as the unceasing efforts of the younger people pushing the work and having oversight, this advancement could never have been accomplished.

The enrollment for the coming year promises to be the largest for many years. Already the list of applicants is ahead of previous years. The school is in charge of C. Emmett Trueblood, Principal; Janie P. Brown, Assistant Principal; Sallie T. Raiford, Intermediate; Pattie Branch, Primary; Alonzo Cloud, Bible; Dr. R. L. Raiford, Dr. B. F. Bobb, Medical Advisors; Mrs. W. C. Varner, Music.

Oakwood Seminary

The past year has been one of good work and real progress at Oakwood Seminary, the New York Yearly Meeting boarding-school at Union Springs-on-Cayuga Lake. The graduating class numbered thirteen, several of whom are expecting to enter higher institutions next month, and the remainder will probably teach in the public schools of the state. Of the twelve members of the faculty staff, only three have resigned, and their places have been filled by the appointment of Philip W. Furnas and Agnes R. Kelly, of Earlham College, and Otis S. Smithers, of Syracuse University. We are glad to report that Ida Thorne Parker continues for another year as local pastor and teacher of biblical history. The sanitary sewage disposal plant begun last year has been completed and an additional water supply secured for the school by drilling a well eight inches in diameter and two hundred fifty-eight feet deep, striking a strong vein of good water. The Oakwood Old Scholars' Association held an enthusiastic reunion and dinner at commencement time and manifested much loyalty and interest in the welfare of the school. We are very much gratified that New York Yearly Meeting is to hold its sessions at Union Springs next year.

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(See news items, page 530.)

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Current Items of Interest to Friends

California Yearly Meeting

Pasadena Monthly Meeting recently recorded Josiah F. Hall as a minister of the Gospel.

Pasadena Quarterly Meeting was held at Long Beach on July 25th and 26th. The only visiting ministers were Edward C. Cook and Miriam C. Mendenhall of Kansas Yearly Meeting. It is so customary for numbers of ministers and other Friends from Whittier Quarterly Meeting to attend the sessions of Pasadena Quarterly Meeting that they are hardly regarded as visitors. John T. Hadley and W. Mahlon Perry were the principal speakers on Seventh-day. It was decided to hold the next session of the meeting at Bethel, near Long Beach, a point at which the Quarterly Meeting has never met. John W. Stribling, former pastor at Bethel, has returned to Iowa, and the meeting is now served by Frederick Kludas, recently of the Training School at Huntington Park.

Long Beach Monthly Meeting has secured the services of Andrew F. Mitchell as pastor for two more years. Seventy-three new members have been added to the church in the last fifteen months. The support of the meeting for the past year has been by voluntary free will offerings, and at the last monthly report of the treasurer there was a surplus of over \$200.00 above current expenses. The Sabbath School and Church services have the support of a large number of earnest young people.

Indiana Yearly Meeting

Naomi Jay and daughter, who have been spending the summer at Richmond, left for their home in Whittier, California, on August 9. A farewell reception was given in their honor on the Earlham College campus the preceding evening.

On Sabbath evening, August 3, at East Main Street Meeting in Richmond, the service was given over to reports of delegates who attended the recent conference of young Friends at Winona Lake, Indiana. A delegation of about twenty-five from the four Richmond meetings attended this conference, and brought back encouraging reports. Vincent D. Nicholson presided, while about a dozen of the delegates reported certain phases of the gathering. Agnes Kelly sang a solo, and a quartet of East Main Street young men sang a hymn. The exercises closed with an address by Mary

Fox, of England. About two hundred persons were present.

Friends from both branches at Richmond gathered at the North A Street meeting house on the evening of August 5, to meet Mary Fox, of England, and Hettie Fitzsimons, of Australia, young Friends who are now in this country. After a bounteous luncheon on the lawn, the company gathered in the meeting house and heard addresses from the two visiting young Friends, and from several others. It was felt to be an enjoyable and profitable evening, as various phases of the Young Friends' Movement in America, England and Australia were set forth.

Iowa Yearly Meeting

E. Howard Brown will continue as pastor at Earlham.

William Kitch will remain as pastor at Bear Creek.

Clark Brown is located for another year at Cummings.

Zeno H. Doan will remain at Lynnville.

Della R. Edwards, wife of President Edwards, of Penn College, is in a very critical condition in the hospital, having just undergone a surgical operation.

We are requested to announce that the peace address by Charles E. Beals, of Chicago, to be given at the time of Iowa Yearly Meeting, will be on Wednesday evening, September 3, instead of the 23, which date through a mistake in printing, was on the printed announcements sent out by the chairman.

Kansas Yearly Meeting

The Sabbath-school and Meeting at Arroya, Oklahoma, have been held during the summer with good interest. A meeting for worship has been set up and the meeting given the name of Arroya, which belongs to Lone Star Monthly Meeting in Fowler Quarterly Meeting. On August 3, we had a Missionary program, and much interest was shown. A number of Friends have taken homesteads near here and will move here this Fall. We are looking forward to building a church ere long, that we may have a place of our own to worship in. Services are now being held at the Creek Indian school-house, six miles south of Vilas.

Henry C. Fellow is now serving his twenty-third year as superintendent of Education in Kansas Yearly Meeting, and writes that "he is as young as ever."

Oregon Yearly Meeting

The work of raising the first \$50,000.00 of the proposed \$100,000.00 endowment for Pacific College has been accomplished, and for the ensuing year the college will be assured of the income on the entire \$100,000.00, since Oregon Yearly Meeting became responsible for the income on the second \$50,000.00 of this endowment as soon as the first \$50,000.00 was raised. The work of raising the second \$50,000.00 is going on, and it is the desire to complete this canvass as soon as possible, as some substantial gifts, including \$10,000.00 offered by James J. Hill, are dependent upon the completion of the \$100,000.00 fund by the end of next year.

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"I began to take a pessimistic view of everything and see life through dark blue glass, so to speak. My head became affected with a heavy creeping sensation, and I feared paralysis.

"Palpitation of the heart caused me to fear that I might die suddenly. Two years ago, hearing Grape-Nuts so highly spoken of by some estimable friends of mine, I determined to try it.

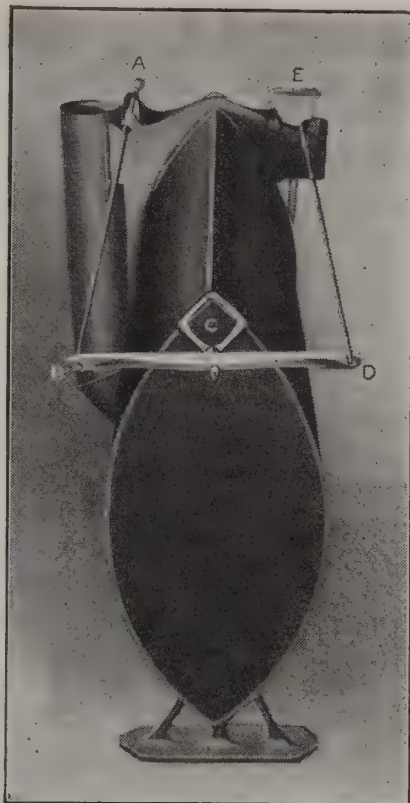
"The change in my condition was little less than miraculous. In a short time the palpitation, bad feeling in head and body began to disappear and the improvement has continued until at the present time I find myself in better health than I have ever enjoyed.

"My weight has increased 20 lbs. in the last year, and life looks bright and sunny to me as it did when I was a child."

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BIBLE SCHOOL LESSON

AUGUST 24.

SUBJECT—The Bread of Heaven.

LESSON—Ex. 16: 2-15. Read Ex. 15-17. Commit verses 4, 5.

GOLDEN TEXT—"Jesus saith unto them, I am the bread of life."—John 6: 35.

CHRISTIAN ENDEAVOR

AUGUST 24.

TOPIC—How I have proved Christianity and seen it proved. John 3: 25-36; 21: 24, 25. (Messages from former and absent members.)

The witness in court may relate only the things which he knows of his own personal knowledge. "Ye shall be witnesses unto me." They who can testify to their associates and to the world by reciting actual experiences of joy and blessing and spiritual up-lift that come from serving God will have unbounded influence in bringing others into the Kingdom.

There are those who are hardly honest with their Christian experience. Some exaggerate their actual spiritual condition, and claim more than they possess. Others through modesty or timidity fail to claim all to which their experience

entitles them. It is the honest and sincere life that counts most.

It is a good thing to recount the actual results of the Christian life, how God has been proved in prayer, in service of various kinds, in communion, in personal contact with one's associates. To the extent that this service will call out the honest expression of actual experience, will it be helpful.

Attending Western Yearly Meeting

Visiting ministers who intend to attend Western Yearly Meeting and will desire lodging and board, are requested to write to any member of the following committee appointed by Plainfield Monthly Meeting, viz.: Townsend Cope, John J. Reeve, Melissa Hadley, Catherine Robbins or Millican Woodward, all of Plainfield, Indiana.

Whittier Guest House

An interested group of Friends has enjoyed the lectures of Elihu Grant, Professor of Biblical Literature at Smith College, given at the Whittier Guest House at Hampton Falls, New Hampshire, during the past week. Beside Elihu Grant, James Wood and Professor Augustus Murray will be lecturers during August.

Among the hosts and hostesses will be Charles and Anna Evans, Hibberd and Lydia F. Taylor, Wm. and Caroline

Warren and L. Hollingsworth and Carolina M. Wood. During the last week in August and over Labor Day there will be a conference to consider World Wide Quakerdom.

The same delightful times of inspiration have been enjoyed by those at the Guest House this year as were experienced last year. They are times to be remembered. For rooms, write Whittier Guest House, Hampton Falls, New Hampshire.

Ohio Yearly Meeting Announcement

This year will be an unusually interesting gathering at Mt. Pleasant, Ohio, the One Hundredth Anniversary of the establishment of the Yearly Meeting. A special program has been prepared for the occasion. The Centenary exercises will occur on Monday, the first of September. Pres. Edmund Stanley and other Friends of prominence will be present and take part. During the Yearly Meeting addresses will be given by Daniel A. Poling on Christian Endeavor and on Prohibition; George Hartley will speak on the Indian question. Several Yearly Meetings have appointed fraternal delegates and a large attendance is anticipated.

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Married

MUELLER-WHITELEY—At the home of the bride's parents, Mr. and Mrs. John A. Whiteley, Pittsburg, Kansas, August 5, 1913, Philip J. Mueller to Eva J. Whiteley, F. Olen Hunt officiating.

Born

WOODY—At Wilmington, Ohio, July 29, 1913, to J. Waldo and Eva T. Woody, a daughter, Mary Edith.

Died

COUTANT—Bethany Coutant was born in Clintondale, New York, and died at her home in Tillson, New York, June 8, 1913, aged 86 years 10 months and 26 days. She was a member of Friends' Meeting at Tillson, and was an Elder for many years. Hers was a consistent Christian life. She leaves two daughters and three sons.

WELCH—Hannah L. Welch died at her home in Dunreith, Indiana, July 20, 1913, aged 81 years 10 months and 17 days. She was a birthright member of Friends, and from early childhood was an earnest, devoted Christian.

EDGAR F. HIATT, President.

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Old Series.
Vol. XX. No. 34.

EIGHTH MONTH 21, 1913.

New Series.
Vol. I. No. 34.

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The Broken Wing

I WALKED through the woodland meadows,
Where sweet the thrushes sing,
And I found on a bed of mosses
A bird with a broken wing.
I healed its wound, and each morning
It sang its old, sweet strain;
But the bird with a broken pinion
Never soared as high again.

I found a young life broken
By sin's seductive art;
And, touched with a Christlike pity,
I pressed him to my heart.
He lived with a noble purpose,
And struggled not in vain;
But the life that sin had stricken
Never soared as high again.

But the bird with a broken pinion
Kept another from the snare;
And the life that sin had stricken
Raised another from despair.
Each loss has its compensation,
There is healing for every pain;
But the bird with a broken pinion
Never soars as high again.

—Hezekiah Butterworth.

PUBLISHED WEEKLY BY THE FRIENDS PUBLICATION BOARD AT RICHMOND, INDIANA

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Entered as second-class matter January 9, 1913, at the Richmond, Indiana, Postoffice.

Jogging the Memory a Little

We find that a considerable number of subscribers to THE AMERICAN FRIEND are in arrears for their subscriptions. A number have waited until after the harvesting of the crops before remitting. This deficiency is somewhat embarrassing to the management at this season of the year, which is busy enough with the daily duty of getting out a creditable paper, without having to struggle with the inability to meet printing bills. We appeal earnestly to those who know themselves to be in arrears that they make every effort to remit at once. We cannot emphasize the urgency of the appeal too strongly. Address THE AMERICAN FRIEND, Richmond, Indiana.

An Important Notice

It seems important to announce to our contributors, and those wanting advertising space, that all material must reach the office not later than Saturday, if it is to be sure of a place in the following week's issue. The forms are invariably made up on Monday, and THE AMERICAN FRIEND goes to press on Tuesday of each week. The Pacific Coast papers are mailed on that day, and all others on Wednesday. This will explain our procedure here which evidently has not been generally understood.

Joseph Storrs Fry

Our English Friends, and many on this side of the Atlantic, are mourning the death of Joseph Storrs Fry, of Bristol, England, which occurred July 7th. As minister, business man, reformer, philanthropist and humble Friend, he has left a deep impress upon English life, and especially upon English Quaker life. It has been said that he might have been in Parliament, or held any one of many offices, had he so chosen. Of him the *London Friend* says editorially:

"His convictions were deep and strong, yet his large-hearted love was given freely to men from whose opinions he widely differed. Many reformers are rash in their natural impatience to remedy crying evils. His sympathy with forward movements and active support of them were tempered by a wise judgment and a careful study of the best lines of progress. No one could be further from self-assertion, yet when the right had to be contended for, he was its staunch champion. No one could be firmer in his Christian faith, or in adherence to the Quaker interpretation of the Christian message, yet none was warmer in his feeling of brotherhood towards men of all sorts and conditions, or more ready to unite in religious fellowship with men of other creeds. Thus he was a worthy representative of the Society of Friends on the many occasions when he was chosen to act in that capacity, both during his official career as Clerk of the Yearly Meeting and at other times in his life."

The Trouble in Mexico

BY HIRAM HADLEY

Every friend of advancing civilization must feel deeply interested in the internecine struggle that is raging in our sister republic on the South. Many plans for its suppression and termination have been made. To accomplish this is most desirable.

I do not profess to know much about such complex problems, but I will briefly state how I look at this particular case. It is simply one of those decisive crises that have occurred with many other peoples and nations as their civilization has advanced from a state of comparative servitude or semi-slavery to one of freedom and independence.

If I am convinced of one thing more strongly than another, it is that during all past time human civilization has been approaching more nearly equality of rights and privileges for every grade of human beings; and this without regard to nationality, race, color, or condition. It appears to me that a very limited knowledge of history must convince the thoughtful, unprejudiced mind of the truth of this. In old Rome the contest between the patricians and the plebians is a sample. It took plebeians over one hundred years to obtain equal rights with the patricians, but they succeeded. It is difficult to point to a single instance during the past two thousand years in which equal human rights has been the object of contest that has not terminated with the complete triumph of this principle.

In Mexico the mass of the common people have long been in a condition of semi-slavery. A comparatively small number of aristocrats have held them in practical subjection. Through various influences—contact with the people and institutions of the United States, better educational advantages, the work of Christian missionaries, extensive trade relations with other nations—the common people have become awakened to their condition, and they have a vision of the inherent rights of all mankind for equal rights and privileges, and the struggle is now raging for the attainment of this condition.

History and experience convince me that this struggle will never cease in Mexico until this recognition has been secured. It is this that is at stake. No one can foresee the length of time required to bring this about. Great, difficult tasks often require less time now than they did a century ago. It may come by a protracted, sanguinary, exhaustive struggle amongst the Mexican people themselves. It may come by the practical application of one or more of the means advocated by the friends of the arbitration and peace cause, such as the interference of an international police force and the decisions of an international Supreme Court. The termination will be the same, no matter how or when it is brought about.

Christian civilization is destined to conquer the world; equal rights and privileges for all mankind is one of its elements, and Mexico is simply a milestone in its onward march.—*From Las Cruces (New Mexico) Citizen.*

THE AMERICAN FRIEND

DEVOTED TO THE INTERESTS OF QUAKERISM IN AMERICA

S. EDGAR NICHOLSON, Editor and Manager

Old Series.
Vol. XX. No. 34.

RICHMOND, INDIANA, EIGHTH MONTH 21, 1913.

New Series.
Vol. 1. No. 34.

The Church and the Saloon

When one contemplates the great moral and religious problems which this generation is being called upon to face, it is disheartening to witness the incompetency that so often characterizes the efforts of the Church as a factor in their solution. Whether its beliefs have become too theoretic or whether its messages have grown too formal, the fact remains that the Church often finds itself powerless and beaten in its conflicts with the organized powers of evil.

Probably it has not always understood a given problem or its own relationship thereto. Having at times a wrong perspective, it not infrequently absolves itself from all obligations, and is content to turn over to civil government—to politics—the solution of questions that are essentially moral, and which require not only an awakened public conscience expressing itself at the ballot box, but the application of spiritual discernment and concentrated moral energy which ought ever to characterize the Church of Christ.

The Church is the greatest manifestation of moral and spiritual power in the world today. If it lack in any of its essential characteristics, then evil is enthroned and the powers of darkness play havoc with the sons and daughters of men. Civil government should be the handmaid of religion in conserving the morals of humanity, but the Church can never turn over to any other agency responsibilities peculiarly its own in the realm of establishing character and conscience and righteous sentiment and moral fibre so essential in the inevitable conflict with organized evil and public iniquity.

Just as the church must be the embodiment of moral and religious truth and power, so is the liquor traffic of this generation the embodiment of that which is most threatening and destructive in human life. There are probably many national sins, but *the* particular sin of America at this time is the protected liquor traffic, whose destruction is far overdue. Here we have the world old conflict, holiness against sin, righteousness against evil, the Church against the organized rum traffic. Other conflicts have been won, and righteousness has triumphed over a particular wrong. The Church must now make up its mind that the liquor traffic must be destroyed, or be prepared

for the inevitable destruction of much of its own power and opportunity at the hands of this demon of iniquity.

Just at present, the press of the country is wrestling with the periodic puzzle of a decrease in the number of saloons and an increase in the amount of liquor consumed, and many have been disposed to base their estimates of a great evil like the liquor traffic upon a few columns of statistics which they have never taken the time to analyze. The fact is overlooked or ignored that the apparent increase in consumption is wholly in the revenue collection districts where the license system is enthroned, and where public sentiment apparently condones the traffic in intoxicants. Another fact is ignored that there is an annual increase in population in the United States of at least one and a half millions of people, the bulk of them immigrants from foreign lands, three-fourths of whom have been drinkers from infancy. There must naturally be an annual increase of upwards of thirty million gallons of liquor consumed before there is any increase in the per capita consumption. Then again, for four years there has been no marvelous increase in no-license territory (the West Virginia law not going into effect until 1914), and with the steady increase in population, mostly in the cities and mining districts which are well nigh universally wet, it would be marvelously strange if there were not a steady increase in the production and consumption of intoxicants.

But the liquor problem is not to be gauged by any such surface conditions. The wrong of the system will not be cured by a study in statistics. If liquor drinking is on the increase, it is an added argument for a system of prohibition that will be universal in its application. The success of the propaganda to overthrow the liquor traffic is not to be measured by the fact that a few towns go dry or go wet each year, nor yet by the status of arrests and convictions for drunkenness and crime, nor by the effect of the saloon or its abolition upon trade and taxes. All these elements, important as they are, are but incidental to the main question, that the United States is fostering and protecting a gigantic system of iniquity that not only debauches citizenship, corrupts public morals

and blasts the happiness of the home, but also blocks the path of the Church in its mission of human redemption, condemns humanity in great sections to spiritual death, and by its unholy touch corrupts the fountains of our social, civic and national life.

The Church cannot thrive while the saloon thrives, and there is coming a conflict, the impact of which will test the Church as it has not yet been tested, and which will shake our republic to its depths. No student of the liquor problem can avoid any other conclusion. Either the Church must run away or it must stand and meet the tide of a tremendous moral battle that is inevitable. Evil has been the aggressor already too long, and the attacks of the Church have been too largely general and desultory.

With half our population free from the open saloon, and the other half in its deadly clutch, we are in imminent danger of developing two wholly different and antagonistic civilizations in the same government, with no possibility of a natural and sympathetic assimilation. The country cannot permanently exist half drunk and half sober. Ultimately, either we must go back and surrender half our population to the greed of the saloon, which is an unthinkable proposition, or we must rally and concentrate the forces of righteousness for a well defined attempt to free the other half.

That is the problem in a nut-shell. It is no easy task that the Church is facing. The rum power is desperate, is standing with its back to the wall, and thus far has beaten its enemies in its manner of fighting. It excels in aggressiveness, in organization, in its ability to control the channels of power. With all its activity, the Church is not yet half aroused. In a straight-out contest at the polls, the saloon can count yet upon too large a percentage of the Christian Church. Too many others are content to let the saloon have its way, only faintly resisting, if at all, and in no sense aggressive. Too long that portion of the Church which is aroused has been fighting in separate camps. A divided army can never whip a united foe. In the face of a crisis it is worse than folly for those who should be allies to be hurling anathemas at one another.

The Church has moved forward within a decade, but it needs to become the aggressor. This is not carnal warfare, but a campaign against a gigantic wrong. There are Friends' meetings, in which temperance activities are negligible, where the quarterly temperance lesson is considered a dull occasion, where temperance instruction of our youth is left almost wholly to others.

The day for pro-saloon argument is past. The day for mighty constructive effort for saloon annihilation is at hand, and the burden is upon the Church of Christ to lead the way for its consummation.

Preaching the Truth

The simple gospel is the most effective agency for the salvation of the world. Its proclamation in terms that are understood by the multitudes has not lost its potency for redemption. A portrayal of Christ as a personal Savior, a recital of His teaching and His mighty manifestations of abiding love, a description of His agony in the garden, His death upon the cross, and finally His triumphant resurrection, when presented in the spirit of love and personal interest, will melt the sinful heart as of old and bring it into subjection to the will of God.

The necessity for repentance and the vital need of forgiveness can be made to appeal easily to any heart that has felt in any degree the sting of sin. No one can be lost in a maze of misunderstandings who follows the simple but powerful admonition of Isaiah, "Let the wicked forsake his way, and the unrighteous man his thoughts; and let him return unto Jehovah, and He will have mercy upon him; and to our God, for He will abundantly pardon."

Men are led into bewilderment oftentimes because great doctrinal truths that are fundamental are not reduced to the concrete terms of daily life that appeal to the consciousness of humanity. Skepticism cannot stand in the face of the practical application of Christ's truth to daily living here and now. Theories cannot thrive in the presence of actual experience. Doubts will melt away and vanish as the snow bank before the noon-day sun, when confronted by the tangible evidences of joyous Christian living which is but the fruition of the personated truths of the gospel.

Many flounder over the so-called doctrine of holiness. But holiness taught in the Scripture is not a doctrine to be considered in the abstract, but an experience, a life to be lived daily, hourly, with constancy, with love, with fidelity, a life whose pleasure and whose joy it is to serve God faithfully and with unerring devotion to His cause.

What the world needs is the gospel truth in its simplicity, proclaimed without hedging, without compromise, and with a directness that makes its message personal to every one who hears.

A certain whiskey firm is advertising a peculiar brand of its wares as having a history back of it. That's the trouble with all brands. They have a history that is full of sadness and women's tears and children's hunger. If this true history could be written, no brand would longer find a market in a civilized land.

A prominent periodical says: The first step toward the elimination of sin is to get after the man who makes money out of it." This is a great truth and could not be expressed more tersely.

Christianity in Effectual Operation

BY RUFUS M. JONES

The Christian church has always been slow to see its practical tasks, but when it once does see them and girds itself to do them, it always becomes an irresistible force in the constructive work of the world. It has solved the greatest problems that have ever been solved, and it has led the way to the greatest victories that have ever been won. It always follows the old lines of custom with conservative instinct as long as it can, but when finally its open-eyed prophets see a new line of march for the race and succeed in making the rank and file of the membership see it, then new highways are cast up where there was no way, and new roads are built for human action to move upon.

For centuries the church allied itself with war, canonized the successful warrior, blessed the weapons of destruction and sang *Te Deums* when the victory was won. But quiet prophets of peace began to speak their message. At first nobody noticed it, or only jeered at the words. Years went by and nothing seemed to happen. The old alliance stood fast. The battle flags were still hung in churches, and ministers from their pulpits blessed the fighters. But at length the quiet word of the truth became quick and powerful and grew. It penetrated all the churches and affected all communions. It proclaimed itself from house tops and traveled around the world. It became as well known in the great city pulpit as in the humble Quaker meeting. The end is not yet, but it is already certain that war is doomed, and that it is only a question of time when in Christian lands war will cease to be a way of settling international difficulties.

The same thing is true in the field of social service. The church has lived in the world with no eyes for the sore spots all about it. It has mildly cried out against the liquor saloon and the house of ill-repute, but it has not realized in any clear way that the economic and social problems of the world were an inherent part of its mission. But they are a part of its mission, and the prophets of the church are crying their message to all ears that will hear. It does not in any way mean that the church is to slacken its work for the redemption of individuals, or that its gospel of personal salvation is to be abandoned. It only means that the church is to widen its mission and its function to include the whole gospel, which is both individual and social. The "blessed people" of the Beatitudes reveal the double aspect of true Christianity. They not only have "the Kingdom of Heaven" and "see God," and have individual experiences of the value of religion, but they at once become "salt of the earth" and "light of the world." They change the world they are in and purify the air which others breathe. It is to this second aspect, this constructive social task, that we are now being called.

Perhaps we should not have discovered this wider mission if we had not been rudely awakened to the fact that the world was becoming unresponsive to our

spiritual efforts. All serious ministers and religious workers in all parts of the country know perfectly well that something is the matter. There are vast masses of humanity which they cannot reach at all. They do not speak as once they did with compelling authority, and they find only a small part of the community, whether in city or country, coming to hear their message. They feel compelled to resort to novelities and sensational ways to arrest attention, and these methods prove very short-lived. "The hungry sheep look up and are not fed." The difficulty is everywhere recognized and it has been powerfully presented this summer by a popular author in a book which multitudes are reading, "The Inside of the Cup."

It does not mean that the old gospel is out-dated or that the mission of the church is over. It only means that the deeper needs of the time must be understood and that the gospel must be applied in ways that will heal the heart of this complicated life of ours today. Those who stand aloof—and it is a great throng—say that we do not speak to their condition, that we give them a stone for bread, that we talk to them of another world and do not show them how to overcome the darkness and evil of this world where their life has to be lived. We tell them about the love of God, but we do not show them that love in effectual operation.

This criticism may not be altogether fair, but whether fair or not, we must meet it squarely. "Social service" is merely putting into effectual operation the love of God which we have discovered in Christ. It means carrying our religion into the actual currents of human life and making it an effective element in all that touches the joys and the sorrows, the struggles and the triumphs of men. We must not stop preaching the redeeming love of God, but we are to supplement our preaching now with a neighborhood practice of this love which shall affect every home in the sphere of our community influence.

The ways and methods of putting our faith and love into effectual operation will vary in different localities and in different communities. We cannot yet lay down any hard and fast plan of work that can be followed in all regions. The preliminary step most needed at this stage is a broadening of human sympathy, an enlargement of interest in the lives of those about us who are outside our fold and who need our human fellowship. As in all other spiritual directions, so here, Christ is the best guide and the best model. Few things open one's eyes more than a careful study of the social aspects of Christ's message and Christ's practice. There are great books now available, within the intellectual range of all serious persons, and those who miss this feature of the gospel are surely missing "the full round gospel" of the Master.

This will lead naturally to a deeper interest in our present day human problems and our present day social needs, and here again there are many good helps for

understanding the concrete and definite tasks before the Christian church of today. Suggested programs of work can be had from Charles S. McFarland, Secretary of the Federation of Churches, Clarendon Building, 215 Fourth Avenue, New York City, and all readers of THE AMERICAN FRIEND would do well to read the new book by C. O. Gill and Gifford Pinchot on "The Country Church," published by authority of the Federal Council of the Federation of Churches.

We cannot do much until our membership have caught the spirit that is abroad in the Christian world,

and which is slowly penetrating all the churches and preparing for a new era of religious activity. One of the best ways to catch this spirit and to feel the power of this governing movement, is to form reading circles and study groups to read and discuss the literature now available on the subject, and to make experimental beginnings toward the practice of community Christianity in our neighborhoods.

Quakerism was born with a social passion. May we see that passion once more sweep over our Society and possess our membership.

As Others See Us

BY EZEKIEL S. COX

The following are some quotations in which favorable mention is made of the Friends by persons not members of that denomination:

Historian Macauley, while not friendly to the Quakers, says: "Throughout all civilized nations the name of William Penn is taken as a synonym for probity and philanthropy."

Charles Summer, in his great oration, "The True Grandeur of Nations," says: "To William Penn belongs the distinction of first establishing in human history the law of love as a rule of conduct in the intercourse of nations."

In Chamber's Encyclopedia, a lengthy editorial on The Friends Society, in closing says: "And finally it may be safely asserted that mankind is more largely indebted to Quakerism for its present social happiness and moral elevation, than to any other religious body in existence."

An article in the *New York Tribune*, written somewhat in criticism of the society admits that: "The Quakers have wrought an influence upon the world out of all proportion to their numbers."

Many years ago, during the time of the great changes in our Society, in a lengthy write-up of the Quaker Church in the *Chicago Tribune* and reproduced in the *Christian Worker*, the author says: "The Quaker Church has bred some of the purest and saintliest lives of any religion on earth. It has been the most eloquent listener at the court of Heaven." The writer also asks this very pertinent and searching question, "What was it that bred Fox?"

About the same time, the *Kansas City Star* published an editorial arguing that the changes in our Church methods were unwise, and deplored the fact that the Quaker Church was losing its individuality, and said: "The power which the Quakers had over the outside world was largely due to their peculiarity."

Then in 1895 David Starr Jordan in addressing a class of Chautauquans at Long Beach, in the course of his address said: "A strong man is not necessarily a tyrant. The Quakers are the strongest people in the country today by reason of their peculiarity."

Soon after this, President Gates of Pomona College, in his address to a graduating class of High School students at Long Beach, said: "The world could not

have had the high religious standing which it has today, if George Fox had not lived in it."

In a club of lawyers organized at Indianapolis, Indiana, of well informed, intelligent men, no doubt, the Hon. A. C. Harris in an address before the club, says: "The Quakers are a unique people, yet in the progress of the last two centuries since their organization, they have in every great work been found at the head of the corner. And I submit to the club that no religious organization, regardless of numbers, has had more to do in building up and bringing about the high state of our commonwealth than the Society of Friends."

Isaac R. Sherwood, a brigadier general and an ex-member of congress, in an address to a "Citizen's Association" in Boston, in March, 1911, says: "What this country needs and needs more than anything else in the domain of civic righteousness, is more Quakers and fewer battleships."

Joseph C. Wing, recently writing in the *Breeders' Gazette*, says: "What is there in the belief of Friends that keeps women serene, calm and strong with the strength of honest womanhood? What is it about the belief of the Friends that makes men more unhurried, unworried, calm, purposeful, more loving, more patient?"

Recently E. Lloyd Jones, a Wesleyan minister and one of the ablest lecturers in England, in an address to an immense health resort audience, makes this unique statement: "The ancient Jew was a ritualist, but Jesus was a Quaker."

The following letter, written by President Abraham Lincoln to Eliza P. Gurney, a Quaker lady, is now preserved in the rooms of the Historical Society of Pennsylvania. The letter is as follows:

WASHINGTON, D. C., Sept. 4, 1864.

Eliza P. Gurney,

MY ESTEEMED FRIEND—I have not forgotten, probably never shall forget the very impressive occasion when yourself and friends visited me on a Sabbath forenoon two years ago. Nor has your kind letter written nearly a year later ever been forgotten. In all, it has been your purpose to strengthen my reliance on God. I am much indebted to the good Christian people of the country for their constant prayers and consolations, and to none of them more than yourself.

Your sincere friend,

A. LINCOLN.

The letter written to President Lincoln by Eliza P. Gurney, many months before, was found in the breast pocket of Lincoln's coat after his assassination; showing that it had been treasured and much read.

In 1734 Joseph Wanton, a Quaker, was elected Governor of Rhode Island. Of course, he could not consistently take the usual oath of office. But to relieve him in the dilemma, the Attorney General for the King of England made a special ruling, as follows: "That a Quaker, if duly elected as Governor, may act as such without being obliged to take any oath whatever."

The *Detroit Evening News*, under date of February 25th, this year (1913), in an editorial article says: "Our Western life lacks one element, at once mellow and mellowing, which is the presence of the Quaker folk, and the Quaker sentiment. These Friends are the people of the quiet. There is an atmosphere of quietness about them strangely at variance with the fuss and flutter of this bustling century."

Thomas B. Gregory, in *New York American*, this year, says: "The coming of the Quaker was a mighty good thing for this country. It is hardly necessary to say that the influence of the Quakers in America has been large, and always of the right sort. As humanitarians, they take second place to none. Against slavery, war, against intemperance, brutality and every species of maladministration in government, they have from the very beginning of their existence arrayed themselves in solid phalanx."

A distinguished lawyer, Eli F. Ritter, of Indianapolis, Indiana, says: "George Fox was the bravest, freest, fairest and kindest of all teachers who had ever appeared among English people. The Society of Friends from the day when George Fox began to teach, has steadily born testimony against the abuses and evils of the day in matters of civil government. In religion and in social life, the denomination of Friends has never floated with the tide, on any subject of morality, religion or politics."

Dr. David Gregg, a Presbyterian minister, of Brooklyn, N. Y., in a great sermon entitled, "Quakers as Makers of America," says: "The Quakers are a peculiar people, but behind every peculiarity, there is a consistent reason; they are the embodiment of great principles. Both their principles and life have entered into the bone and sinew of our Republic. The Quakers, when seen at their best, stand in American history for ideal civilization, and this civilization is their contribution to the American Republic. As historic characters, the Quakers are a marked and influential people, in the midst of the most marked and influential types of mankind, they have put their stamp indelibly on national and international life."

Historian George Bancroft says this: "The rise of the Quakers was one of the most remarkable events in the history of man. It marks the moment when intellectual freedom was claimed unconditionally by the people as an unalienable birthright."

Encyclopedia Britannica says: "A genuine vein of philanthropy has always existed in the Quaker body."

Long Beach, California.

What of Higher Education?

BY ALBERT J. BROWN

While riding on a train between Toledo and Detroit, I engaged in conversation with a farmer. A field of sugar beets directed our attention to the tariff. From the tariff we passed to laborers' wages, thence to the probable salaries of young men just out of college. "I have two boys both of whom are in high school," said the farmer with enjoyable pride. "You will send them to college?" I asked encouragingly. "My friend," said he, "I want my boys to work and be gentlemen. College doesn't seem to fit many boys for hard work."

Passing along an Atlanta street with a university law graduate and a successful practitioner, we came to a distinctive building. Negro capital and ingenuity erected the structure. College graduates in medicine, law, dentistry, and other professions have their offices in this building. "Are these professional men well educated?" I asked. "They are, sir," came the decisive reply. "But that's all," he continued after a moment's pause. "Character is yet to be built into the race."

We were jogging down toward the Nebraska-Kansas state line in a motor car, when the conductor joined a little group of traveling men and said, "Gentlemen, the source of the Mississippi is nearer the center of the earth than its mouth. Why does the water flow toward the equator?" This sounded like the polemics of the school room and aroused my curiosity. I met him at a hotel later in the day at the end of his run in Manhattan, the seat of the Kansas State Agricultural College. "Did you ever teach school?" was my first direct attack. "Twelve years, neighbor. Yes, twelve years. Liked it, too. I have a brother who is professor in the Agricultural school here in town. He thinks he gets a good salary as far as college salaries go, but the old motor 'chalks up' as much for me. He has to study in summer schools or take a year off to hold his job. I study for the love of it. Tell you, stranger, a knowledge of the movement of the heavenly bodies has a constant charm for me. Wish I had gone through the university. Don't do you much good toward making a living, but it has an untold value to a man in setting his mind free. The principal stock in trade in Kansas, you know, is fresh air and freedom."

I was just out of college. The night express for the east was in the foothills and the lights of Oakland and the bay were far behind. A half dozen men under forty, save one, were animated by a discussion of the essentials of a successful man. The "old man" was so grizzled with life's rough adventure that one could not guess his age. The college man came in for censure. He was pronounced foppish, vain, lazy, sissy-like, unfit. No one thought of "Old Grizzly" until the arch accuser of the intellectual life appealed to him for his valued judgment. This was the stroke that was expected to annihilate the advocate of higher education. "Gentlemen, I am a Wyoming rancher and employ hundreds of men. The college men ride more miles of the range, round up more cattle, save more of the herd, and show more loyalty to the owner than

any other class of men who have roped a steer in the Northwest."

The fear of higher education still possesses many minds. Utility and morality are the two angles from which the severest criticisms come. Those of us who have taken our stand for the positive advancement of learning should not be deterred by the fears of others. Nevertheless, we should increase our diligence in fostering morality and equipping men for material achievement. Neither stands in the way of the ideal in life. Both respond admirably to it, and in fact, draw their power from it. "Where there is no vision the people perish."

Wilmington, Ohio.

Spiritual-Mindedness

BY BERNICE E. HAWKINS

(One of the prize essays read at Wilmington Yearly Meeting C. E. Union, at Wilmington, Ohio, May 29.)

In the beginning of our church's history, membership in the Society was not attained by birth, request or by letter, but because of certain qualities of mind and soul. George Fox and the early Friends believed so strongly that the church was entirely a spiritual body and that this definition held the meaning employed by Christ and some of the Apostles, St. John the author of Revelations particularly, that they called themselves The Society of Friends rather than Quaker or Friends Church, as we western Friends have degenerated into calling ourselves.

Membership in the early days of the Society was accorded those who took part in the business of the meeting, and only those who were spiritually-minded were supposed to have anything to do with the business of the Society. In these business sessions a system of procedure widely different from what we call parliamentary usage was employed. Decisions were not reached by taking a vote, and courses of action were not determined by a majority, but by the clerk, the presiding officer, taking the consensus of opinion, or to use Quaker phraseology, "the sense of the meeting." Nor was the sense of the meeting often the opinion of the majority. It was that, however, which the spiritually-minded men and women of the audience thought. This mode of procedure has come down practically intact to us and many a Friend can remember, before he knew the reason, wondering why the clerk seemed to wait for certain ones to speak, and how often the decision recorded in the minutes was not the mind of the majority, for often only a few, two or three perhaps, spoke and sometimes the record made contained the ideas of only two or three out of the several who did speak.

This is most certainly a beautiful method and one is almost certain it is ideal, for how better could the ideas of Christ be transmitted than through those who reverently seek His guidance and are in direct communion with Him who is indeed The Head of the Church? The practical side of it appeals to the utilitarian mind too, for in this way Christ is directly brought down to the needs of men and women, and has a wonderful influence on the affairs of the day.

But do we appreciate our privilege of being spiritually-minded? Do we take time to reverently wait, or do we rush into His presence with a prayer which is almost a demand for His help? The slow and tedious method by which audience with any of our earthly kings is obtained should teach the truth that although priests and aids to procure the attention of the Almighty are unnecessary, yet the Creator and Designer of the universe should be honored and loved with that adoration which is simplicity itself and quietness of waiting.

Simplicity in manner, dress and service, and the "silent meeting" are two traditionally precious tenets of Quakerism which have fallen into much disuse among us; I mean the real quietness of worship and feeling. Our silence now is too often a "waiting," and with this we have in a way lost our power. The word Quaker as applied to our forefathers was a synonym for integrity, but it cannot always be applied to modern Friends with the same meaning. We are shorn of our locks.

Christ's religion is nothing if it is not spiritually conceived. The world is coming to see that the ordinances and creeds that have been set up are nothing but symbols of the spiritual life, and are mere modes of conveying ideas to church members. Baptism does not insure admittance to the pearly gates at all. It is spirituality, that atmosphere of heaven itself that will best accommodate one to enjoy the pleasures of that City of Light. What a vista of light and power, what a vision beautiful is open to him who daily, hourly, feels his spirit communing with his Maker, who sometimes catches glimpses of Truth, who feels the uplift of inspiration which is in itself a consecration for service! Little wonder is it that often the silences of those old time meetings were broken by sobs, and that it was not uncommon to see tears on the faces of the worshipers, or that the faces beneath the broad-brimmed hats or within the plain bonnet wore a heavenly light which was a benediction!

Is it a concern to modern Friends that the business of the church be done according to the mind of the Spirit, or that it be done expeditiously and with proper diplomatic tact; that one's private affairs will merely bear the inspection of the public or that they be examples of orderliness and right dealing; that one's conscience be still on hearing the Queries read, or that one can enter into the spirit of them and seek in every way to bring to bear on the daily life the pervading, healing power of the Spirit?

The Rural Life Commission which reported to the last Five Years Meeting ends its report by making an appeal to the dormant energy in the church. Before my mind is a vision of a well-organized-for-service church, with members who seek the mind of Christ; in quietness of soul striving to know His ways of peace, gentleness, meekness and loving service to humanity; who find in Him personal satisfaction and spiritual uplift, and inspiration which is consecration for service.

New Burlington, Ohio.

The Least of These

BY FLORA M. BEALS

It seems to me that in his timely article on "The Call of the New Vision," Doctor Bond reaches a fortunate conclusion which the church will do well to consider.

Myriads of the thoughtful, progressive Christians who come in touch with the labor movement are realizing that the time is ripe for the Church to manifest her love and sympathetic interest for the world's burden bearers in a concrete way. They are groping for the light which they are almost ready to believe comes only from above. They are hoping for and expecting much from the Church. Are we going to be prepared to offer them the Christ-viewpoint of living issues, to breathe into their lives the true and the whole meaning of the message of Jesus? If you want to do good unto your fellowmen, says Mary Lathbury, you must not "adapt" yourselves *to* them but must, rather, "identify" yourselves *with* them.

My almost constant association with the workers will not let me believe that the majority are bitterly antagonistic toward the Church. There are, of course, diverse reasons why the masses have been estranged from it which we cannot enter into here. But I have learned that there are many who are doing some original thinking along the lines which most strongly appeal to them, who are honestly searching for the wisest solution of their problems. They are fair-minded, and liberal and are ready to accept guidance from whatever source it may come. Very many are outside the pale because they feel the Church has not taken an intelligent interest in the affairs which touch them so vitally. Are we ready to help her redeem herself?

There is no other Church organization, I believe, which is likely to appeal more strongly to the class-conscious among us than our own. The absence of the "one-man rule" policy, the purely democratic form of management, the perfect equality of the sexes, all touch a responsive chord in his large, fraternal heart.

I, for one, will be glad indeed if Doctor Bond will kindly outline his idea in regard to the "Friends Social Centers." Perhaps others will be ready to give their views also.

Knoxville, Tennessee.

Okoboji Summer School of Missions

In the northwestern part of Iowa lies Lake Okoboji, a sheet of water rivaling Lake Geneva, Wisconsin, in its picturesque beauty, and becoming more and more popular each year as a summer resort.

At Arnold's Park on the east end of this little lake is a Friends meeting, of which Grace M. Elliott is pastor. For several years she has had a vision of the large service which might be rendered, not only to the little church but to the throngs of worldly summer people which visit the place at this season of the year, by holding a school of missions there.

A year ago she spoke of her deep concern to Mrs.

Dudley of the M. E. Church at Indianola. They were both of one mind and decided in September last to issue a call for a meeting of the State Chairmen of the Women's Missionary Organizations of all the evangelical churches. Several responded and an organization was affected for perfecting and carrying out the plans for the school.

Mrs. Dudley was selected chairman, Miss Elizabeth Pearson, for thirty years General Secretary of the Des Moines branch of the W. F. M. S. of the M. E. Church, was secretary. Grace M. Elliott was chairman of the Committee on Arrangements, and Mrs. Towle, of the Congregational Church at Grinnell, was chairman of the Program Committee. These are women of faith and vision, but more, they are women of untiring energy and zeal, and they have realized in the fulfillment of their desires more than they had even dared to hope.

The school opened on July 23, in a most beautifully located pavilion, built out over the water. This building was opened for the use of the school free of charge. Missionaries were present from six different countries: Miss Jean Morrison from the north of India; Miss Bertha Johnson from southern India, now traveling secretary for the Mission to Lepers; Miss Minnie Mills from Smyrna, Turkey; Mrs. W. I. Kelsey from Mexico; Miss Lulu Golisch from China; Mrs. Garst from Japan, and Mr. and Mrs. J. P. White from Egypt.

Mrs. J. P. White gave lectures daily on the study book of the W. F. M. S. for next year, "The King's Business." These were able and exceedingly inspiring. Mrs. Oner S. Dow gave three lectures on "Tithing." Mrs. Herford, State President of the W. C. T. U., lectured on Temperance. On July 29th, Rev. Howland Hanson, pastor of the First Baptist Church of Des Moines, gave a stereopticon lecture on a trip to Oberammergau. Mrs. Whiting, of Whiting, Iowa, had charge of the Young People's meetings each day, and Mrs. W. I. Kelsey of the Children's Hour. All the missionaries gave lectures and talks of great inspirational value, furnishing a world-wide view of missions.

The keynote of the school was "The Mission of the Church is Missions." The registered attendance amounted to about three hundred, the Methodists leading with one hundred and ten. The Friends were second with an attendance of thirty-three, the Congregationalists third with twenty-nine. The audiences on Sabbath morning and for some of the evening lectures exceeded four hundred. Among the regular attenders were some persons of gay, worldly lives, who were receiving their first vision of the blessedness of a life of real service and of the world's deep need. Many were profoundly impressed.

The treasurer, Mrs. Dowell, reported a balance of about \$90.00 in the treasury after all bills were paid. At the business meeting on the afternoon of July 31, it was unanimously decided to make the school a permanent institution. We believe it will prove of inestimable value to the churches of Iowa, and to a needy and perishing world.

The Peace Movement Among Friends

[This Department is designed to afford an opportunity for a presentation of important phases of the Peace question, and will welcome correspondence which gives information in regard to the progress of the Peace movement anywhere among Friends, or which reflects clearly the views of any of our readers, younger or older, on this important subject. Such correspondence should be addressed to *Allen D. Hole, 615 National Road, West, Richmond, Indiana.*]

The Proposed Gift of the United States to the Palace of Peace

BY MARY DOAN HOLE

Traditional Representations of War and Peace

Students of the peace movement who are solicitous that all means of education along peace lines be sound have been again and again offended by the inadequacy of the representation of peace through the medium of plastic art. Sometimes, indeed, they have been outraged by the absolute misrepresentations of that dignified, active and far-sighted force which is stronger than could be suggested by any timid maiden-figure with olive branch. Those who attended an international congress of peace in Europe some years ago will not forget the endeavor made by the followers of a certain artist to have his sculptured group "Peace and War" approved by the congress as suitable for future setting up at the Hague. In fact, ever since, many of those present have been particularly anxious that intellectual and physical power be combined in a statue of peace with the traditional loveliness of spirit. Also there has been a general desire that the low mentality, the indolence and the unproductiveness of war be visualized. At the particular time to which reference has just been made, namely at the International Peace Congress at Munich, the work of art to be passed upon consisted of a pedestal supporting a prostrate victim whose arms and legs projected beyond its limits. Above a "glorious figure" of the god of war arose with uplifted sword and also the exquisite form of a gentlewoman whose restraining hand endeavored to stay the execution of evil purpose. One is reminded of the influence the majestic figure of Satan has upon the reader of "Paradise Lost." The representatives at the peace congress must have felt it was the god of war and not the delicate feminine figure of peace which secured the admiration of the beholder; at least they did not ask that the group be secured for any position at the Hague.

America's Sculptural Problem

In the meantime the Palace of Peace, the great world-temple about to be presented by our countryman, that American citizen who prizes also his world-citizenship, offers us as a nation the problem of translating the peace message into a sculptured group. One fairly revels in the description of the gifts to the Palace of Peace by the various nations of the earth. The list always includes the work of sculpture to be presented by the United States government and to be installed

at the head of the first landing. "Peace through Justice" has been suggested as the theme for our group, it being an embodiment of the thought of this great temple of justice. The true interpretation of war and peace and not the traditional one is an absolute necessity if we prove ourselves worthy donors in this most desirable of positions in the great palace.

A hateful mistake, war has been, a hideous monster and if war must be shown in the group it must be as a "bull-necked, low-browed creature of a primitive type" as Mrs. Mead pictures the god of war. It is no less important and perchance no less difficult a task, to rectify the inadequacy of the picture of peace which lingers in the minds of even enlightened advocates of world federation. Few indeed have learned to make concrete their best thought on world peace, to visualize their thoughts concerning man's conquest over the forces of nature and concerning his conquest in that other struggle which has in view the ennobling and humanizing of the common life of man.

A Friendly Task

And now comes the point to which all the above reflection is intended to lead. The gift of the group of statuary from the United States cannot be ready for the Palace of Peace at the time of dedication on August twenty-ninth, nor indeed at any date in the near future. Congress has appropriated \$20,000 as the financial provision for the gift, but the more difficult contribution yet to be appropriated is the conception which the artist is to work out. It has been wisely suggested that those who understand the peace movement in its fullness and those who know the significance of the Peace Palace must first provide the general conception before assigning the practical working out of the problem to any sculptor. The committee which has charge of the matter of preparation of this gift, of which the Hon. Richard Bartholdt is chairman, is anxious to receive suggestions as to the general conception and can be reached through the Peace Association of Friends in America at the address given above. Presumably very few readers of THE AMERICAN FRIEND have had extended training in the execution of sculpture or even in the appreciation of sculpture from the technical point of view, but, presumably also, no body of persons aside from the membership of the peace societies has had so genuine a preparation for thinking out the problem of how to represent peace so that the idea of justice and mercy, world economics and international industry will be all included. Belief in the possibility of world peace is the natural attitude of the Friend. Acquaintance with the symbols of Hebrew literature and the poetry of the Old Testament which one reared as a member of a Friends family almost unconsciously obtains, is of itself a preparation for the task the American committee on the provision of a gift has in hand and in the execution of which they crave assistance. Are there not some Friends whose love of truth in art, whose patriotism for

America, whose loyalty to their world citizenship, or whose love of the Prince of Peace moves them to study the problems suggested above? Are there not some moved by all these forces to seek Divine leading concerning a fitting theme for the sculptured group through which our country has been given the privilege of interpreting the peace movement in its new headquarters at the Hague?

Andrew Carnegie could give the funds with which to erect a great Palace of Peace, Henry Van Dyke could go as a fit person to minister at the Hague, the peace capital of the world, William J. Bryan could become the organizer of a net-work of peace treaties, Benjamin Trueblood was ready to direct the work of the American Peace Society; have you decided what you can and will do as your contribution to the peace movement? Does this article suggest a particular duty?

Peace Resolutions in Japan

At a meeting of the Executive Committee of the American Peace Society of Japan, held Fourth month 15, 1913, after a thorough discussion of the pending Californian Land Legislation, the following resolutions were adopted:

Whereas, the Legislation under which it is proposed to regulate the ownership of land by foreigners in the State of California has become a matter of wide and somewhat heated discussion, the Executive Committee of the American Peace Society of Japan (composed of Americans representing all walks of life, professions and business connections) thinks it proper to make it known its convictions concerning the situation.

The passage of a bill or bills involving discrimination and antagonism, whether they be afterwards signed by the Governor or not, would do great damage to the record which America holds in Japan for international courtesy, justice and fair play. Already the effect of this impending action is keenly felt in Japan. Therefore, the American Peace Society of Japan begs the Legislature of California to pause in its action and urges upon the whole people of the United States a protest against this legislation.

Be it Resolved Therefore, That the American Peace Society of Japan deploras the action of the legislature of California in proposing to pass bills appearing to discriminate against Japanese residents.

That the American Peace Society of Japan begs of the American Peace Society and our allied organizations to take prompt measures to point out to the people of the United States and to the State of California how serious an error would be the passage of such bill.

We believe that such legislation would do great injustice to the Japanese people, injure our commerce, and create a painful situation for Americans who reside in Japan, recipients of continued courtesies and the protection of the laws of this country, but the American Peace Society of Japan has full confidence that the United States Government, supported by the people, will see that treaty obligations are upheld and that full justice is done to all.

GILBERT BOWLES, *Secretary*.

A Meeting on the Roof of the World

Forty miles Northeast of Simla the Hindustan—Thibet Road—a track for ponies and coolies, excellently engineered and five or six feet wide,—an extravagant width for a hill-road—tops a ridge standing at the head of a long narrow valley, and the traveler suddenly finds the immense canyon of the Sutlej valley 6,000 feet below him. On the farther side of the river is the wild land of Kulu, and beyond that the central chain of the Himalayas, a mighty rampart of huge snow peaks, the nearest some thirty miles distant, stretching away in either direction as far as the eye can see. In the foreground, to north and east, the steep and craggy mountain slopes are covered with hoary forests of enormous pine-trees, the home of leopard, bear, and grey Himalayan langurs; below the forest, the deep valley-bottoms are terraced with yellow corn-fields, amongst which are scattered scores of tiny villages, their houses, with peaked slate roofs and overhanging carved balconies, clinging dizzily to precipitous slopes.

On the ridge itself, some 9,000 feet above the sea, stand two or three weather-beaten bungalows, and a cairn adorned with red and yellow scraps of cloth offered to the spirits that love to dwell on high passes. One of the bungalows is perched on the very summit of the ridge, in such a fashion that the rain which falls on one side of its roof finds its way eventually to the Jumna and the Bay of Bengal, whilst that falling on the other side drains into the Indus and the Arabian Sea. Here, for two Sundays, a Friends meeting has been held, attended by some eighteen people, Indian, American, German, Irish, Scotch, and English, gathered from the ends of India and from many differing religious communions. Here, with that glorious prospect of snow-peak, forest and valley, spread out before us, we have been drawn into the fellowship of the living Christ, and have known Him to break the Bread of Life in our midst.—*J. S. Hoyland in London Friend*.

My share in the work of the world may be limited, but the fact that it is work makes it precious. * * * Darwin could work only half an hour at a time; yet in many diligent half-hours he laid anew the foundations of philosophy. * * * Green, the historian, tells us that the world is moved along, not only by the mighty shoves of its heroes, but also by the aggregate of the tiny pushes of each honest worker.—*Helen Keller*.

All the difference there is between what looks like a worthless stone and a gem is in the cutting and grinding; all the difference between bullion and coin stamped with the king's face is in the smelting and the minting; all the difference between a wilderness and a garden is wrought by weeding and pruning; all the difference between a block of marble and a statue is produced by the mallet and the chisel.—*Minot J. Savage, D.D.*

The American Friend 50 cents until January 1, 1914. Tell your friends about it.

Current Items of Interest to Friends

Indiana Yearly Meeting

On Sabbath evening, August 10, a report of the recent Missionary Laymens' Conference at Lake Geneva, Wisconsin, was made by the delegates attending, at an open meeting at the South Eighth Street Friends' Meeting, Richmond, Indiana. Gurney Hill presided and reports were made by Folger Wilson, Professor Arthur M. Charles, and Francis Anscombe, on the part of Friends who attended. Brief addresses on the subject of missions were made by Dr. Conrad Huber and George H. Knollenberg, of St. Paul's Lutheran Church in the city. The prayer was offered by Dr. Huber. There was a good attendance considering the warm evening, and much interest was aroused.

Dalton H. Lewis, who has been serving as pastor at Dublin Meeting, has resigned, and has accepted a call to New Castle Meeting for the coming year.

On August 14, a company of women gathered at New Garden Meeting house grounds at Fountain City, Indiana, to celebrate in picnic fashion the days they spent as girls at the New Garden school in days gone by. The school is no longer kept up, but the house remains. A most enjoyable time was had in the renewing of old acquaintances. A permanent organization was effected with the following officers: President, Della Cogshall; Secretary, Addie Hiatt; Treasurer, Mary Woodard; Chairman of Program Committee, R. Elma Nicholson.

We note with satisfaction a steady growth at West Milton, Ohio, particular meeting, both in interest and in attendance. A new piano has been placed in the church, which adds great interest among the young people. We note with deep regret the illness of our pastor's wife, Cora Kittrell, who has been confined to her room for more than two weeks as a result of a serious paralytic attack. It is hoped that her condition is better, and that she will soon be restored to health and her work for the Master.

A very acceptable day was enjoyed at Friends' Back Creek Meeting house, near Fairmount, Indiana, on Sabbath, August 10, when an old settlers' meeting was held. The services of the day included reminiscences by a number of former members, a bountiful dinner, and two helpful and inspiring sermons by Ira C. Johnson, of Lynn, Superintendent of Evangelistic work in Indiana Yearly Meeting.

Iowa Yearly Meeting

The Meeting at Marshalltown, Iowa, is without a pastor. There is a good field for somebody.

Oskaloosa—Friends are busy getting ready for Yearly Meeting. The new meeting house, which is one of the finest of its kind, is rapidly approaching completion.

Dr. and Mrs. S. M. Hadley are dividing their vacation time between Le Grand, Iowa, and a restful retreat in Northern Michigan.

Mead A. and Anna L. Kelsey enjoyed a brief vacation in Minneapolis and its environs.

Friends will be pained to learn of the probably fatal illness of Della Edwards, wife of President Edwards, of Penn College.

Expecting a large attendance at Yearly Meeting, special pains are being taken to secure places of entertainment for Friends. Those desiring to engage rooms should address R. H. Williams, Oskaloosa.

Ross Hadley, son of Stephen M. Hadley, of Oskaloosa, who is engaged in Y. M. C. A. work in India, is on his way home, and will spend some time studying before returning to his work in that country.

Kansas Yearly Meeting

Sterling Monthly Meeting has lost both of its men overseers in less than three months. The membership also has been greatly reduced by death and otherwise, within the past few years, so that the meeting feels keenly the loss of these two dependable officials.

New England Yearly Meeting

Samuel L. Haworth, who has served the meeting at Fall River, Massachusetts, as minister for nearly two years, concluded his service the first of August. After a few weeks' rest he will begin pastoral service at Minneapolis. His departure is deeply regretted by the Friends at Fall River, and the following words of appreciation were unanimously adopted by the meeting:

"Samuel L. Haworth, our beloved minister, after two years' of service, is about to leave us for another field of labor. We would record our sense of profound appreciation of the helpful ministry and fellowship of our brother, and also of the devoted service of his wife, Evelyn M. Haworth, who has ably seconded the labors of her husband. We feel a deep

sense of loss in the departure of our friends, but they leave with us a healing balm of courage and a message of good cheer that shall never die. We bespeak for them the confidence and fellowship of all those with whom their lot may be cast, and may God's richest blessing rest upon them."

Philadelphia Yearly Meeting

On the beautiful summer afternoon of Seventh-day, Eighth Month 2nd, a company of about one hundred, composed largely of neighbors and friends, gathered at Horsham meeting house, to attend the annual Tea Meeting. The addresses in the meeting house were listened to with eager attention. Agnes L. Tierney read an interesting and valuable paper on "True Toleration," which helped one to realize the need there is to lay aside judgments one of another and to be filled with the broad spirit of charity. Max I. Reich, from England, followed with an address on "Enthusiasm for Jesus," arousing the strong desire for that deeper knowledge of and closer touch with Him which would kindle true enthusiasm. The social hour was greatly enjoyed out of doors, while the company partook of refreshments.—*The Friend*.

Western Yearly Meeting

The Friends at Paoli, Indiana, and vicinity have arranged for a centennial anniversary service at Lick Creek Meeting, two and one-half miles east of Paoli, on Wednesday, August 27. In the forenoon, following a period of silent worship and devotion, a "History of Lick Creek Meeting" will be read by Belle T. Braxton, followed by reminiscences by Aaron Maris, Homer Hill, Laban Lindley, Sr., Morton Hall, Thomas Maris, Sr., and others. After a basket dinner and a period of rest, the following program will be carried out: "George Fox," by Nettie Osborn; "Margaret Fell," by Dorothy Farlow; "Elizabeth Fry," by Mabel Trimble; "Stephen Grellett," by Nannie Lindley; "William Penn," by Walter Newlin; "Peter Bradford," by Carl Thompson, to be followed by an address by S. E. Nicholson, of Richmond, at three o'clock. In the evening, a meeting at Paoli will be addressed by S. E. Nicholson. Music will be furnished by the choirs of the two meetings, to be assisted at the evening meeting by the Union Choir and a male quartet. On the following day the Hall family reunion will be held.

The General Secretaryship

Friends will remember that at the meeting of the Executive Committee of the Five Years Meeting, held in Richmond, Indiana, April 22, Roscoe Coffin, Assistant State Secretary of the Minnesota Y. M. C. A., was offered the position of General Secretary of Friends, an office created by the last Five Years Meeting at Indianapolis. Mr. Coffin was not satisfied in his own mind at the time that he ought to change his field of work, much as his loyalty to Friends prompted him to do. He therefore asked for time in which to consider the matter carefully and prayerfully.

He has finally decided that duty calls him to remain in his present position, although profoundly conscious of the wide opportunity which the suggested position would open to him. This news has been received with deep regret by the Committee, and will be so received by the church at large. Roscoe Coffin, however, was at no time an applicant for the place, and he has only done what seemed to him right.

This leaves the Secretaryship still an open question. Several names are being canvassed, but in all probability no action will be taken until the next meeting of the Executive Committee in October, when it is hoped that a satisfactory selection will be made.

Whittier Guest House Conference

An open Conference is to be held at The Whittier Fellowship Guest House, at Hampton Falls, New Hampshire, August 23 to September 1. For particulars as to rooms, routes of travel, etc., address "Whittier Guest House," Hampton Falls, New Hampshire. The following program has been arranged:

SATURDAY, AUGUST 23

Evening—Talk by Augustus T. Murray, "Quakerism a World Power."

SUNDAY, AUGUST 24

Morning—Amesbury Meeting for Worship (Whittier's meeting house).

Evening—Meeting for worship at the Guest House for the neighborhood.

MONDAY, AUGUST 25

Morning—Subject, "Friends in Japan, China, India and Australia."

Evening—"Friends in Syria and Palestine," by Eleanor D. Wood, just returned from study in Palestine.

TUESDAY, AUGUST 26

Morning—"Friends in Africa and Madagascar," and "Friends' Message to the Negro in America."

Evening—"Europe. Friends in Scandinavia, Germany, France, Turkey and Bulgaria."

WEDNESDAY, AUGUST 27

Morning—"England."

Evening—"Scotland and Ireland."

THURSDAY, AUGUST 28

Morning—"America. Friends in Alaska, Guatemala, Jamaica, Cuba, Mexico and American Indians, Canada."

Evening—"The Atlantic Coast. Orthodox, Liberal and Smaller Body."

FRIDAY, AUGUST 29

Morning—"East of the Mississippi. Orthodox, Liberal and Smaller Body."

Evening—"West of the Mississippi. Pacific Coast. Orthodox, Liberal and Smaller Body."

SATURDAY, AUGUST 30

Morning—Discussion of the Question, "What would a Religious Napoleon or a Frederick the Great, or a Washington do about it?"

Evening—"How shall we develop our General Staff, War College and Artillery?" Publications, Finance, Literature.

SUNDAY, AUGUST 31

Morning—Amesbury Meeting.

Evening—Meeting for Worship at Guest House.

MONDAY, SEPTEMBER 1

Reserved for development of special points of interest.

The afternoons of each day are devoted to recreation, walking, rowing, tennis, bathing and trolley rides. It is the plan of the Conference to bring out not only what Friends are doing, but the tendency of religious thought about them and its effect.

C. M. Wood, *Chairman*.

Home Coming at Mill Creek

Eighty-four years ago a meeting of Friends was established, at Mill Creek, in Hendricks County, Indiana. Others were established, including Spring, and West Branch, later Amo, Hadley, Summit Grove, and Walnut Chappel. Three of these have been discontinued, Spring, West Branch, and Summit Grove. At the approaching Quarterly Meeting, to be held at Mill Creek, near Danville, Indiana, on September 6 and 7, there will be held a home coming service, in the afternoon on Sabbath.

As many persons who formerly lived in this territory, and were members of some of these meetings in former years, have removed to various places and are widely scattered, special request is made that so far as possible these come in person, but where this is not possible, that they send a letter of greeting, which will be read on the occasion; such letters should be sent to Chester Haworth, Secretary of local Committee, Danville, Indiana, R. F. D. No. 5.

Death of Two Continental Friends

From the *London Friend* we learn of the death of two prominent Friends who resided on the European Continent, Louise Peitsmeyer, of Minden, Germany, and Christian P. Baegaard, of North Jutland, Denmark. A writer says, "One cannot think of German Friends apart from Louise Peitsmeyer, and her loss will be deeply felt." Christian Baekgaard joined Friends while young, and was for many years prominent among the few Friends in Denmark.

It is hoped that the new legislation by Congress providing for the arbitration of disputes between capital and labor, will prove effective in averting the threatened strife of eastern railroad employees. A strike means industrial war, no matter how peaceable the mode of procedure may be, and arbitration is always a proper substitute for war. The Arbitration Committee is now in session.

AN OLD NURSE

Persuaded Doctor to Drink Postum

An old faithful nurse and an experienced doctor are a pretty strong combination in favor of Postum, instead of tea and coffee.

The doctor said:

"I began to drink Postum five years ago on the advice of an old nurse.

"During an unusually busy winter, between coffee, tea and overwork, I became a victim of insomnia. In a month after beginning Postum, in place of tea and coffee, I could eat anything and sleep as soundly as a baby.

"In three months I had gained twenty pounds in weight. I now use Postum altogether instead of tea and coffee; even at bedtime with a soda cracker or some other tasty biscuit.

"Having a little tendency to Diabetes, I used a small quantity of saccharine instead of sugar, to sweeten with. I may add that today tea or coffee are never present in our house, and very many patients, on my advice, have adopted Postum as their regular beverage.

"In conclusion, I can assure anyone that, as a refreshing, nourishing, and nerve-strengthening beverage, there is nothing equal to Postum."

Name given by Postum Co., Battle Creek, Mich. Write for booklet, "The Road to Wellville."

Postum comes in two forms.

Regular (must be boiled).

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A big cup requires more and some people who like *strong* things put in a heaping spoonful and temper it with a large supply of cream.

Experiment until you know the amount that pleases your palate and have it served that way in the future.

"There's a Reason" for Postum.—adv.

Letter From England

DEAR FRIENDS—My husband arrived here on July 8th, as I had decided to remain in the work here for some months longer, and had asked him to join me. We are all well, and the dear Lord is blessing us in the work, which is planned for us to the last of October. After that time I would like to return to America and take up pastoral work if the way opens. Any Friends wishing to correspond with me may use the address given below.

We have just attended a splendid summer school at Mundesley on the Sea, and also Atan General Meeting of Friends, where there is a good school which closed last week. Friends are very kind in providing good homes everywhere we stop, meeting us at stations and looking after baggage, all of which equals American hospitality.

This is a very nice summer here, not so cold as last year, although I have not gone to church without my coat. Wheat is not harvested before September. All grapes, tomatoes, and many other things grow only under glass. Many things are very delightful, but the greatest curse is drink. I often see women go into the saloon in London to drink. If woman's ballot could improve conditions she should have it. We attended a woman suffrage meeting in Hyde Park, London, which was very orderly and nice, over 5,000 women, besides several hundred men marching with music for miles before they reached the park. There twenty platforms for speaking awaited them, with many more thousands of people. The colors were red, white and green.

Most Friends are favoring the ballot for women, but disapprove the methods used by some to secure it. Those who have become desperate, and are doing unlawful things, burning buildings, etc., are no doubt hindering the cause. But surely the Christian mother who has the interest of her boy at heart should be allowed to vote.

The Lord bless the approaching Yearly Meetings in America, and may they be times of preparation for more efficient service. Pray for us that we may make good the opportunity here and be Divinely led back to the home land.

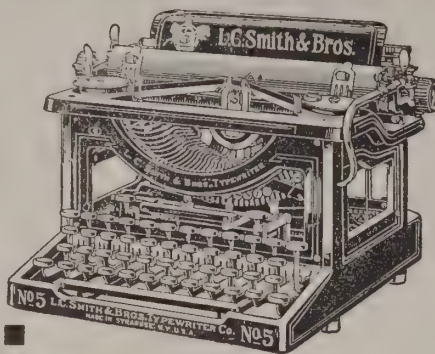
LEANAH HOBSON.

Donnington, Harlesden,
London, England.

August 5, 1913.

Yearly Meetings, 1913

Ohio—At Mt. Pleasant, Ohio, August 26- —. Clerk, Edward Mott, 3734 Carnegie Avenue, Cleveland, Ohio.



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its way by service*

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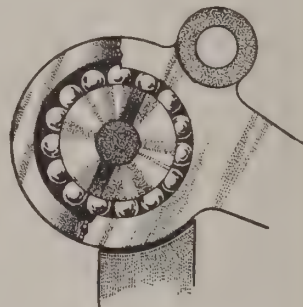
*What will it do for me?
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By answering these queries with the needs of the typewriter owner and user in mind, the L. C. Smith & Bros. Typewriter Company has attained the front rank in the typewriter field.

Some people think that a *typewriter* is a *typewriter* and that is all there is to it. Machines may look alike but there is a lot of difference in efficiency.

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Western—At Plainfield, Indiana, September 16- —. Clerk, George H. Moore, Westfield, Indiana.

Indiana—At Richmond, Indiana, September 23-30. Clerk, Robert L. Kelly, Earlham, Indiana.

Kansas—At Wichita, Kansas, October 8. Clerk, Edmund Stanley, Wichita, Kansas.

Baltimore—At Baltimore, November

14-19. Clerk, Allen C. Thomas, Haverford, Pennsylvania.

The National Christian Endeavor Convention in session in July at Los Angeles reiterated its slogan of two years ago, "A saloonless nation in 1920." The tramp of the coming millions who have been won to the no-license policy makes this motto more than an idle dream.

THE FARQUHAR Automatic Fire Control

has a governor arm that engages the **Check-draft**, the **Ash-door** and **Direct Draft**. Should any of these be left open by inadvertence, the governor will close them before the fire-box can become overheated. This protects the heater, the building and the people from disaster so often started by an overheated furnace.

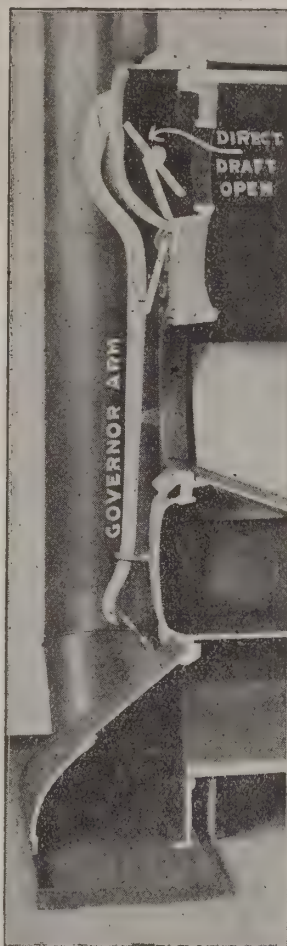
Do you have such protection, or will you wait until the horse is stolen to lock the door?

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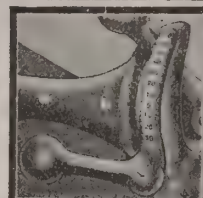
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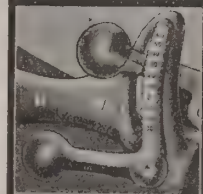
Governor Arm, Direct Draft and Direct Draft Trip.



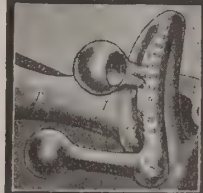
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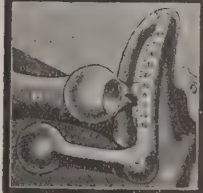
For Quiet Freezing Weather.



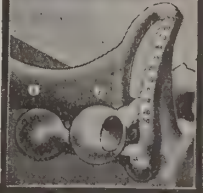
For Windy Freezing Weather.



For Zero Weather.



For the Severest Weather.



BIBLE SCHOOL LESSON

AUGUST 31.

SUBJECT—Israel at Mount Sinai.

LESSON—Ex. 19: 1-6, 16-21. Read Ex. 18 and 19. Commit Ex. 19: 5, 6.

GOLDEN TEXT—Let us have grace, whereby we may offer service well pleasing to God with reverence and awe. Heb. 12: 28.

CHRISTIAN ENDEAVOR

AUGUST 31.

TOPIC—Missionary Essentials, Home and Abroad. II. Prayer. Ephesians 6: 10-20.

Prayer is the key that unlocks the bounties of God's storehouse. It is the one method in which all may participate, by which the greatest success in service for God may be assured.

What an inspiration it is to know that we in the home land may reach the work in the foreign field by way of God's throne through prayer!

It is related that John Mott was addressing a great throng of students in China. The message had to be conveyed

through an interpreter, and no great immediate results were expected. To his surprise intense interest developed, and many manifested their determination to know more about Christianity. Then it was that Mr. Mott happened to remember that that was the day set apart in Christian America for prayer for colleges and students throughout the world, and he was no longer in doubt about the cause of the awakening in that far away student body. The success of many undertakings often is assured through prayer.

Born

WRAY—At Ithaca, New York, July 28, 1913, to Alfred and Sarah Wray, a daughter, Hannah.

Died

ALLEN—Joseph W. Allen died at Sterling, Kansas, August 5, 1913, after a short illness of chronic Bright's disease, aged 74 years 6 months and 5 days. He served his meeting for several years as overseer and trustee.

BEITLER—Mary Frances Beitler, daughter of Mr. and Mrs. Reeser, of Gate, Oklahoma, died July 28, 1913, aged 19 years 11 months and 15 days. Her death followed that of her newly born babe on July 12. She was a member of Gate

Monthly Meeting, and left a testimony that all was well. She was married to Fred Beitler March 16, 1912. Funeral services were conducted by Nixon and Minnie Rich, of Vilas, Colorado. Interment at Springfield, Colorado.

FAULKNER—Sarah Elizabeth Haines Faulkner, daughter of Samuel and Mary Haines, died June 6, 1913, aged 66 years 1 month and 22 days. She was a birthright member of Friends and a life-long member of New Hope Meeting, Ohio. She was faithful to her church duties, and ever ready to serve the Lord. She was married to Harvey C. Faulkner in 1866. She leaves a husband, four sons, two daughters, two brothers, three sisters, thirteen grandchildren and four great-grandchildren.

HARRIS—Noah Harris, son of Thomas and Mary Harris, died at his home in Jonesboro, Indiana, August 7, 1913, aged 90 years. He was a birthright member of Friends.

MOON—Rodema Eleanor Moon was born near Prairie Center, Kansas, and died July 26, 1913, aged 42 years 4 months and 1 day. She was married to Arthur O. Moon, of Emporia, in 1893. She was a member of Friends and ever lived an upright Christian life. Funeral

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services at Prairie Center, conducted by the pastor, **Viva C. Hoffman**.

PIERCE—Edward M. Pierce died at his home in Jonesboro, Indiana, June 20, 1913, aged fifty-four years. He was a prominent business man and had lived in Jonesboro all his life.

STANIELS—Lizzie T. Stanuels died at Margaret Pillsbury Hospital, Concord, New Hampshire, following a surgical operation, June 25, 1913, aged thirty-eight years. She was a valued member of Friends' Meeting at Pittsfield, New Hampshire. She was one of the faithful ones in the little meeting and Bible School, and her loss is keenly felt.

WILSON—Lissetta Lorenz Wilson was born in Cincinnati, and died at her home near St. Joseph, Illinois, June 16, 1913, aged 55 years and 27 days. She became a member of Stanton Meeting about fifteen years ago. She leaves a husband and five children. Funeral service was conducted by the pastor, **Ellis A. Wells**.

WOOD—Anna Greene Wood, widow of the late Henry G. Wood, died at her home in New Bedford, Massachusetts, August 3, 1913, aged ninety-one years. She was a life-long Friend, was for many years head of New England women Friends, and always wore the full Quaker garb. Four sons survive her.

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IN
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Old Series.
Vol. XX. No. 35.

EIGHTH MONTH 28, 1913.

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AN EVENING PRAYER

FORGIVE us for the smiles we failed to
give—
Smiles on which saddened hearts may
live—

And yet—and yet we failed to give!

Forgive us for the words we've left unsaid—
Words that feed hungry hearts like bread,
And yet—and yet were left unsaid.

And for the little deeds we've left undone,
That might have cheered some lonely
one—

And yet—and yet were left undone.

Forgive us, Thou who knowest us so well,
That we have failed our love to tell
By smiles and words and deeds as well.

—Presbyterian Standard.

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Jogging the Memory a Little

We find that a considerable number of subscribers to THE AMERICAN FRIEND are in arrears for their subscriptions. A number have waited until after the harvesting of the crops before remitting. This deficiency is somewhat embarrassing to the management at this season of the year, which is busy enough with the daily duty of getting out a creditable paper, without having to struggle with the inability to meet printing bills. We appeal earnestly to those who know themselves to be in arrears that they make every effort to remit at once. We cannot emphasize the urgency of the appeal too strongly. Address THE AMERICAN FRIEND, Richmond, Indiana.

Peace Association of Friends in America

A Message for the Hour

At a time like the present, when the relations between the United States and Mexico are the subject of anxious thought, it is well to recall some words of the Honorable Elihu Root, spoken more than four years ago. He was addressing a society made up largely of those who did not have the direct responsibility of carrying on negotiations between this and other nations, and as a message to citizens, not to officials of the government, his words come with so much force to us today as to those to whom they were then addressed. As emphasizing the great truth that every citizen has some influence in international affairs, and therefore some duty at just such a time as this, the message deserves to be read with care and passed on to our neighbors and friends:

The Duty of Diplomatic Representatives.

There is a peculiar situation created when a diplomatic question arises between two countries. It is the duty of the diplomatic representatives to argue each the cause of his own country; he cannot turn his back upon an opponent in that friendly contest and state to his countrymen the weakness of his own position and the strength of the other side's position, and it is one of the greatest difficulties of peace-making and peace-keeping that the orators, the politicians, the stump speakers, aye, often the clergymen of each country, press and insist upon the extreme view of their own country, and impress upon the minds of the great masses of the people who have not studied the question, the idea that all right is upon one side and all wrong upon the other side.

The Duty of All Citizens.

*If you would help to make and keep peace, stand behind the men who are in the responsible positions of government, ready to recognize the fact that there is some right on the other side. * * In the exercise of those duties in which the ambassadors of Great Britain, of Brazil and of Japan have played so great a part with us in the last few years in Washington, the great obstacles to the doing of things which make for peace have not been the wish of the diplomatist, not the policy of the Government, but the inconsiderate and thoughtless unwillingness of the great body of the people*

of the respective countries to stand behind the man who was willing for the sake of peace and justice to make fair concessions.

The methods by which we can "stand behind the men who are in the responsible positions of government" are many and varied. But whether our opportunity comes in public address or in an unexpected conversation on the street or by the roadside, or in some other way, we may all "help to make and keep peace." We may help to do it now.

For the Peace Association of Friends in America,
ALLEN D. HOLE, *President.*

Richmond, Ind., August 20, 1913.

North Carolina Yearly Meeting

North Carolina Yearly Meeting held its 216th annual session at Guilford College, August 6-11. An article in one of the leading daily papers of the State said: "From the ancient record of the Religious Society of Friends, it appears that a few of their numbers settled in the Albemarle district of North Carolina (now Perquimans County), about the year 1660." This paper further stated that the Friends Yearly Meeting is the oldest religious body in the state, and one about which probably less is known outside of its own members, than any other similar organization in this country, never exploited by itself, never bickering with sister bodies, but peacefully and unostentatiously attending to its matters of church polity without the flare of publicity which so often characterizes similar conventions.

The Yearly Meeting opened with a good attendance, with Dr. L. L. Hobbs presiding at the clerk's desk. Nearly all representatives responded to the call of names. Of the large number of Friends with minutes from other Yearly Meetings, most were present at the first session. These are as follows:

Joseph Sopher and wife (elder), of Iowa; Charles E. Tebbetts, Richmond, Indiana; Willard O. Trueblood, Indianapolis, Indiana; Albert Copeland, Cincinnati; Amos Carson and companion, Edwin Barker, Indiana; George N. Hartley, Fountain City, Indiana; Alonzo Cloud and W. T. Boyce, Baltimore Yearly Meeting; J. Edgar Williams, Carthage, Indiana; John Kendall, Mooresville, Indiana; and Harrison Hooker of Indiana. Tien Lu Lee, of the M. E. Church, and Professor in the University of Peking, China, was a guest of the Yearly Meeting and rendered acceptable service.

The reading of the London General Epistle had the closest attention, and its excellence and fitness to present-day needs were remarked by many.

Three sessions of the Meeting on Ministry and Oversight were largely attended, and there were many energetic expressions in favor of going forward. Two Quarterly Meetings reported the urgent need of increased ministerial work. After discussion, the matter was endorsed and brought to the attention of the Yearly Meeting, which gave its approval without dissent. It was urged that all our members look well to

(Continued on page 560.)

THE AMERICAN FRIEND

DEVOTED TO THE INTERESTS OF QUAKERISM IN AMERICA

S. EDGAR NICHOLSON, Editor and Manager

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RICHMOND, INDIANA, EIGHTH MONTH 28, 1913.

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Vol. I. No. 35.

Working for Community Betterment

If every Friends meeting in America were to set out with a determined and well defined purpose to make its own community better, we are inclined to wonder what the result would be both to the communities and to the denomination. Many of our meetings have a purpose that is too general. They are in a rut and are apparently content to remain there.

If the children quite generally are in the Bible School, if one-third of the membership are fairly regular in their attendance at the Sabbath morning service, and if a faithful handful continue to come to prayer meeting week in and week out, the average meeting is fairly well satisfied to continue its course, wishing now and then under the stress of some special inspiration that conditions were better, but apparently powerless to make them so.

No meeting can remain long at a standstill. Either it must go forward or it will go backward, and all too many are following the latter course. A diagnosis is sometimes an unpleasant task, but often it is a necessary step toward the eradication of a serious ailment.

The negative church will never make itself felt in any community. Religion is a positive force, and finds its highest expression in service for others. No church can long maintain its standing that expends all its activities upon its own membership and within the circle of its own communion.

Community betterment is an ideal that ought to bring inspiration to any religious congregation. It will mean first, that a mighty passion for the salvation of souls, a burning spirit of evangelism that will seek to carry the gospel into every home, must possess the membership as it seeks to extend a helping hand in the neighborhood.

It will mean that a concerted effort must be made to relieve distress and suffering that is the outgrowth of a social order that has felt the blighting touch of sin. It will mean that men and women who have seen Christ and felt His presence must place their lives along side the lives of their fellows in a Christian brotherhood that is uplifting and inspiring. It will mean that the personal touch of Christian sympathy must be manifested, not only at the meeting house, but in the social life, on the highway, in the field, at the counter, and in the factory.

It will mean that as holiness hates sin, evil must be

opposed and never condoned. Any custom or system that padlocks the heart and the conscience against the gospel of redeeming love, must be attacked and eradicated. The saloon, the brothel, the gaming table, profanity, desecration of the Sabbath-day, lawlessness of every kind, the rental of property for unholy purposes, the slums where poverty and vice hold sway, the sweatshop, the oppression of the poor, dirty politics, neighborhood carousing, the corruption of youth, must all feel the effective antagonism of a church that is truly alive. The gospel cannot make bed-fellows of any of these.

What a field of work there would be for a committee on community betterment appointed in every monthly meeting! And what a harvest there would be throughout Quakerdom if the spirit of this endeavor were to possess all our membership! "Behold, I say unto you, Lift up your eyes, and look on the fields, that they are white already unto the harvest." "Pray ye therefore the Lord of the harvest that He send forth laborers into His harvest."

No Occasion for War

One cannot but deplore and condemn the persistence of a jingo spirit that seems bent upon driving the United States into a war with Mexico. Undoubtedly there are grave abuses in that country that cry loudly for settlement, but two wrongs never make a right. Intervention would mean a recourse to arms, and in the end the terms would be settled by diplomacy, which can be applied now, if not as easily, at least with as great exactness toward the administration of justice.

The hands of the administration at Washington should be upheld, for evidently every possible attempt at a peaceful solution of the situation is to be made. The United States does not want Mexico, and there can be no assurance that a forced peace, as applied to the internal affairs of our Spanish-speaking neighbors, will be abiding.

At a time like this, our great country should show its prowess as a leader and a helper rather than as a revengeful master, who seeks to punish because there exists the ability to do so. While hoping for the best, the situation may grow even worse, but we can conceive of no conditions under which the United States, even though guided by the doctrine of expediency, will be justified in taking a course that must inevitably lead to war.

Religious Status of Women in the Non-Christian World— Her Status in the Ethnic Religions

BY MURRAY S. KENWORTHY

(An address delivered at Farmland, Indiana, before the Ministers' Association of Indiana Yearly Meeting, and published by request of the Association.)

"The condition of women is the truest test of a people's civilization. Her status is her country's barometer." This observation is not less true of a people's religion. By this criterion the religions of the non-Christian world present a condition deplorably low in the scale of human development. Two quotations will best contrast the extremes in the religious world. I. "For ye are all sons of God, through faith in Jesus Christ. For as many of you as were baptized into Christ did put on Christ. There can be neither Jew nor Greek, there can be neither bond nor free, there can be no male and female; for ye are all one man in Christ Jesus." Gal. 3:26-28. II. "What is the chief gate to hell? A woman. Who is the wisest of the wise? He who has not been deceived by a woman, only to be compared to malignant fiends." (Manu.) The first statement sounds the emancipation proclamation for women everywhere, the other degrades her to the depths.

There are probably a half dozen religions opposing the Christian advance. Two or three of these are offering formidable resistance and showing great powers of readjustment in methods and ideals made necessary by the coming of higher Christian conceptions. All of these religions place a low estimate upon the worth of women, and consistently depreciate her spiritual importance.

In reviewing the attitude of these faiths, in the matter in question, the full truth may not, in all cases, be printed. Western modesty and sense of propriety will not tolerate their recital. Western governments would hardly permit detailed descriptions to pass through the mails, classing them as obscene literature. The British government finds its tactfulness sorely tried in dealing with the Indian situation where in the name of religion scenes rivaling a Bowery brothel are of daily occurrence. Those knowing all the facts may well wonder if the pictures they bring to mind are not of more harm to the aesthetic senses than the knowledge of them does good. Some of the facts, however, will assist us in better appreciating the place to which our Christian faith has brought us, and the great debt we owe the women of the non-Christian world.

Practically all of these religions have evolved from that worship (Animism) which peoples the visible and invisible world with spirits—some good, and some bad. No matter how far any faith may by this time have gotten from its primitive form, in many of its tenets it still rests upon its earlier base and has carried along with it primitive methods, customs and ideas. Consequently we may expect to find, and do find, in their ideas conceptions of womanhood native to savage natures and ages. Here a woman was, almost without exception, reckoned as property and

was so treated, bartered, sold, traded, stolen, given, loaned, loved, petted, hated, worked, abused, or killed, according to the caprice of her owner. She had no rights to be respected, no feeling to be pitied. She was a beast of burden, "a necessary machine for the rearing of children," a source of profit as was a sheep, or a war club, and to be treated accordingly. There were individual and tribal exceptions, even tribes where the opposite was true, but these exceptions were rare. This is her status to-day in every primitive tribe where the old Animistic ideas of religion prevail, whether in Africa or the hill sections of China or India.

When Shintoism reached a higher stage of development, a better appreciation of womanhood gave to our sisters in Japan a freer, purer life. In fact, Shintoism gave them a position as good, if not better, than that accorded by any other of the ethnic religions. Here members of her sex have been exalted even to the plane of deity. Japanese literature boasts of heroines and empresses. In religion she was of sufficient worth to be enrolled in special orders and was permitted to officiate as a priestess. Though this lauding of women was not all theory, yet that same literature praised her dumb bearing of certain requirements which Western Christianity would not for a moment tolerate. Wives and daughters were not accorded the position and protection which was their due. The property idea still obtained and was generally enforced. Only that liberty was accorded her consistent with the purposes of husband or father to whom she was, with little reserve, subjected. The life of a child was in the hands of the father who might kill or spare at his will. Even in these later days when Occidental ideas have changed many Oriental methods, the father may sell his daughter to a life of shame, or lend her to a private individual for immoral purposes. This is frequently done and she usually quietly submits, knowing no other law or opportunity. In more recent years missionaries have, by "Underground Railroad" methods, been able to save a number, who have fled to them for protection from this foul life. It may be suggested that even in our country similar conditions at times prevail, but it must be remembered that while this may be true it is done contrary to the prevailing religion, while there in accordance with the ancient and national faith; for Japanese religion and literature celebrate it as a virtue that woman give her body into vice to satisfy the debts of husband or father. This state of affairs of course cannot long prevail, for Christian ideals will soon change these practices just as Christian civilization has been changing other ancient customs.

The two native religions of China have much in

common, for both base their tenets on the ancient customs of the land, and both have in many respects remained Animistic at heart. Laotse and Confucius did nothing for women of any practical value. Their religions were for men and for only the few—those who could so far dispense with material things as to give themselves to certain exclusive requirements. Women were therefore left where Animism had placed them. Confucius taught that "Woman can determine nothing for herself and should be subject to the three obediences—to her father, husband and son." "Her business is to prepare food and wine. Beyond the threshold of her own apartments she should not know for evil or for good; if her husband dies she should not marry again." "She is as earth, her husband is as heaven." "She may not perform the sacrifices, she may not worship her ancestors"—"Indeed, she has no ancestors to worship since she joins her husband's clan." "It is a just law of nature that women should be kept under control of man and not allowed any will of her own. In the other world the condition of affairs is the same, for the same laws govern there as here." These and other laws and customs of similar tenor served to fix her religious and social status as rigidly as any other phase of "unchangeable" China.

A custom which prevailed in China, in common with other countries of the east, was polygamy and concubinage. Laws and customs might vary somewhat in the different countries, but everywhere the results were practically the same. A man was not governed by any codes of virtue approaching the Christian standards. He was usually free to enlarge his harem as his powers of purchase or domestic felicity might permit. The only error committed when he stepped beyond his own harem was what might, for a better term, be called larceny against another's property, which could be atoned for by a fine or some compensation satisfactory to the owner. There was no thought of a crime against the woman. But woe to her if there was any lapse from the narrow road. In the harem or zenana were ranking wives and concubines and these orders gave the children their respective standing or caste in the family or clan. Divorce was easy. Mere displeasure often sent the wife or concubine back to her people, adrift in the world or to the slave market—unless there was a dowry to return or angry kinsmen to be appeased. In China a woman when she married became the virtual slave of her mother-in-law, by whom she was often cruelly treated. The husband could not interfere for her even when he wanted to do so, for by a strange turn of custom he must first obey his mother even if it meant suffering to a loved wife. These and other conditions made life for the women and girls a very uncertain quantity. Thousands of girls anticipating the cruelties of the married state committed suicide before the wedding day. Since women were of uncertain market value and apt to be an encumbrance, girl babies were at times as unceremoniously disposed of as are undesired kittens;

and it was no religious crime. It was a mere question of economics and we may presume that these acts were performed with little or no compunctions of conscience. China's two great sages left many wise and virtuous sayings, but in this estimate of womanhood they riveted all the more securely upon China a degrading social custom.

If the status of women in China was bad it was certainly worse in India. No more pessimistic people ever lived or discouraging religion ever developed than here among our Aryan cousins. No where in the world, ancient or modern, have women in theory and practice been so completely condemned to the deepest depths. The full truth cannot be told—it is too awful to tell. In the ancient Vedic times she may have been on a par with the women of other faiths and climes, but certainly not during the later and modern periods.

In Manu's (B. C. 500?) conception she was "The chief gate to hell." Even Gautama, the founder of Buddhism, gave her no religious standing at first. Later he reluctantly granted her a subordinate order. But of course she must be re-born as a man before she could enter the direct Buddhistic line. If it be true that Gautama thought of her in the lowest scale of the descent in the transmigration of souls—even below insects—it may be left to the imagination to think of the years, and even centuries, that would pass before, by virtuous living, she at last would become a man. Gautama was thankful that he had escaped the three curses "of being born in hell, or as vermin or as a woman."

Later Hinduism has driven Buddhism from India; and all but displaced the Jainists and other offshoots of ancient Brahmanism, but in all the changes of the centuries the estimation of women has not seemingly improved, for "One should never sit in a lonely place with one's mother, sister or daughter; for the senses are powerful and master even a learned man." (Manu.) "Though destitute of virtue, or seeking pleasure elsewhere, or devoid of good qualities, yet a husband must be constantly worshiped as a god by a faithful wife." "Day and night women must be kept in dependence by the males of their families." "For women no sacred rites are performed with the sacred texts, thus the law is settled; women who are destitute of strength and of the knowledge of the Vedic texts are as impure as falsehood itself, this is a fixed rule." Once a missionary sought to teach the wife of a Hindu and received this reply, showing the husband's contempt for her mental ability: "You can try and teach my wife and if you succeed I will bring around my cow."

There are certain phases of degradation to which women in India have been consigned almost unknown to other countries. Probably one of the greatest curses to which a religion ever gave its sanction is that of child marriage. Mr. Eddy says there are 2,273,245 child wives under ten years of age; 243,502 under five, and 10,507 baby wives under twelve months. This bad matter is made worse by the fact

that these child wives, even baby wives, are often married to old men whose tenure of life is, at the best, of short duration, and when a husband dies his widow may never marry again. This rule is seldom broken, and as a result it is said there are in India 26,000,000 widows, of whom 115,285 are under ten years of age; 19,487 under five, and 1,064 under twelve months. A former custom permitted these widows to obtain religious credit by being burned on the husband's funeral pyre, but the British government has done away with this practice. After a child becomes a widow she is stripped of her finery, her head is shaved, she is clothed in a coarse cotton garment and consigned to the meanest quarters of the house, becoming a slave assigned to the dirtiest work about the premises. She receives this and baser treatment because—as is taught in their religion—in a previous life she killed her husband and as a punishment she has been condemned by the gods to be a child widow in her present life. The status of a child wife is by no means a pleasant dream. She is a wife and missionaries sometimes meet with her as a mother at the age of twelve. If the wife in India does not present her husband with a son, her lot is a hard one indeed, for, though there are some 5,000,000 fewer women than men, girl babies are not welcomed here more heartily than in China. The lengths to which they follow custom in making sacrifices and doing acts of merit in order to appease the gods and obtain a son is shocking indeed. Among other things they often live in quarters plastered with material from the stables of the sacred cow. Many of these sonless wives end their weary existence as suicides rather than endure the treatment accorded them. The Hebrew laws of purification for women seem harsh to Christian senses, but they are not in the same category with those of India and Persia—where they are so severe that they are seldom, if ever, put in western print.

In India sensuality has been deified and has millions of devotees. Thousands of pretty girls are married to this god and virtually become public prostitutes. These Nautch girls are gaudily dressed and live in the temples. They are quite generally sought for and become guests of honor at wedding functions where they take a conspicuous place in the ceremony and are supposed to guarantee to the bride and groom future happiness and prosperity. Such was and is India and her ways.

In the quiet retreats of Arabia, near Mecca, Mohammed claimed to receive from God His last revelation to men. With this idea the self styled prophet of Allah proceeded to fasten upon the world his religion. Nor did his efforts end in a mere boast for some 200,000,000 followers face the sacred Kaaba when they pray. In North Central Africa he is gaining followers much more rapidly than is Christ. And what did he do for women? To start with, he told his fellow Arabians that it would be much more profitable for them to cease killing their little girls (they did not kill them when babies) and let them grow to womanhood. By making them do the work in the mean-

time they could, with the advantageous marriage possible, thus profit themselves. It must be said in fairness that his motives were humanitarian rather than commercial; and this was a ruse by which to accomplish his ends. Yet women have very little place in his religion, for his too was a man's religion. "Men shall have pre-eminence over women." "Women whose perverseness ye shall be apprehensive of rebuke; and remove them into separate apartments and chastise them." This is the last revelation from God? Every good Moslem was allowed four wives and any number of concubines—from the women taken in war, and Africa suffers to this day. As the prophet of God he had a special allowance by "Divine revelation" and took seven wives. Divorce was a mere matter of sending a wife from the tent. He could re-marry her three times, but no more, unless in the meantime she had been the wife of another and by him divorced. Sometimes a capricious man would go the limit, and, repenting, desire to take his wife back. To do this, he would get a friend to marry and divorce her. Heaven too was a man's paradise—a place where he could feast and carouse, where the senses never tired and foods never nauseated. Here he was to revel while the beautiful black eyed Houras waited upon his every wish. Whether on earth or in heaven the chief function of woman was to contribute to the sensual desires of men. It not only was to be, but it has so far been an awful fact among Moslems.

So the great sages, the founders of the great religions of the east gave her no rest. Forever down the ages, in this life or that, she wearily climbs the ceaseless treadmill of sensual desire, giving her beauty, her charms and virtues to the consuming flames.

O that these could sit with the holy family at Nazareth, eat with Jesus and His friends in Bethany, view His tender love on Calvary and worship HIM. But there are those who do not believe in Foreign Missions.

Earlham, Indiana.

Wilmington Yearly Meeting

Wilmington Yearly Meeting convened for its Twenty-second Annual gathering on August 13th. Notwithstanding the extreme heat, the attendance was good, and a lively interest in the business and the devotional meetings was maintained throughout the sessions. Emma S. Townsend, who has served as recording clerk for ten years, felt that she could not continue the service, and Mary Mills was appointed to that office. The other clerks were Albert J. Brown, presiding clerk; Clayton Terrell, reading clerk, and Reuben Peelle, announcing clerk. There was a hearty expression of appreciation of the faithful service of Emma S. Townsend.

The following visiting Friends were present: Joseph and Mary Sopher, Iowa Yearly Meeting; George N. Hartley, Richard Haworth, George Levering, Frank Cornell, James B. Unthank and W. O. Mendenhall, Indiana Yearly Meeting; John Kendall, Western Yearly Meeting; George E. Kent, Elizabeth

Ward, and Bessie Cordelia Ballard, Ohio Yearly Meeting. These Friends contributed much to the interest and helpfulness of the meetings, as they were used in brief remarks, addresses and Gospel sermons.

Two sessions were devoted to the consideration of the state of society, and proved to be seasons of much profit. The reading of the London General Epistle produced a strong impression, the effect of which was evident until the concluding minute. The thought from this epistle that there must be a great dedication or a great sin, became the keynote of several sessions.

A communication from Center Quarterly Meeting concerning the importance of family worship, met with a warm response. A minute of suggestions as to the observance of such worship, and plans for its encouragement, was sent down to subordinate meetings. The Committee on Correspondence was changed to a standing committee, and members appointed for one, two and three years.

In response to invitations, Emma S. Townsend was appointed as fraternal delegate to the 50th anniversary of Iowa Yearly Meeting and Mary Mills as alternate. Ellison R. and Harriet W. Purdy were appointed as honorary delegates. Albert J. Brown was appointed as fraternal delegate to Ohio Yearly Meeting, and Robert Luttrell as alternate, and Reuben Pelle as honorary delegate.

The Bible School Board reported a prosperous year. About one-half of the schools have made ten per cent, or more, increase in average attendance. At this session Richard Haworth delivered a stirring address. On the evening devoted to Home Missions, George N. Hartley gave an interesting account of the relation of Friends to the Indian Work; and Bessie Cordelia Ballard spoke of the new Friends Orphanage under the care of the Cleveland Friends. It has been a good year for our Home Mission Work in Tennessee. The temperance address was given by Sam Small, D. D., to a large crowd.

Josephus Hoskins was re-appointed evangelistic superintendent. He reported an evident quickening of interest in nearly all parts of the Yearly Meeting. This is especially manifest among the young people. There is an increase of attendance at most of our meetings for worship. Notwithstanding the fact that the additions to membership were about the same as last year, there was a net loss of 76 members. This is due to the fact that the death and removal rate was larger, and a few meetings reported a considerable number discontinued. George Levering delivered an address on evangelism, and a subscription of one thousand dollars was taken for the needs of the work. The call for a vigorous effort at ingathering claimed the attention of the Yearly Meeting through a minute from the Meeting on Ministry and Oversight, and a special committee was appointed to aid the evangelistic forces in promoting this concern. Not less than 1,000 additions for the next year, was declared to be the fixed purpose.

The usual interest was manifested in the educational

session. Alexander Purdy gave the address. He reviewed the history of the attitude of Friends toward education, and its lessons, and urged the support of Wilmington College. President Samuel Hodgkin followed with a strong appeal, and \$1,500.00 was subscribed in scholarships and other contributions. The college will add a Domestic Science Department under the direction of Myra B. Binford. Considerable improvements are being made on the dormitories.

On Peace evening James B. Unthank gave an interesting address, in which he logically presented the utter failure of military methods. John Kendall followed with a few words comparing the achievements of war and peace. The committee on Young Friends Activities have held several successful week end conferences. Clayton Terrell, delegate to Winona, gave an enthusiastic report and Thomas Kelly was appointed as delegate for next year. On Christian Endeavor night W. O. Trueblood gave a helpful address on personal work, showing the character and demands of true friendship with Jesus. The young people were more than usually active this year. A number of short devotional periods were arranged for and conducted by them at the close of the afternoon sessions. At the Foreign Mission session the Yearly Meeting put itself on record as recognizing its obligation to more than double its contribution. Stirring addresses were given by George Levering and Charles Tebbetts on the imperative demand of the present crisis. A subscription of \$717.00 was taken.

Richard Greene was re-appointed statistical secretary, and his faithful service commended. The plan of having all statistics under the care of one secretary was continued. The work of the music committee under the leadership of Virginia Pelle in providing appropriate selections for the different conferences, contributed greatly to their success. The committee was heartily commended. Richard Greene served the Meeting on Ministry and Oversight as clerk, and Matilda Greene as assistant. Levi Mills, who has served the meeting in this capacity for a number of years, was unable to continue on account of his duties as Probate Judge.

Frank Cornell delivered an address on "Quakers and Quakerism" at one of the evening sessions. Joseph Sopher, George E. Kent, and Elizabeth Ward, as well as the others mentioned, were favored in bringing a number of helpful messages. A large crowd was present on First Day; a number of sermons preached, and two children's meetings were well attended. The offerings taken up during the Yearly Meeting were larger than last year. The final session closed with a few words by our aged Friend, John Watson, followed by an impressive silence.

To stand with a smile upon your face, against a stake from which you cannot get away—that, no doubt, is heroic. But true glory is not resignation to the inevitable. To stand unchained, with perfect liberty to go away, held only by the higher claims of duty, and let the fire creep up to the heart—this is heroism.

North Carolina Yearly Meeting

(Continued from page 554.)

faithful family worship; that our young people listen for a divine call to the ministry or other Christian work; that parents and teachers be so spiritually alive as to aid in developing this call; and that the members of subordinate meetings provide for the education of young ministers and workers, and arrange for moral and material support. All this, and more, was sent, through the minute of advice, to the home meetings. It was reported that some ministers had been neglecting appointments without giving reasons therefor. Such were admonished to be more faithful or give place to others.

Three well attended conferences of Christian workers were held, in which home and visiting workers participated freely to the mutual benefit of all. Intense interest was developed in community service, not only for our membership but for those in our neighborhoods not Friends. Bible School work was shown to be aggressive the past year. Some conferences were held in different Quarters, and a Summer Bible School conference was arranged to be held at Guilford College for a week immediately following the Yearly Meeting, the program for which is good and quite elaborate.

Peace exercises have been held in some day schools as well as Bible Schools, especially in connection with Hague Memorial Day, May 18th, and the World's Peace Sunday just before Christmas. Some sermons have been preached on the same subject and some lectures given. The chairman of the Peace Committee enlisted all the eligible colleges of the state in the Intercollegiate Peace Oratorical Contest, and thirty-three peace orations were delivered in the local college contests. These were by students from five southern states, and the thirty-three orators represented thirty-three hundred students in the leading colleges of North Carolina. One from each college entered a state contest, and the best received a prize of \$75.00, with a second prize of \$50.00. The first prize man represented the state in the Eastern Interstate group at Easton, Pennsylvania. Bryant Smith, of Guilford College, who last year won the state prize of \$75.00, this year as a Senior in an essay contest, open to all the colleges in the United States and Canada, won out over more than fifty competitors, and received a prize of \$100.00. The Chairman of the Peace Committee assisted in the organization of the North Carolina Peace Society. A goodly number of the members joined after Dr. J. J. Hall, Director of the American Peace Society for the South Atlantic States, had delivered a fine and able address to the Yearly Meeting on "The Church and Universal Peace."

The report of the Committee on the Suppression of the Liquor Traffic showed that progress has been made in the development of a stronger sentiment against the drink evil, and in the better enforcement of our state prohibitory law. The recently enacted Webb law on the interstate traffic, together with the enactment of the "Search and Seizure Act" by our own Legislature, aided by a growing public opinion, have all combined

to make the enforcement of our law more easy. O. S. Stringfield, a Baptist minister, made a unique and severe arraignment of the liquor traffic as a crime. He said that he had spent fifteen years building school and college edifices, but he found so many graduates were becoming drunkards, he would build no more until the criminal liquor traffic is stopped. Liquor destroys so many bodies and souls that he would not accept the pastorate of a church till the traffic is destroyed. It was decided to put a temperance lecturer in the field.

Especially satisfying was the report of Blue Ridge Academy in the edge of Virginia, the result of mission work begun by Friends many years ago. In that desolate region there has been developed a Friends Monthly Meeting, and a thriving Academy, from which have gone out a goodly number of young people to other communities and states preaching and teaching successfully. During the past year there has been more teaching and studying among children and young people about missions, and more preaching on the subject of foreign missions than ever before.

The presence of Charles E. Tebbetts and his strong sermon on "As the Father sent me into the world, even so send I you," aided in bringing deeper conviction as to the importance of this work. The subject was further elucidated and impressed by Tien Lu Lee, who addressed the Yearly Meeting on "The Present Outlook for Christianity in China." He said the outlook is good if the Christian world is prompt and persevering to an extent commensurate with the enlarged opportunity in the new Republic. He greatly deplored the fact that in many places the agents for cigarettes are so active. Arthur and Ella Pain reported progress in their work in Cuba, and were helpful all through Yearly Meeting and in the children's meetings especially. The missionary mercury of the Yearly Meeting is rising.

The Evangelistic and Church Extension work seems to be the most important department in the Yearly Meeting, one in which it has more effort and money invested than in any other. Increased activity and unity are reported from most Quarters. Revivals have been held in many places. The report shows thirty-eight series of meetings with 557 sessions. There were 540 professions and 123 requests for membership at these meetings, and 295 have been added to our membership by request. A new meeting house has been built at Symonds Creek, in Pasquotank County, where once was the first house of worship in North Carolina, or one of the first, in which a meeting was held for 176 years, but for the last sixty-seven years none has been held because of emigration and other causes. Another new house is being built in Yadkin County, at Branon.

The report also shows that 2,537 family visits have been made, and that 229 families report family worship, that the attendance at morning meetings for worship has been 119,018, that the amount to aid ministers and other workers was \$4,177.76, that the amount expended on church property was \$7,952.85. The meeting manifested much interest in the work of

the committee and took an offering for the work next year. One Friend gave \$200.00 and the meeting made a liberal appropriation in addition.

The report of the President of Guilford College, which had been printed in *The Friends Messenger*, and was not read, shows a healthy growth in that institution. The largest graduating class in its history was reported. There is a more promising outlook than ever before. The trustees reported an endowment of \$176,000, which is small in comparison with other like colleges of the state. Guilford's endowment should be increased as soon as possible to \$500,000.00. The enrollment of students the past year was 252, of whom 110 were children of Friends.

New Garden Hall is a home for worthy girls of meager means, who board themselves well at cost (one dollar per week), and where they have the benefit of a trained matron and teacher of domestic science. A collection was taken for this hall. The health of the college has been remarkable. An educational meeting was held under the auspices of the Old Students' Association of New Garden Boarding School and Guilford College. Willard O. Trueblood gave an address on "Life's Investment," and in an earnest, eloquent manner emphasized the importance of conserving the strength of our youth, quoting the statement of Dr. David Starr Jordan that "Forty per cent. of young manhood is wasted in youth." The afternoon and evening were great events in the history of Guilford College.

Some time was devoted to the consideration of the needs of the children. The need of the family altar

was emphasized. Daily meetings were held especially for the children.

A very appropriate and highly appreciated memorial of the late Josiah Nicholson was read, recounting his long and excellent, exemplary life as a Christian, in the Church and in the affairs of the community and state. He has been an efficient clerk in all the meetings, Preparative, Monthly, Quarterly and Yearly. He had rendered very acceptable service in all positions and offices of the Society except that of the ministry. Touching and tender remarks were made concerning the model life of the deceased, and these remarks also touched upon the work of his brothers, William, deceased, and Timothy, who is yet living. A memorial for Rodema Wright, a less widely known and a much younger Friend, was also read. Her life as a member and minister was delineated as one dear to all who knew her, and useful to the church and community.

The claims of THE AMERICAN FRIEND were presented forcefully by J. Elwood Cox and others. It was stated that as it is now the organ of Friends in the United States and Canada, it should go into all the families of our denomination. On Sabbath, two simultaneous meetings for worship were held, both in the morning and afternoon, while at night one meeting was held at which George N. Hartley delivered the message. David E. Sampson and wife were liberated for service in London and Dublin Yearly Meetings. Unusual harmony prevailed throughout the Yearly Meeting, and there was much good teaching and preaching from visiting Friends and others.

The Peace Movement Among Friends

[This Department is designed to afford an opportunity for a presentation of important phases of the Peace question, and will welcome correspondence which gives information in regard to the progress of the Peace movement anywhere among Friends, or which reflects clearly the views of any of our readers, younger or older, on this important subject. Such correspondence should be addressed to *Allen D. Hole, 615 National Road, West, Richmond, Indiana.*]

International Congress of Students

BY MARY DOAN HOLE

Internationalism Among Men of Learning

Six hundred fourteen international or semi-international learned societies, indexed with present officers and a brief history of each organization, make a large list of names and facts. Our general notions were made more definite in this particular a few months ago when the book entitled "Internationalism—Pure Science and Letters," proved to be the list of these societies, all of them embracing in membership representatives from more than one nation and many holding world congresses. Literature, geodesy, theology, photography, history, technology, one of these or some other subject of interest to students, absorbs the workers in these various organizations; but while these interests are being advanced scientifically, a far

more magnificent thing is happening, for the members of these societies are learning to know one another and through their international friendships are becoming disciples of the doctrine that international disputes can and ought to be settled by pacific means.

Not to dwell upon any one of these many organizations, perhaps we might mention as the strongest of them the World's Student Christian Federation, which met for its biennial conference at Lake Mohonk last June. In commenting on the indifference of students to great moral issues, a wise man recently said that there are some things too small to be seen and some things too big to be seen until persons have time to readjust their mental focus. "Then they make a discovery!" It was several years before any considerable per cent. of the student body of North America saw the value of a small local student association, and now they are just beginning to discover the significance of their union with the world's federation. When the Conference met in Tokyo, Japan, in 1907, it was the first world's convention of any kind held in the Orient and thousands of keen-minded students there gained convincing proof that the humble citizen of Nazareth commands the intellectual strength and loyalty of the nations today. As has been pointed out, they saw strong men and women sinking their national

differences of opinion in a common purpose to bring in the reign of the Prince of Peace. Again in Constantinople, in 1911, a great work was accomplished, but our point is simply to reiterate what really ought to be taken for granted, that thus international friendships grow strong. "If one can only live through the first stage where national differences loom large, and go on to the second stage where likenesses and mutual sympathies grow real, one is freed forever from provincialism." THE AMERICAN FRIEND was fortunate in being able to publish a report of the Conference held at Lake Mohonk last spring, written for the Friends of America by a delegate who himself is full of world patriotism. Though one of the strongest, we must realize that this organization is only one of the six hundred fourteen referred to above.

Among the scientific and literary organizations which have more than national scope, all are of value in the movement toward world federation, but it is doubtful if those which include specialists of experience and renown can be of more value as pacificators than the student organizations which sprang into life at the demand of the youth of our land to know youths of other lands the world over—their brothers in heart—in spite of the obstacles of race, language, and religion.

"Corda Fratres"—Brothers in Heart

Without doubt the most comprehensive international organization of students yet established is *Corda Fratres, International Federation of Students*, which has as its object the promulgation of the idea of unity and brotherhood among students without regard to their religious or political beliefs. Established in Italy fifteen years ago, the students of that nation gave expression to their ideals of world brotherhood by calling an international students' congress at Turin. At that time representatives of seven European nations banded themselves together under the motto, "*Corda Fratres*," which motto because of its true interpretation of the object of the association soon became its name. *Corda Fratres* in Europe and the association of Cosmopolitan Clubs organized in North America five years later, were soon endeavoring to form a confederation of themselves together with student associations of South America. This central organization now includes the following national clubs: Consulates of *Corda Fratres* in Italy, Holland, Hungary and Greece; the Union Nationale des Associations des Etudiants de France; the Verband der Internationalen Studentenvereine in Germany; the Liga de Estudiantes Americanos; and the Association of Cosmopolitan Clubs in North America. These are indirectly, but indeed miniature Hague Conferences, as a Frenchman once called them.

The Motto on the Stone Bench

The official sessions of the Eighth International Congress of Students (*Corda Fratres*) will be held at Cornell University, Ithaca, New York, August 29th to September 3, 1913, under the auspices of the Association of Cosmopolitan Clubs of North America. The Cornell Club is to be the host, and the newspapers

have much to say of the royal way in which it will entertain its foreign guests under the roof of its \$50,000 club house; but those who know and love Cornell can mention other and more significant reasons why students from every country will find there a most suitable meeting place. It was a Cornell student from the Argentine Republic who founded the first of American Cosmopolitan Clubs more than ten years ago. It is another Cornellian, John R. Mott, who is spending much of his energy in cultivating a spirit of harmony and union among the students of the world, notably through the above-mentioned World's Student Christian Federation. It was Andrew D. White, Cornell's first president, who was the leader of the American delegation at the First International Peace Congress at the Hague. But finally, and this is the best reason of all, it was at Cornell that its one-time professor, Goldwin Smith, had engraved on a stone bench which he presented to the University forty-two years ago, the following motto, "Above all nations is humanity." The bench is there now, and these words which have been taken as the motto of this International Congress of Students can be read by the delegates in their original setting. The delegates would, however, feel the motto in the atmosphere of the University life whether they knew the words or not, for there its spirit has been growing as the generations of students have passed that bench for far into a half century.

Supporters of the Approaching Congress of Students

The committees appointed to prepare for the Congress have received considerable support from the division of International Intercourse and Education of the Carnegie Peace Foundation which has granted a subvention of \$2,500 to finance the undertaking, and from the World Peace Foundation of Boston, which, besides co-operating in many other ways, has made it possible for President George W. Nasmyth of the Central Committee of the International Federation of Students to spend most of his term of office in Europe, where he is arousing the student bodies of the Old World to the importance of the coming international meeting. Among the names on the Honorary Committee for this approaching Congress, aside from representatives of the educational world, are found many such as would be chosen to make up a committee for a great peace convention to be held in this country; namely, President Woodrow Wilson, Andrew D. White, Edwin D. Mead, Samuel T. Dutton, Hamilton Holt, David Starr Jordan, Edwin Ginn, Frederick P. Keppel, and Benjamin Trueblood.

In gathering material for this statement of the forthcoming Congress the local committee on arrangements at Cornell University has been found especially responsive as have also the representatives of the *Cosmopolitan Student*, the national organ of the American branch, the publication of which is made possible through the generous co-operation of the World Peace Foundation of Boston. When I look over the program of travel for the delegates who go in a party, beginning with Buffalo on September 3, and disband-

ing in New York City on September 19, having visited Niagara, Philadelphia, Washington and Baltimore, with their varied interests, I am impressed with the fact that the friends of peace are showing their appreciation of the young scholars of the world. For instance, the American Peace Society is host for a day in Washington, and the New York Peace Society gives a banquet in New York City. The spirit of international brotherhood for which the organization stands, is recognized as worth while by those who have most at heart the federation of the world.

Purpose of the Clubs

From the beginning the individual Cosmopolitan Clubs set before themselves as a goal toward which to strive the acquisition of a club house in which men from every country might live under the same roof and by close personal contact learn to respect and admire each other.

It has perhaps already been made clear enough in the course of this paper that the general object is international friendship rather than the agitation of a peace propaganda. A positive rather than a negative purpose, these students of the world have set before themselves.

Much might be said of the practical objects of the forthcoming Congress. Briefly, they may be classified under two heads, namely, (1) To devise and create means by which closer international contact, mutual understanding, and friendship between students of all nations may be produced; the committee has gone much into detail on these points; and (2) The other practical object of the Congress is "to consider problems common to the students of all nations." These problems have been classified as follows:

I. *Economic problems*, including Student Co-operative Societies; the establishment of student financial bureaus for loans and financial aid to students in need; opportunities for employment; insurance against sickness; university and other scholarships and fellowships.

II. *Problems of Hygiene and Morals*: Student housing and food; athletics; medical examination and care; alcohol and tobacco; the social evil; sexual and other contagious diseases; student duels.

III. *Social Reform and Education*: Education and Citizenship; University Settlements; the part of the students in the abolition of illiteracy; hygienic education of the people; the education of the agricultural classes; ethical and religious student movements.

IV. *Student Government*: The relations of students and faculty; the honor system; student organizations and representation; student publications.

Much might be said about these purposes if there were space. Much will be thought concerning the topics by the readers of this sketch, which is of far more moment.

A Factor in International Conciliation

It is, of course, recognized by all educators that the influx of foreign students to every large university of the civilized world offers tremendous possibilities for world friendliness, and as the secretary of this great world organization has enthusiastically put it in his

"Internationalism Among Universities," this organization brings together in its local meetings the world over at the most formative period of their lives picked young men, foreordained to become leaders of thought and action in their respective countries, and "shows them that the 'other fellow' is animated by the same high ideals for which they take credit, acquaints them with other peoples and civilizations and teaches them that humanity is a bond of union transcending national, racial, or color lines of demarcation." One young man mentions as an illustration the names of three Chinese students who were among the closest of his friends in college days. The first is now assistant director of the gigantic railway system of China; the second, a professor of political science in a Chinese provincial college; and the third, a press correspondent at Shanghai for eight leading American newspapers and for the Reuter International News Agency. The above-quoted enthusiastic young secretary, Louis P. Lochner, has said in his pamphlet, "The Cosmopolitan Club Movement," what will meet the approval of thinkers wherever he expresses this conviction:

As a factor in international conciliation the cosmopolitan movement ranks equal with anything yet evolved. Our pacifism, though the very nature of our organization will perhaps prevent our ever identifying ourselves with any particular peace society, is nevertheless of a positive character; where many organizations aim at the prevention of war, our endeavor is first and foremost the promotion and upbuilding of friendship. When our members from so many different countries—and be it remembered that our foreign students are for the most part picked men, men coming from the best and most influential families, men in many cases sent by their governments and destined to become leaders of public opinion—when, I say, these young men at the most impressionable and formative periods of their lives learn by close contact to know each others' characteristics, idiosyncrasies, and viewpoints, they cannot help but return to their native countries apostles of international goodwill, of world brotherhood.

Local Church Federations

The National Office of the Federal Council of the Churches of Christ in America, desires to publish a descriptive directory of all the local federations of churches in the country.

In order to insure completeness, readers of this notice, and especially the secretaries of local ministerial associations, are requested to send immediately information regarding such federation to Rev. Charles S. Macfarland, Secretary of the Federal Council, 215 Fourth Avenue, New York City.

The print of the nails was the sign of the cross, and the cross today, as then, is voluntary sacrifice—suffering, pain for the good of another, not grief, nor sorrow put upon you for your own good.—*John H. Boyd, D.D.*

We pray too little face to face with God each day. Looking back at the end, I suspect there will be great grief for our sins of omission—omission to get from God what we might have had by praying.—*Andrew A. Bonar.*

Current Items of Interest to Friends

Baltimore Yearly Meeting

Virginia Quarterly Meeting was held at Somerton, Virginia, July 19-20. Visiting ministers present were, L. Oscar Moon, of Baltimore, and Annie D. Stabler and Esther G. Frame, of Washington City. On Saturday, the concern of the meeting was that Friends might appreciate and enter a life of service. The temperance question as related to the State Fair came before the meeting, and a petition was sent to the Board of Managers asking that the sale of liquors on the grounds be stopped. On Sabbath the Bible School convened at 10:45 and the meeting for worship at 11:45. A meeting for the young people was held at 5 o'clock. These meetings were well attended, and we hope proved a blessing.

Indiana Yearly Meeting

Friends of Whitewater Meeting at Richmond, Indiana, have arranged with their pastor, Alpheus Trueblood, to remain with them for another year. This meeting is doing a splendid work in North Richmond and vicinity, and is continually reaching out after those who need the gospel.

Friends at Anderson have set September 14th as the date for the dedication of their new church building, the purchase of which from the Congregationalists was recently announced in *THE AMERICAN FRIEND*. Full details of the dedication will be published later, but all interested Friends in the Yearly Meeting are invited to be present.

Luke Woodward is expecting to attend the sessions of Ohio Yearly Meeting at Mount Pleasant, at which time the centennial of the organization of that body will be observed.

In the absence of the pastor, Murray S. Kenworthy, West Richmond Friends heard sermons from Prof. Edwin Morrison on August 10, and Vincent D. Nicholson on August 17.

Kansas Yearly Meeting

A record prayer meeting attendance was made by the Friends University Friends Church at Wichita on the five Thursday evenings in July, the record being as follows: 67, 137, 118, 99 and 76, the average being 99 for that hot month.

The annual reports of the Wichita meeting present an exceptionally low death rate. This year, out of a membership of 772, there were but three deaths, and one of them was caused by a stray

bullet fired by a careless hunter. Last year, out of a membership of 721, there were but three deaths. In the eleven years' history of University Church, only forty members have died.

Haviland Quarterly Meeting was held at Haviland, Kansas, August 9-10. William Pearson, of Friends University, brought the message on Saturday morning, and Charles Lescault on Sabbath morning, preaching from the text, Psalms 8:4, which was the crowning service. The next Quarterly Meeting will be held at Stafford. The corn crop in these parts is a failure, as it has been very hot and dry. There has been no rain, except in a few places, since the 10th of June.

Abel Bond of Stafford, Kansas, was at Fowler Quarterly Meeting, August 15-17, and at Gate Quarterly Meeting last week. He is a strong minister and very effective in his work. He is the son of Abel Bond, who was the walking tract-distributing minister that went from ocean to ocean.

Melissa S. Fellow writes from Beaver, Oklahoma, under date of August 20th, to the effect that she was much blessed in talking to the people at a school house after their Bible School on the previous Sabbath. The temperance pledges were signed by nearly all present. A W. C. T. U. medal contest is to be given there soon, and another at Bethel, ten miles away.

Nebraska Yearly Meeting

Lydia Maria Dean has accepted a call to the pastorate of the Friends meeting at Central City, and will take up the work there about the first of September.

Eli Perisho, President of Nebraska Central College, who has been visiting different parts of the Yearly Meeting in the interests of this school, reports that prospects are bright for a large attendance during the coming year.

Prof. Esek H. Perry, who has been a member of the faculty of Nebraska Central College for two years, leaves this place to accept a position as head of the Biblical Department of Whittier College. Prof. Perisho, who was Acting President of the College during the past year, will continue his work as head of the Departments of Science and Mathematics.

North Carolina Yearly Meeting

Immediately upon the close of the Yearly Meeting, a Summer Bible School

for Friends was opened at Guilford College, which continued from August 11-17. In addition to a number of instructors from the local Yearly Meeting, which included Raymond Binford, Earle J. Harold, Clara I. Cox, Dudley D. Carroll, Alice Paige White, Joseph H. Peele, Mary Boyles, Clara Harold, Bessie Cox Saunders, Mary M. Petty, Lewis W. McFarland and A. W. McAlister; the following had places on the program from elsewhere: Charles E. Tebbetts, Willard O. Trueblood, Wilbur K. Thomas, and Tien Lu Lee, Missions, Bible Schools, Social Reform, The Race Problem, Young People's Problems, the Country Church, and other similar subjects claimed the attention of the school.

Ohio Yearly Meeting

Adrian Quarterly Meeting was held at Raisin Valley, Michigan, August 1-3. Eber Hobson, of Lupton, which now belongs to Adrian Quarter, had the principal part of the service on Sixth and Seventh days. The usual business was transacted preparatory to sending reports to the Yearly Meeting. One new monthly meeting has been established this year at Selkirk, and three persons have been recorded as ministers: Elizabeth H. Mott, of Tecumseh; George I. A. Short and L. Luella Short, both of Selkirk; and at Adrian Monthly Meeting on the 14th, Merrill M. Coffin was recorded. On Sabbath the services were held in the Seminary Building, and continued at that place through the Christian workers Conference. Mary Barrett Pim preached Sabbath morning from Isaiah 12:2, "I will trust and not be afraid." In the afternoon a missionary address was given by Martha B. Hixon, who is about to sail for China, to assist in the Girls' School in the Friends Mission at Nanking. Her address was very interesting and instructive. In the evening Edgar A. Wollam preached, and most of the evening services through the Conference were conducted by him.

Philadelphia Yearly Meeting

The Friends Foreign Missionary Association of Philadelphia Yearly Meeting asks all to contribute to its box for Japan. Please mark articles with the donor's name, and with the value of the gifts, for insurance and custom's duty. Please send gifts to 20 South 12th Street, Philadelphia, before Ninth Month 2nd. Some articles desired are

dressed dolls, a, b, c blocks, children's books, dark woolen bags for carrying books, safety pins, black and white darning cotton, filled work bags, mufflers, dress goods, outing flannel, baby bibs, tea towels, narrow toweling, cotton blankets (colored), single and double sheets, napkins and two yard wide table cloths. Gifts of money will be gladly received by the Superintendent of the Box Department, Emily B. Stokes, 1504 Locust St., Philadelphia, Pa.

Western Yearly Meeting

Gertrude M. Reinier is finishing her first year as pastor of the meeting at Noblesville. It has been a successful year, and the meeting has arranged for the continuance of her services another year.

The eighth annual home coming meeting of Friends at New London, Indiana, will take place at the meeting house on August 31st. Edward Woodard, Superintendent of Evangelistic work in the Yearly Meeting, is expected to be present to preach the home coming sermon. All Friends are urged to be present and enjoy again a hand-shake with old acquaintances.

On August 10th, William Smith, of Westfield, preached at North Branch, morning and evening, beginning a series of meetings, which were continued later by Gurney Lee and Carey Jessup. One conversion was reported.

On August 3rd, Mary Jessup, of Mooresville, preached morning and evening at Highland meeting. Dinner was served in the shade on the lawn. The service was greatly enjoyed.

White Lick Quarterly Meeting was held at West Union August 9-10. Visiting ministers present on Saturday were William Smith, of Westfield, and C. W. Swander, of Wabash. Their messages were much appreciated. On Sabbath morning, Charles Swander gave the message from Ephesians 5:18, to the edification of the audience.

Mrs. Edith Smith Davis, of Hartford, Wisconsin, The World's and National Superintendent of Scientific Temperance Instruction of the W. C. T. U., will address the temperance session of Western Yearly Meeting, Friday evening, September 19th. She comes recommended as one of the very best speakers. Do not fail to hear her. On behalf of the Board of Temperance and Prohibition of the Liquor Traffic, Jane D. H. Moore, Superintendent.

The Christian Endeavor Department of Western Yearly Meeting is planning great things at Yearly Meeting time. On Saturday afternoon at 4 o'clock they will have a young people's rally. Lillian E. Hayes, of Dunreith, Indiana, Secre-

tary of the Young Friends Movement in America, will speak. Also the delegates to the Winona Assembly will give a short report of the Conference this year. At the regular session on Saturday evening, R. A. Walker, Field Secretary of the Indiana State Christian Endeavor Union, will give the address. Do not fail to hear him, as his messages are inspiring and very helpful. Harriet C. Stephens, Superintendent.

Bloomington Quarterly Meeting was held at Bloomington, Indiana, August 15-17. Annual reports of the various departments of work indicated a good degree of interest and considerable progress. Superintendents were appointed as follows: Evangelistic, Charles Woodward; Temperance, Mary Spencer; Peace, Book and Tracts, William Paddock; Missionary, Myra Jenkins; Social Purity, Miriam T. Lindley; Bible Schools and Education, Lenora N. Hobbs; Christian Endeavor, Mearl Cook. In the Missionary Conference, Enos Harvey gave an able address. In the meeting for worship on the 16th, James H. Parr, of Pilot Grove, Illinois, brought a message of inspiration. On Sabbath morning in the Educational Conference, Nathan Pickett and H. Paul Kelsey discussed Denominational Education. Roland Campbell recited in a pleasing way, "A Sermon in a Saw Mill." Tressa Stevens, of Cleveland, Ohio, gave the story of her life, how she was led out of Catholicism into the Protestant faith, which her hearers found intensely interesting.

The Alumni Association of Bloomington Academy held its annual meeting on the evening of August 16th at the time of Quarterly Meeting. Talks were given by H. Paul Kelsey and Ben W. Kelley, of Richmond; Mearl Cook gave two piano solos. A stereopticon lecture, "Through the Diamond Fields of Dixie," gave the audience an impressive story of the needs of missionary work among the negroes in some parts of the South.

Prof. W. O. Mendenhall preached an edifying sermon at the First Church, Indianapolis, on August 17, in the absence of the pastor.

Arrangements have been made by the Friends of Plainfield, Indiana, to retain the pastoral services of E. J. Carter for another year. His work has proved a blessing to the meeting.

We learn that the work of rebuilding the Yearly Meeting house at Plainfield is progressing rather slowly, but the contractor thinks he will have the floor in the main auditorium and the roof on in time for use at the coming Yearly Meeting the middle of next month.

Conference of Christian Workers

The Conference of Christian Workers, held at Raisin Valley, Michigan, immediately following Adrian Quarterly Meeting, the first of the month, consisted mostly of lecture periods, conducted by Mary Barrett Pim and William Kirby. From sixty to seventy persons were inmates of the building for the two weeks, some of whom boarded at the table with Howard and Mary Moore, while a large number boarded themselves in the girls' kitchen.

The four special days during the Conference were times of special interest. The Bible School picnic on August 6th was attended by about 300 people, and in addition to the program which the schools presented, William Kirby gave an address and Major J. H. Cole participated. Major Cole also had the service that evening. August 8th was missionary day, and Esther Baird, one of our missionaries from India, gave an address. Evangeline Reams, from the Rescue Home in Columbus, Ohio, was also one of the speakers, and later had a special meeting for women and girls. J. Walter Malone, Jr., Superintendent of the Children's County Training Home, at Amherst, Ohio, was present with four little girls from the school, who participated in the exercises.

August 13th was the reunion of the old students of Raisin Valley Seminary. Over 300 attended, about half of whom were old students and enjoyed the cordial hand shake of old acquaintances and school-mates. Howard and Mary Moore provided for those who chose to go to the dining room, and the lawn presented the appearance of a vast picnic. After the registration tent had been well patronized by old students and visitors, the sound of the old bell called to the school room that was so familiar to many of us both as students and teachers. A short program followed, as well as a business meeting. Officers were elected and steps taken to make the organization permanent. Howard Moore, who with his wife have purchased the property, invited all old students to help make the auditorium attractive and suitable for future gatherings, and to help sustain a regular summer school of Bible Study each year. A general response followed.

August 14th was Christian Endeavor day, and Ralph Coppock, of Damascus, Ohio, was present to assist in the services. On August 17th, the closing day, a large audience attended three services. Raisin Center dismissed its meeting so that all could attend. Eber Hobson preached in the morning, Ralph Coppock in the afternoon, and Edgar A. Wollam

in the evening. Mary Barrett Pim attended the meeting at Tecumseh. The closing services were especially interesting, and, in response to the altar call, several came forward as seekers after some blessing.

On the whole, the Conference was successful beyond all expectation, and was made possible by the self sacrificing labors of our Quarterly Meeting Superintendent, Howard Moore, and his devoted wife, who under God's leading give themselves to the Lord's work.

Mary C. Wood.

Timothy B. Hussey

Just as we were going to press last week, news was received of the death of Timothy B. Hussey. Since then we have received the following account of his death. Timothy Hussey was known to Friends throughout America, who will mourn his loss:

NORTH BERWICK, MAINE,
8th Mo. 19, 1913.

Editor of American Friend—

Our dear friend, Timothy B. Hussey, passed away here today peacefully at the age of 82, respected and beloved. His sickness has not caused very acute pain. In the last six months, while his physical life has been steadily sapped, his mind has been clear and cheerful. He has expressed thankfulness for sense of divine presence and has taken an interest in all matters of human welfare. Thus has closed a life of self-sacrificing activity in the care of the educational work of Friends, which seemed to open to him as a divine call. His devoted wife died at the Friends' Mission School at Ramallah in Palestine, four years ago.

Sincerely thy friend,

SAMUEL BUFFUM.

In the Northwest

A letter received from Prof. Elwood C. Perisho, a member of Western Yearly Meeting, and now Professor of Geology in the University of South Dakota, and State Geologist of that State, brings the information that he is on an enjoyable trip through the North-West. On August 15th, he was in Glacier National Park, which is designated as a wonderful place, "full of wonder and—geology." It contains eighty live glaciers, two hundred and fifty lakes, many wonderful rivers, picturesque waterfalls, deep valleys, cool canyons and mighty mountains.

On June 17th, Prof. Perisho gave the class address at the United States Indian School at Rapid City, South Dakota, at which there were thirteen graduates, and an elaborate program rendered.

Come to Iowa Yearly Meeting

You are cordially invited to attend the dedication service of the New Yearly Meeting House at Oskaloosa, Iowa, on Friday, September the 5th, at 2:00 o'clock p. m.

Ellison R. Purdy, of Wilmington, Ohio, will preach the dedicatory sermon. Charles W. Sweet, of Muncie, Indiana, and Harry R. Keates, our Yearly Meeting Superintendent, will both have important parts in the service. The exercises will be in charge of Mead A. Kelsey.

May all join in one united prayer of praise and thanksgiving for this great accomplishment, and for the splendid new home of Iowa Yearly Meeting of Friends.

In the forenoon of the same day will occur the exercises of the fiftieth anniversary of the founding of the Yearly Meeting.

On behalf of the Committee on Arrangements. STEPHEN M. HADLEY,
Chairman.

Oskaloosa, Iowa, August 15, 1913.

An Appreciation

We are constrained to print the following statement of appreciation from an Indiana Friends minister, which is somewhat typical of communications which not infrequently find their way into THE AMERICAN FRIEND office. Such messages are like oases in a desert to a tired traveler, and an editor's office is a place to get tired, and all but discouraged sometimes.

FARMLAND, INDIANA, 8-21-1913.

Dear Friend:—

After reading this week's issue of our paper, I am constrained to send a word of appreciation to you. The editorials on the liquor question and the message we should preach are simply splendid and will no doubt bring rich harvests in the church. I like the paper as a whole, the editorials are always vital. I want to encourage you with my support and what help I can give.

Sincerely,

M. S. HINCKLE.

Declaration of Faith

Friends Book Supply of Wichita, Kansas, which, as we understand, represents the Book and Tract Committee of Kansas Yearly Meeting, has issued in small pamphlet form of 54 pages with cover a booklet entitled "The Declaration of Faith of The Society of Friends in America."

It is published in three sections, of which Section One is a reprint of "Some Essential Truths," found in Section 3 of the Uniform Discipline under

the heading, "Beliefs;" Section Two is the complete Richmond Declaration of Faith; and Section Three is the letter of George Fox to the Governor of Barbadoes written in 1671.

An Explanatory Note says:

"The publication of the Declaration of Faith of the Society of Friends in America meets a long-felt demand for a comprehensive authoritative statement of Friends' doctrines. Owing to their different origins there is much difference of style and repetition of thought in the three declarations of faith; but such an evident unity runs through them all together that they really constitute one Declaration of Faith."

It is stated that the Scriptural references have been made to conform to the Revised Version.

The various utterances of Friends upon doctrinal beliefs have not been placed before in such comprehensive and usable form, and the booklet should find a ready sale. Price, single copy, 10 cents; six copies, 50 cents. Order of Friends Book Supply, Wichita, Kansas.

STOPPED SHORT

Taking Tonics, and Built Up on Right Food

The mistake is frequently made of trying to build up a worn-out nervous system on so-called tonics—drugs.

New material from which to rebuild wasted nerve cells, is what should be supplied, and this can be obtained only from proper food.

"Two years ago I found myself on the verge of a complete nervous collapse, due to overwork and study, and to illness in the family," writes a Wis. young mother.

"My friends became alarmed because I grew pale and thin and could not sleep nights. I took various tonics prescribed by physicians, but their effects wore off shortly after I stopped taking them. My food did not seem to nourish me and I gained no flesh nor blood.

"Reading of Grape-Nuts, I determined to stop the tonics and see what a change of diet would do. I ate Grape-Nuts four times a day with cream and drank milk also, went to bed early after eating a dish of Grape-Nuts before retiring.

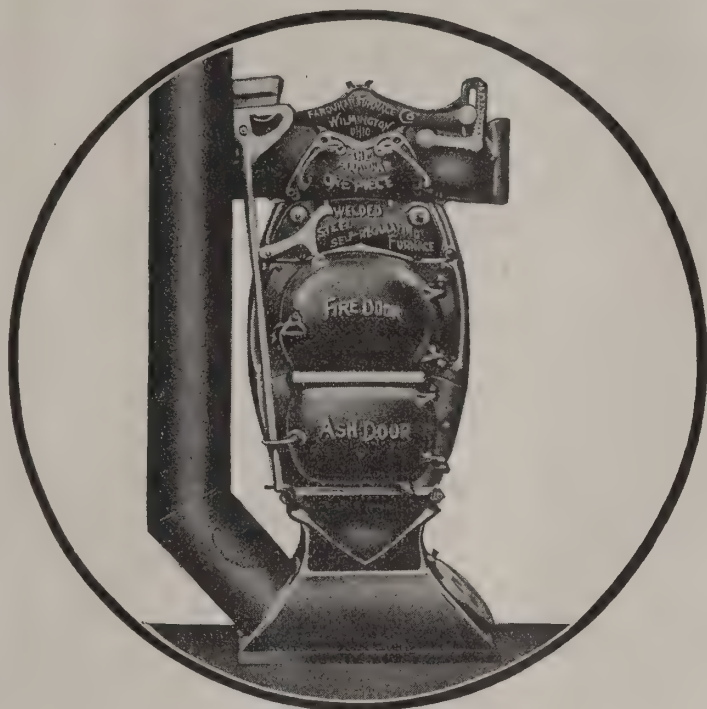
"In about two weeks I was sleeping soundly. In a short time gained 20 lbs. in weight and felt like a different woman. My little daughter whom I was obliged to keep out of school last spring on account of chronic catarrh, has changed from a thin, pale nervous child to a rosy, healthy girl and has gone back to school this fall.

"Grape-Nuts and fresh air were the only agents used to accomplish the happy results."

Name given by Postum Co., Battle Creek, Mich. Read the little booklet, "The Road to Wellville," in pkgs. "There's a Reason."

Ever read the above letter? A new one appears from time to time. They are genuine, true, and full of human interest. (Adv.)

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BIBLE SCHOOL LESSON

SEPTEMBER 7.

SUBJECT—The Ten Commandments.

LESSON—Ex. 20: 1-11. Commit verses 1-11.

GOLDEN TEXT—"Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind."—Luke 10:27.

CHRISTIAN ENDEAVOR

SEPTEMBER 7.

TOPIC—The Ideal Christian. IX. His Faith. I John 5: 1-15.

Faith is the biggest asset in the life of the true Christian. There are always possibilities ahead, not revealed as yet, but seen by the eye of faith, which beckon onward and upward in the Christian life.

Faith is always the measure of blessing to every life. Dare to prove God, honestly and sincerely, and faith will grow. He is always faithful and true to His promises.

With faith in God, consecration becomes an act of joy. There are no risks in committing all to Him. Faith is trust in Jehovah, not a blind reliance, but a living confidence that all is well.

Read the Eleventh Chapter of Hebrews as God's honor roll of those who

triumphed mightily through faith. Enlarge the roll by considering other saints of God in mediaeval and modern history.

A Sad Bereavement

We have received word of the death last week of the wife of President David M. Edwards, of Penn College. The sympathy of the Church will go out to President Edwards in his bereavement.

Married

DOAN-PLUMMER—At the parsonage, Barclay, Kansas, August 4, 1913, Albert M. Doan to Elsie Plummer. At home at Bakersfield, California.

PERISHO-LOWE—At Central City, Nebraska, August 14, 1913, Floyd W. Perisho to Ethel Lowe.

PERRY-WORKMAN—At Central City, Nebraska, June 18, 1913, Esek H. Perry to Wilma Workman.

Born

RIGGS—At Stafford, Kansas, August 6, 1913, to Mr. and Mrs. L. E. Riggs, a son, John E.

Died

HAWORTH—Emery E. Haworth died at the home of his mother, Ellen Haworth, near New London, Indiana, August 8, 1913, aged 27 years. He was a member

of New London Monthly Meeting. He leaves his wife and one son.

HOAG—Anna C. Hoag, daughter of Brinton and Martha Darlington, was born in Salem, Ohio, and died at Iowa Falls, Iowa, August 11, 1913, aged 81 years, 2 months, and 25 days. In 1855 she was married to Lindley M. Hoag, who died in 1880. She was an ideal Christian, and for a number of years was an Elder. She always stood on the right side of all questions, and had the respect of all who knew her. She was a woman of more than ordinary talents, and exerted her influence and energies for all that was good. She had taught at New Providence Academy, and for twelve years among the Arapahoe and Cheyenne Indians, whom her father served as Indian Agent, to which position he was appointed by President Grant. Funeral services at the home of her step-son, conducted by Melindo B. Hunt and Isaac Rich. She is survived by one daughter.

HOMAN—Jennie S. Homan, wife of D. M. Homan, was born in Story County, Iowa, and died at Des Moines, August 3, 1913, aged 43 years, 10 months, and 3 days. Her health had been poor for some time, compelling an operation in July of last year and another last April. She left a clear testimony to the saving power of Jesus Christ. Funeral Serv-

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WANTED—A Friend to take charge of the Home and School at Blue Ridge Academy, Virginia. For further information, write S. A. HODGIN, Greensboro, N. C.

A POSITION as Principal or teacher, preferably in a Friends Academy or College. Have A.B. and M.A. degrees from Penn College and M.A. from Haverford. Since then have studied two summers at the University of Iowa and one at Harvard. Have taught seven years, one year principal of a Friends Academy, and two as superintendent of a town school. Taught last year at Friends Training School at Ram Allah, Palestine. Have just returned to this country. Can give the best of references. Write Sceva B. Laughlin, New Providence, Iowa.

A LADY ASSISTANT at Friendswood Academy, Texas; one qualified to teach Mathematics and Latin preferred. For particulars, address Principal Academy, Friendswood, Texas.

ROOMS FOR RENT.

Friends visiting Washington, D. C., can secure lodging near Friends Church (Orthodox). Every convenience, good board near, handy to cars. C. H. HALL, 1117 Lamont St., N.W.

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A bird's-eye view of Earlham College Campus, a print 16 x 22 on a cardboard 22 x 28, will be sent to any address on receipt of one dollar. Address EARLHAM COLLEGE, Richmond, Indiana.

TEN acres at League City, Texas, only seven blocks from new meeting-house site, thirteen blocks from postoffice. Six-room house newly papered and painted, barn, etc., buildings nearly new. Five hundred young orange trees, some figs. Write for fuller description and price. W. Verlan Culver (owner), League City, Galveston Co., Texas.

"FORTY Years Among the Indians." Just out. Anyone sending \$1.00 will get one of these books by mail. Will keep the price to a dollar for the present. JEREMIAH HUBBARD, Miami, Oklahoma

ices at the First Church in Des Moines, conducted by Harry R. Keats and Richard R. Newby. Interment at Woodlawn Cemetery.

JOHNSON—Edna Winslow Johnson, wife of Fred Johnson, and daughter of Webster Winslow, died at her home at Yarba Linda, California, July 15, 1913. She was a birth-right member of Friends, and when health permitted was an active worker in the church. After a short funeral service the body was shipped to Fairmount, Indiana, for burial.

NEWBY—Ella Newby, wife of Aaron Newby, of Fairmount, Indiana, died at the Indianapolis Hospital for the Insane, July 27, 1913, aged 51 years. She was a life-long member of Friends, and when physically able was active in Christian work. Funeral services conducted at Fairmount by Daisy D. Barr.

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Old Series.
Vol. XX. No. 36.

NINTH MONTH 4, 1913.

New Series.
Vol. I. No. 36.

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FRIENDS MEETING-HOUSE
ANDERSON, INDIANA
To be Dedicated September 14.

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Editorial Comment on Current Events

The effect of the every-member canvass was to raise the annual contributions for missions in the United Presbyterian Church from \$600,000.00 to \$800,000.00. It is a system that should be extended to every denomination. Every member of the Church, young and old, should be taught to give something with persistent regularity. It will mean the solution of all missionary problems, and the proper financing of greater projects for the spread of the gospel.

* * *

The daily press has announced the report that Emperor William has renounced intoxicants of all kinds. Whether or not the report is true, it is known that the Emperor for some time has been concerned over the prevalence of beer drinking, especially in the army, and upon more than one occasion has sought to pledge the youth especially to total abstinence. Thus even beer is being stabbed in the very house of its friends. An enlightened civilization cannot long tolerate the liquor traffic.

* * *

The scope of the parcels post service is being enlarged. On August 15, the weight limit on packages was raised from eleven to twenty pounds, and the charges for transportation were sharply reduced. The "banking by mail" feature was also added. It is said that more than \$50,000.00 per year will be saved by the interchangeable use of the parcels post stamp and the ordinary postage stamp. Secretary Burleson announces that the various changes will contribute to the creation of a surplus for the first time in the history of the postal service.

* * *

It is deplorable that the new Chinese Republic should have been called upon to suppress a rather formidable rebellion so early in its history. Perhaps in the present status of civilization in that country, it was inevitable. Reports show that the government is winning at almost every point, and that the rebel forces are dwindling in nearly every province. Surprise has been expressed that Dr. Sun Yat Sen, the former Provisional President, is on the side of the rebellion, and what his fate will be is uncertain. There have been reports that he had fled to Japan, but this is not entirely authenticated. While the strife is most unfortunate, it would seem to be in the interests of the best civilization in China that the government at Peking should be the victor. The downfall of Chinese

democracy at the outset would have been a calamity, and would have affected disastrously the future status of Christianity in that country.

* * *

Sweden is evidently awakening to the evils of Mormonism, which is apparently seeking for a foothold in that country as elsewhere. The government has recently appropriated a sum of money with which to carry on a propaganda, educating the people against the evils of Mormon teachings. The campaign has gone so far that Mormons who are American citizens have been expelled from that country. In the face of such strenuous efforts to safeguard the faith of the people, we in this country are strangely apathetic. Norway is to act in concert with Sweden in the campaign that is on. America might learn lessons from others.

* * *

One of the most remarkable events of the recent International Medical Congress at London, attended by 8,000 physicians from every part of the world, was the report on alcoholism. It was said that total abstinence is becoming the practice more and more in both the army and navy in England, and that the use of alcohol in hospitals by the medical men of that country has greatly decreased. The president of the Congress made an appeal to the physicians that they endeavor to check the use of medicated wines, which he said without exception are mischievous in their effect. Such reports mark real progress in the movement for temperance reform in the world.

* * *

The central committee of the United Missionary Campaign is making extensive plans for the campaign of next winter, which is expected to include 2,500 missionary conferences and to be followed in March by a simultaneous every-member canvass of practically all the evangelical denominations of the country. At the last meeting of the committee, the decision of the Protestant Episcopal Church not to participate was announced, and in consequence Bishop A. S. Lloyd, President of the Protestant Episcopal Mission Board, who has been elected chairman of the central committee, offered his resignation. Dr. Arthur J. Brown, secretary of the Presbyterian Foreign Board, was elected in his stead and accepted the office. George Innes, the secretary loaned to the campaign by the United Presbyterians, reported the adherence to the plan of 16 denominations in the United

States and Canada, which number 15,000,000 communicants in 200,000 congregations.—*Missionary Review*.

* * *

In Russia there is antipathy to all religion, with the result that there has been a terrible decline in morality. In a population approximately one hundred millions, there are 100,000 students, of whom 25,000 are women. These have little, if any, moral education. The school expects the church to look after morals, while the church turns the problem over to the home. The home turns the matter back to the church, and in consequence responsibility exists nowhere. It is fortunate that the Y. M. C. A. has been able to get a foothold in Russian centers of education, and the future will ere long not be so dark. Russia needs the gospel of Christ to illuminate the darkness of that benighted country.

With Our Contemporaries

One of the most serious undertakings in the form of constructive Christian work that has come to our notice recently has just been started in the city of Los Angeles, California. After months of careful study and deliberation, and after numerous conferences with the mayor, the chief of police, the judge of the Superior Court (who also presides over the Probationary Court), and the heads of the compulsory department of the public schools, the Methodist ministers of Los Angeles appointed a committee to be known as "The Committee on Public Morals," with Chaplain O. J. Nave as chairman.

This committee, with the assistance of the officials named, has worked out a plan to secure the co-operation of all the churches in the city in solving the problem of civil government, especially with respect to the wayward elements of society. Back of the movement is the deep-seated conviction that each prisoner who, because of his criminal tendencies, becomes the problem of the city, should also be the problem of the Church, and, as the city undertakes to restrain him, the Church should undertake to reclaim and help him to become a better citizen.—*Western Christian Advocate*.

We have no union of Church and State, and want none. Nevertheless, it is true that the safety and growth of the State depend on the prevalence of the principles inculcated by the Church. The more men fear God and keep His commandments the better they will serve the country.—*Herald and Presbyter*.

THE AMERICAN FRIEND

DEVOTED TO THE INTERESTS OF QUAKERISM IN AMERICA

S. EDGAR NICHOLSON, Editor and Manager

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Experimental Religion

In the midst of the materialism of this age there is abundant need that the faith and teachings of the Society of Friends be emphasized increasingly. Friends have ever stood for the essence of things—the essence of true discipleship, the essence of worship, the essence of Christian living.

The early Friends did not revolt against the forms of the established Church so much as against their emptiness, their unreality, their hypocrisy. Had George Fox found within the Church the rest of soul and the spiritual sustenance which he sought, he would not have been the founder of a new sect. It was the sham, the shallowness, the religious pretexts which he found within the Church, against which his soul revolted, and against such every sincere Christian man and woman must ever revolt.

Far be it from us to sit in judgment upon our brethren, within or without our denominational fold, but may it not be that the lack in religious power, so often deplored on the part of the Church, is a lack in religious experience and in personal contact with Christ? The magnetic power of the early Friends lay not in a personality that differed from others, nor yet in any outward peculiarities that circumstances led them to acquire, but rather in that personal consciousness of the overshadowing presence of Christ their Savior, whom they had come to see and know as an all-sufficient friend and helper in every circumstance of life.

There are great problems of humanity today that are awaiting solution by some sympathetic agency, but they can never be solved by a Church that is formal, whose ministry and workmanship are professional rather than realistic. Professional Christianity will never save the world. It must be experimental or it is lifeless. Regular attendance upon the appointed services of the Church will not alone constitute a Christian, no more than the rental of a room in a college building will of itself produce a college graduate.

The world and the world's problems need men and women whose lives have been flooded with Christ's holy presence, who, because the love of Christ constraineth them, have the true spirit of brotherhood as they mingle with their fellows in the daily tasks of life. Sinful men and women can never be won by patron-

izing them, but by giving them a brother's hand, into whose grasp flows the current of sympathy and fraternity.

The times need a revival of the Quakerism of our fathers who saw the Light and turned not aside from its leading. By prayer, by dedication, by consecration, we may know the Spirit's voice as did Fox and his followers, if we are diligent to seek after Him. And the testimony of a life that walks with God has lost none of its efficacy with the passing of the years.

Jogging the Memory a Little

We find that a considerable number of subscribers to THE AMERICAN FRIEND are in arrears for their subscriptions. A number have waited until after the harvesting of the crops before remitting. This deficiency is somewhat embarrassing to the management at this season of the year, which is busy enough with the daily duty of getting out a creditable paper, without having to struggle with the inability to meet printing bills. We appeal earnestly to those who know themselves to be in arrears that they make every effort to remit at once. We cannot emphasize the urgency of the appeal too strongly. Address THE AMERICAN FRIEND, Richmond, Indiana.

Paul was never quite able to cease wondering at the great mercy which could save an offender like himself. We are too prone to cheapen salvation. It is not something to be accepted or to be let alone at will. Rather it is the pearl of great price to be sought for with diligence and profoundly appreciated when once obtained.

Christ came that the world might have life more abundantly. Life means freedom from sin, freedom from death. It means joy in service as well as gladness in existing. To accept Christ means more than a mental assent to His divinity. It is to be engrafted into His life, and to be partaker of His bounties.

Many a person finds fault with foreign missionary activity who never contributed a cent to gospel work in the home land. The grouch has no place in God's economy.

"Consider Christ Jesus" Heb. 3: 1.

BY LUKE WOODARD

No. 5.—*The Atonement*

In treating of this fundamental doctrine I shall not concern myself with the objections of infidels, or the speculations of theologians. Since it is a matter of revelation, my appeal shall be to the Holy Scriptures which are allowed by evangelical believers to be the only source of information on this important theme, and the standard by which all doctrinal controversies are to be judged. Their testimony is therefore conclusive.

The word atonement is the same in the Greek as the one which is translated in the Revised Version, reconciliation. Webster defines it in its theological sense as "The expiation of sin made by the obedience and personal sufferings of Christ." Thus the word designates that by which atonement or reconciliation is effected. This, in the New Testament is ascribed interchangeably to the death, the sacrifice or sufferings, the blood, and by way of autonomy to the Cross of Christ, varying terms signifying the same thing.

The unprejudiced student of the New Testament can not fail to perceive that both Christ and the apostles attach to the death or blood of Christ, an importance which they attribute to nothing else in connection with His person. It is the means of revolted man's reconciliation. "We are reconciled to God by the death of His Son." While other men come into the world under the necessity of dying, Christ came into the world for this purpose. "The Son of Man came not to be ministered unto, but to minister, and to give His life a ransom for many." "Forasmuch as the children are partakers of flesh and blood, He himself likewise took part of the same that through death He might destroy him that had the power of death, that is, the devil, and deliver them who through fear of death are all their life time subject to bondage."

"For this cause He is the mediator of the new testament that by means of death for the redemption of the transgressions which were under the first testament, they which are called might receive the promise of eternal inheritance."

The blood of Christ is not merely a means, but *the* means of human salvation. What else is meant by His own expression: "Except ye eat the flesh of the Son of man and drink His blood ye have no life in you"?*

"We have redemption through His blood, the forgiveness of our sins." It is in virtue of His blood that our natural enmity is removed, and the penitent sinner is reconciled to his offended Lord. "For it pleased the Father that in Him should all fullness dwell and having made peace through the blood of His cross, by Him to reconcile all things to Himself: by Him, I say, whether they be things in earth or things in heaven. And you that were some time

alienated and enemies in your mind by wicked works, yet now hath He reconciled in the body of His flesh through death, to present you holy and unblamable and unreprouvable in His sight." Col. 1: 19-22. In this brief passage we have a comprehensive summary of the doctrine of the Atonement, both in its objective phase—the exalted person of Christ and His efficacious sacrifice; and its subjective phase in the experience of those who truly believe.

The blood of Christ as an atonement was pre-figured in type and foretold in prophecy. "All things under the law were purged with blood, and without shedding of blood, was no remission of sins." The paschal lamb was the first born child's redemptive substitute, and the blood thereof was Israel's means of deliverance. "When I see the blood," was the divine proclamation, "I will pass over you." The apostle bases on this typical rite its anti-typical significance. "Even Christ our Passover is sacrificed for us," clearly implying the redemptive and substitutionary character of His sacrifice. The same truth is clearly taught in the fifty-third of Isaiah: "He was wounded for our transgressions. He was bruised for our iniquities, the chastisement of our peace was upon Him, and with His stripes we are healed. All we like sheep have gone astray, we have turned every one to his own way, and the Lord hath laid on Him the iniquity of us all."

The New Testament abounds in expressions in confirmation of the truth that the blood of Christ is the indispensable means of man's salvation. (For brevity's sake I must limit my quotations.) At the last supper our Savior in passing the cup said, "This is the cup of the new testament in my blood which is shed for many for the remission of sins." Paul says, "We are justified by His blood"; and Peter, that "We are redeemed by the precious blood of Christ"; and John, that "The blood of Jesus Christ his son cleanseth us from all sin." The innumerable multitude which John saw in heaven had all "washed their robes and made them white in the blood of the Lamb," and the song of the glorified was, "Thou art worthy, for thou hast redeemed us to God by thy blood."

In one aspect the death of Christ was the lowest point of His humiliation, in another, it is the summit of His majesty, the hour in which "the Son of man was glorified." The Jews sought by putting Christ to the ignominious death of the Cross, to put an end to the career of One they hated, envied and feared; and to throw over Him such an eclipsing infamy as would render His memory odious in the minds of His admiring followers. But "why do the heathen rage and the people imagine a vain thing?" The cross did not eclipse His name; He transfigured the cross, so that from that time henceforth, through all succeeding ages the language of adoring love and triumphant faith is: "God forbid that I should glory, save in the cross of our Lord Jesus Christ."

* Our Lord often spoke, as in this instance, in figurative language; but it is highly important, in explaining this passage, that we place the figure on the right word, that is, on the eating and drinking. We eat His flesh and drink His blood, when by faith we partake, in a spiritual sense, of His body that was broken for us, and His blood which He shed for us, thus spiritualizing the eating and drinking, rather than the flesh and blood.

A true estimate of the death of Christ requires a right answer to the question, "What think ye of Christ?" The material cross on which Christ died, and the manner of His being suspended upon it were not unlike those of the two malefactors who were crucified with Him. Other things must be taken into the account. They died justly as individuals for their own sin. Christ died, "the just for the unjust" and being the Son of Man, He died as the representative of the entire race of man. He was "the propitiation for the sins of the whole world."

He was the Son of God as well as the son of Mary and surely it was His infinite dignity in the glorious godhead that stamps that atonement with infinite merit, that ransom price with incalculable value.

There is something about the death of Christ as recorded in the Gospels that carries with it the evidence that it was an event unparalleled in the history of the world. His antecedent agony in the Garden, when human hands were not yet upon Him—an agony so intense that it extorted from Him groans of anguish, and sweat of blood, can be explained on no other ground than that He was about to drain a cup due to the accumulated sins of a revolted world.

Then, again, His comparative calmness when hanging on the cross; His filial thought for His mother; His address to the penitent thief, on the one hand; on the other, the attestation of nature as if something unusual had startled her—the noonday sun shrouded in darkness as if it could not brook the sight; a great earthquake that burst the rocks and opened the graves from which the bodies of many saints arose, after His resurrection, and went into the holy city and were seen of many; the rending from top to bottom of the vail of the Temple—these diversified and miraculous occurrences, proclaimed with emphasis, that that death was not that of an ordinary man and justified the exclamation of the centurion, "Truly this was the Son of God."

The suffering of Christ as God's chosen Lamb is the highest conceivable exhibition of His love and mercy. "God so loved the world that He gave His only begotten Son, that whosoever believeth on Him should not perish but have everlasting life."

It is at the same time the supreme exhibition of His righteousness, and of His abhorrence of sin. If sin by the commandment is made exceeding sinful (Rom. 7: 13), how much more when the sovereign Law Giver Himself voluntarily takes upon Him its awful penalty!

The way of salvation through Christ and Him crucified, affords a ground upon which God, the unchangeably holy One can forgive sin, and restore the penitent rebel to His favor, without lowering the authority of His throne, or impairing the sanctity of His perfect law. Grace is triumphant it is true, but it reigns through righteousness (Rom. 5: 23), and in such manner that the sinful heart is cured of its malady, and he who has received the abundance of grace has come to know not only the fellowship of Christ's sufferings, but also the power of His resurrection, and being dead

to sin, can no longer live therein. A comprehensive and beautiful epitome of this method of salvation is given us by the apostle in Rom. 3: "All have sinned and come short of the glory of God being justified freely by His grace through the redemption that is in Christ Jesus, whom God hath set forth to be a propitiation through faith in His blood, to declare His righteousness for the remission of sins that are past through the forbearance of God; to declare, I say, at this time His righteousness that He might be just and the justifier of him that believeth in Jesus."

John Woolman: The Quaker

BY JOSEPH FORT NEWTON*

If one wishes to take a long journey into a quaint and strange place, let him dip into the Journal of George Fox. It is like a little rusty gate which opens right into the heart of the seventeenth century, so that when we go in by it we find ourselves pilgrims with the quiet old Quaker in the oddest kind of England. What an England it was, hot-blooded, undignified, fantastic, and in many ways inconsequent.

Ecclesiastically the country was in chaos. The pulpits of the Episcopacy were filled with Puritan preachers. All sorts of queer sects flourished, some of them small enough to be called insects. A kind of nominal toleration was in vogue, and all the land, good, bad and indifferent, was eager for religious argument. Everywhere, in church, in market-place, and in courthouse, the wordy warfare went on. Men used Bible texts as clubs wherewith to belabor each other, which is ever a sure sign that religious life is at a low ebb.

George Fox, born eight years after the death of Shakespeare, was the son of a weaver, and early apprenticed as a shoemaker. Unlearned in the schools, he was a man of great ability, "religious, inward, still, and keenly observing." Brooding much over the state of religion in his day, he felt the stirrings of the Spirit of God within him to proclaim the gospel of the Inner Light as superior, though not necessarily opposed to the authority of Church and Bible. In 1643 he set forth on his great black horse "to declare the day of the Lord," and many adventures befell him. Truly he was an arresting figure, and his service to the liberty of faith and the reality of the inner life of the spirit, entitle him to high honor.

Now that immovable old Friend said some keen things about our religious ancestors, but, like the soldier who saw him assailed by a mob, we are ready to say, "Sir, I see you are a man." He never took the bark off his words, and they were sometimes a bit rough. He called all churches steeple-houses, and all preachers priests and hirelings. Naturally this did not add to his popularity among the clergy, and as he insisted on speaking out in meeting he spent much time in jail. When he appeared in a village the clergy would assemble with their Bibles, and attack him with arguments. He never lost his temper; he left that to his opponents; and when he got the best of the argument,

* The author is not a Friend.

as he usually did, they would pound him first with their Bibles, and then with fists and sticks. Next day he would appear in the village again to the amazement of all, who thereupon would give him respectful attention.

After that, there was nothing to do but to bring him up before the magistrate, where another argument usually took place. Fox outwitted the bench as well as the pulpit, and it was in one of these parleys with Justice Bennett, when he "bid the judge tremble at the word of the Lord," that he was first called, in mockery, a Quaker. What a scene was that before Judge Glynn, then Chief Justice of England. Fox was brought in and uttered his usual gentle blessing, "Peace be among you."

"What be these you have brought into the Court?" asked the Judge of the jailor. Then turning to the prisoners, he said: "Why do you not put off your hats?"

"Where did any magistrate, king, or judge, from Moses to Daniel, command any to put off their hats? Where does the law of England command any such thing? Show me that law," asked Fox with that imperturbable serenity so exasperating to his foes.

"Take him away, prevaricator, I'll ferk him," cried the Judge, hot with anger, his face as red as a berry in a bush. So Fox went away to jail. After a while the Judge thought he had an argument that would silence the prisoner, and had Fox brought into court again.

"Come," said the Judge to the prisoner, "where had they hats from Moses to Daniel; come, answer me; I have you fast now."

"Thou mayest read in the third of Daniel that the three children were put into the fiery furnace with their coats, their hose and their hats on," said Fox quietly.

"Take him away, jailor!" cried the Judge, more angry than ever. Fox was led away and thrust among thieves where he was kept a great while.

None the less, between spells in jail the old Friend went about his mission and won many followers, who were filled with an ardent zeal to convert others. Some of them went to the West Indies, to America, to Jerusalem, to Malta, and Mary Fisher—for women were among their preachers—went to Smyrna and Greece, and even sought audience with the Sultan. Everywhere they suffered bitter persecution. Not until 1689, the year before Fox died, did England grant them toleration. Carlyle has left us unforgettable pictures of the interviews between Fox and Cromwell, and how each strong man hailed the other instantly. Fox had no notion of forming a separate sect, believing that his truth would conquer the church, as it seems well nigh to have done. Yet his followers naturally drew together and formed a church in 1666.

"I was sent," said the gentle Quaker, by the divine Power and Spirit of God, to bring people off from their own ways to Christ, the new and living way, and from their churches which men had made and gathered to the Church of God, the General Assembly written in

heaven. And I was to bring the people that they might know the pure religion, might visit the fatherless, the widows, and strangers, and keep themselves from the spots of the world."

Happily such teaching is now far wider than the Society of Friends; in the heart of it, it is as wide as the world. The England of George Fox has passed away, and much that was distinctive of early Quakerism has passed away also. For us the name Quaker evokes visions of drab coats, silver-gray heads, and old-fashioned speech, of fragrant lives and sweet deeds of charity, and faces benign in their serenity and goodness. In their revolt from external form and their plea for more inwardness, and therefore for more reality, in the religious life, Fox and his followers helped forward the cause of faith and the higher life.

Cedar Rapids, Iowa.

(TO BE CONTINUED)

Review of New England Yearly Meeting

BY THOMAS J. BATTEY

(Substance of a Review given Sabbath morning, July 6, at the Providence, R. I., Meeting.)

Many of us, perhaps, have during the hours of the past week, found ourselves harking back, as it were, to the experiences of Yearly Meeting the week before. We have reviewed its discussions and listened again to its messages of instruction. We may well ask ourselves, as the sounds of its many voices are gradually fading out in the distance, "What was its predominant note? Did it have one, and if so, did our ears detect it?" Out of all the variety of expression; in all the differing shades and multiplicity of opinions, did there finally crystallize a product that can be labeled and treasured as something worthy to be preserved in memory; something that we shall be able to look back upon as amply justifying the strenuous experience of the week through which we passed? Certainly there were no signs of stagnation. Activity, movement, keen interest in affairs were enough in evidence. New, aggressive, and, we trust, far-sighted policies were inaugurated. There were blessedly few notes that jarred the general ear, and fewer still, that left any sting behind. All these things give cause for gratitude, and, as far as they go, inspire with hope and courage for the future. But is our question yet answered? What was the predominant note; the strain that struck the marching step of the Meeting, if we may use such an expression? Did not our ears catch the undertone of a great harmony, that as we think of it, overmastered all else; not always very clear, perhaps; sometimes, it may be, lost in the din of discussion, but then rising again in clearer tones, until in the closing session it became the master key to which we could all keep step? If the feeling, or impulse, or prevailing sentiment which these words try to describe, could be put into speech at all, we should have to quote the text, "Be not ye called Rabbi, for one is your Master, even Christ, and all ye are brethren." If New England Yearly Meeting is really marching to this music, though as yet with somewhat uneven step, there is

hope for her. If this is growing to be more and more the predominant note, as I believe the experiences of this year showed it to be, we may well thank God and take courage. This is the real "Music of the Spheres" and if our ears can only catch it in its fullness, our pulses will quicken; our pace will quicken too; our burdens will grow lighter because there will be more to share them; the forward march will be better timed, and when we strike the blows will be more effective.

I hope we are not mistaken in taking this view of the matter. It certainly ought to be true, and if we are all fully persuaded of this, will not our believing it to be true, help to make it so? If we can set this before us as a supreme ideal; if we can accustom our ears to hear and listen for its music, perhaps we shall find that we are helping to make that music ourselves. Let us examine the passage from which the text is taken, somewhat in detail, that we may catch its spirit and the fullness of its meaning. We find it in Matthew 23: 1-12. It is a part of one of those great discourses uttered during Passion Week,—that life and death struggle with the blindness and bigotry of Pharisee and Sadducee on the one hand, and the dullness of loyal disciples on the other. The Christ realizes to the full how short his time is before the ranks of opposition close him round, and the night cometh when no man can work. He speaks with the shadow of the cross darkening over him, and his words are impressive beyond measure, when he says to the *multitudes* and to his *disciples*—

"The scribes and the Pharisees sit in Moses' seat: All therefore whatsoever they bid you observe, that observe and do; but do not ye after their works: for they say, and do not. For they bind heavy burdens and grievous to be borne, and lay them on men's shoulders; but they themselves will not move them with one of their fingers. But all their works they do for to be seen of men; they make broad their phylacteries, and enlarge the borders of their garments, and love the uppermost rooms at feasts, and the chief seats in the synagogues, and greetings in the markets, and to be called of men, Rabbi, Rabbi. But be not ye called Rabbi: for one is your Master, even Christ: and all ye are brethren. And call no man your father upon the earth: for one is your Father, which is in heaven. Neither be ye called masters: for one is your Master, even Christ. But he that is greatest among you shall be your servant. And whosoever shall exalt himself shall be abased; and he that shall humble himself shall be exalted."

Let us bear in mind that we are beholding here the wise Master Builder, laying broad and sure the foundation stones of the Kingdom of God. And let us mark well four of these stones, including the Master himself, who is the chief corner stone.

1st. Recognition of the fact that *one* is your *master*, even Christ. The headship of Jesus Christ and heart loyalty to him—nothing can take the place of these. They are the supreme *essential* for membership in the Kingdom of God. In vain shall we call him our Master if he has not mastered us. If we have not seen

in him the masterful spirit that compels by its absolute supremacy our glad and willing submission, we still have the first primary lesson to learn. Our knowledge may be crude, our obedience slow and halting, our mistakes many, but unless he looms large as the bright particular star in our mental sky, what right have we to the name of Christian? *One* is your *master*, even *Christ*, and let us beware that no "ism" or theory or social fad blind our eyes to the fact, and let no pet indulgence obscure our vision of his face.

The second foundation stone is, "*all ye are brethren*." Heart acknowledgment of the supremacy of the Christ, ought to beget love of the brethren just as naturally as water flows downward from the spring. This is what St. John means when he says, "This is the commandment which we have received of him, that he who loveth God *love* his brother also." This is the dominating thought in the Master's prayer in John 17: "And the glory that thou hast given me I have given unto them, that they all may be *one*, even as thou, Father, art in me and I in thee, that they also may be one in us, that the world may believe that thou didst send me. And the glory which thou hast given me, I have given unto them: that they may be one even as we are one; I in them and thou in me, that they may be perfected into one; that the world may know that thou didst send me, and lovedst them even as thou lovedst me."

Do we catch the great meaning of these words? Do we note the far-reaching consequences of a *love* of the *brethren* like this? the *oneness* of a group of believers, obediently loyal to a master mind; a brotherly love that does not end in good fellowship merely, finding its satisfaction in a round of social amenities and pleasurable companionship? Mark his words "That the *world* may know that thou didst send me." We shall never understand our Christ until we realize two things, that his is the *master mind*, and that his ambitions are *world wide*. It is no narrow aim, therefore, that he has in view, as though he were binding to himself a select few who should enjoy his fellowship and their own, and soon get through this vale of tears to enter upon endless felicity on the golden streets of paradise. Not that; it is a world conquest on which he is bent, and the fellowship of the saints is an essential factor in that age-long work.

This focuses our attention on the third foundation stone of the Kingdom, viz., that *greatness consists in service*. Listen again to his words, "He that is greater among you shall be your servant (or minister), and whosoever shall exalt himself shall be humbled, and whosoever shall humble himself shall be exalted." This thought of *helpful service* to others is set forth as the *great* thing, the *honorable* thing, the *antidote* and *foil* to the smallness, self-seeking and hypocrisy that prides itself in social distinction, in chief seats, in broad phylacteries, in long prayers, and the admiration of the multitude. "Yea, they bind heavy burdens and grievous to be borne, and lay them on men's shoulders, but they themselves will not move them with their fingers." How these words flood with light the inmost

heart of the great Burden-bearer, and reveal the vastness of his plans for human betterment.

One thing more remains to be noted, "Call no man your father upon the earth, for one is your Father which is in heaven." Here we have it now complete. The *fatherhood* of God, the *headship* of Jesus Christ; the *brotherhood* of believers; humble, helpful service, the means employed for a world conquest. Thus founded the great temple, the new Jerusalem of Revelation, stands four square to all the winds, its gates open to all the world; the length, breadth and height of it equal.

Was it some intimation of this fourfold harmony that our late Yearly Meeting gave us? Is she really getting more and more into step with this music? I, for one, am hopeful that she is, and I look upon it as the promise and potency of better things in store. Her members may go on declining for a time. Real strength does not lie in numbers only. If there be no dry rot at the core; if the precious seed be yet sound, the germs of a new and fuller life may yet be warmed and nurtured into a growth that shall cover the needy fields of New England with an abundant harvest for the Master's garner.

"Pray ye, therefore, the Lord of the harvest, that he will send forth more laborers into his harvest."

North Carolina Summer School

BY ALICE PAIGE WHITE

At the close of North Carolina Yearly Meeting, a summer school was held at Guilford College from August 11th to 17th. This was planned by the Yearly Meeting's committees on Bible Schools, Missions and Young Friends' Activities. After a brief meeting for devotion and inspiration each morning, classes were held until 11:30, and then followed an informal conference on some practical question, *e. g.*, the Race Problem, the Graded Lessons in the Bible School, the teaching of missions in the Bible School, etc.

The following program of classes gives some idea of the scope of the work:

8:30 to 9:30—Classes.

1. Class to study the Bible School lessons for the coming year. Leader, William T. Boyce.
2. Class for the study of the nature of the child and youth. Leader, Irene Boyles, Greensboro.
3. Class in Missions—Text-book, "Servants of the King." Leader, Clara I. Cox. Charles Tebbetts in attendance.

9:30 to 10:30—Classes.

1. Class for the study of the graded lessons. Leader, Clara Harold. Demonstrations by Bessie Cox Saunders.
2. Class for Bible Study, "The Gospels." Leader, Wilbur K. Thomas.
3. Class in Mission Study, "The Up-lift of China." Leader, Tien Lu Lee, University of Peking, China.

10:30 to 11:30—Class for the study of Friends' History, Willard O. Trueblood.

The studies of each of the Gospels by Wilbur K. Thomas were very illuminating and gave the members of his class a clearer perception of the individuality of

each Gospel. The presence of a Chinese scholar gave reality to the study of China and Mr. Lee's class was large and enthusiastic.

The evening addresses were well attended by the community and were all inspiring. Willard O. Trueblood especially won the hearts of his hearers and fired the zeal of all who heard him, particularly the young. Vesper services were held each evening on the big porch of Founders Hall or on the Library steps. One afternoon an excursion was taken to the Guilford Battle Ground, when Herbert W. Reynolds acted as guide, as he in turn had been guided in his college days by Addison Coffin who learned each spot from the mouth of one who had actually helped to bury the dead after the battle.

Another afternoon about forty went to the White Oak Mills in Greensboro, where an opportunity was given to see every process in one of the largest and best conducted cotton mills in the country. On another day the young people of New Garden gave an informal out-door reception to the attenders of the Summer School.

The instruction was all of a high order, reverent and clear. The good fellowship as we mingled at meals and on the beautiful campus was a joy to all. The interchange of thought and closer acquaintance was a rare privilege and those who were in attendance went to their homes feeling an added sense of responsibility.

It may be truly said that this conference was fully up to the standard set by the summer schools Friends have held in other parts of the country. It is hoped that this gathering, coming as it did in a growing Yearly Meeting and in one with a large proportion of young people, is an earnest of many more in succeeding years. Such assemblies will help to train our young people to take hold of the work of the church with zeal and intelligence.

The success of this school is largely due to the labors of Raymond Binford and William T. Boyce, but the hearty co-operation of all who attended was a great factor in that success. Eighty-five attenders were registered and many came in from the community without registering. There was often over a hundred in attendance at one class. All but one of the eight Quarterly Meetings were represented and there were six visitors from other Yearly Meetings.

Throughout the time the atmosphere was earnest and the words of our conference hymn, written by our Quaker poet, Whittier, voice the aspiration of the attenders at this summer gathering—

"Dear Lord and Father of mankind,
Forgive our feverish ways!
Reclothe us in our rightful mind,
In purer lives Thy service find;
In deeper reverence, praise."

High Point, North Carolina.

Those who in their youth make too many drafts on the bank of time are liable to find their account hopelessly overdrawn by the time they have reached middle life.—*The Mennonite*.

Thinking and Being

BY ALFRED YOUNG

Notes of an address given at Wellington, Ontario.

"As a man thinketh in his heart so is he." Prov. 23: 7. Man is a composite creation, he has diverse parts of being, and according to the working out of given laws, so reference is made to those parts of his being, which, so marvelously divergent in their separate and respective spheres, are yet one great whole. Some one has said, "Mind is superior to matter," and, in so far as the actions of our life are largely controlled by our mind in thought, or in other words, deeds, which are but the fruit of thought, we find ourselves in accord with the words of our text.

That these divergent parts of our being have their place we gain evidence in our daily life. To loathe sin with a whole-souled loathing is significant, for it is the soul that sinneth which shall die. The body, casket, or covering, will, in the natural order of things, die, but we do not speak of the body hating sin and death. The affections are invariably associated with the heart, and we think of and speak about love and affection from that standpoint, as though it were a distinct and separate part of our being. When we deal with our thoughts we connect mind and brain with still another of the wondrous functions which serve to make up the mighty whole of body, soul and spirit.

In the text before us we are confronted with a very succinct statement, "As a man thinketh in his heart so is he." I have no desire to split straws by a scientific and exhaustive study of anatomy in order to prove that a man's thinking power lies in his brain and not his heart. I am willing to concede this to save time to get to a more important matter, viz., the thoughts of a man; emanate where they will, from heart or brain, it is the thought of a man which control his life. In this connection let us ever remember the natural condition of man's heart, before the regenerative work of the Spirit of God has been carried out, is that of deep depravity, wickedness and deceit.

Long years before the advent of the world's Redeemer, the old prophet Jeremiah had found out and warned the people that "The heart is deceitful above all things and desperately wicked." Jer. 7: 9. So that it was no new theory, no new and wondrous story, the Lord Jesus had to tell, when he said to those about him, "Not that which goeth into the mouth defileth a man; but that which cometh out of the mouth. Those things which proceed out of the mouth come forth from the heart. For out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies. These are the things which defile a man." Matt. 15: 11, 18, 19.

And in connection with those words let us in passing note; the climax of evil thoughts is, blasphemous utterances. What an awful gap lies between the first and the last may well be left to our own imagination to conjecture, and ponder over. But let us for the moment leave that thought and hasten on to the second,

which we may gather from our text. While it is a self-evident fact that man's heart is, in its natural state, deceitful and wicked, it is also equally true that there is much evidence of a restlessness and unwillingness to remain so. Aspirations after holiness, longings for a purer condition, strivings after light mark the desire of the soul to be free. In his wild struggles for freedom, in his blind gropings in the dark for a ray of sunshine, man is led, albeit oftentimes blindly, to the full blaze of light and truth in Jesus Christ and thenceforth he lives in sweet and blessed communion with his God.

Let us briefly examine the *modus operandi* of this transition from darkness to light, from the power of sin and Satan into the liberty of Jesus Christ. First, that which is natural; afterwards, that which is spiritual. First darkness, deceit, uncleanness; afterwards, light, sincerity, purity. First, evil thoughts and the whole category of heinous sins attached thereto; afterwards, pure thoughts and the beautiful bunch of luscious grapes which grows upon the tender twig of the vine, love, joy, peace, long-suffering, gentleness, goodness, faith, etc.

Between that first and afterwards, what heart sorrows! What failures! What struggles! The aspirations after holiness and purity are in the heart, but like Paul of old, we are led to exclaim, "O wretched man that I am! who shall deliver me from the body of this death?" Or in the words of the poet we may say:

"Like wandering sheep o'er mountains cold,
Since all have gone astray;
To 'Life' and peace within the fold,
How may I find the Way?"

And into that darkness, that despair, that sinfulness, that wretchedness, comes the golden beam of hope. It is at first a tiny ray of sunshine creeping through the heart's door, a faint whisper of a loving voice heard amid the clamorous sounds of earth. The inhalation of a breath of the sweetness and fragrance of the Heavenly hills.

Then follows the craving for more, then men's hearts yearn for the life and power, the peace and blessedness which are the characteristics of the Lord Jesus Christ. The faint ray of hope leads men on, gently, gradually, but none the less surely men learn this great truth. "Every man hath his hope, *i. e.*, the hope of being a son of God, and seeing Christ as he is; purifieth himself even as he is pure." I John 2: 3. Humanity does this in obedience to the exhortation to "Work out your own salvation with fear and trembling. For it is God which worketh in you both to will and to do of his good pleasure." 2 Phil. 12-13. God's good pleasure is, that all may live that none should die. Man is confronted with the stern, relentless fact. In the natural condition his heart and

thoughts are wicked continually and lead down to darkness and death. Side by side with that, however, is another and a greater fact, God in Christ Jesus came to destroy this darkness and death by bringing light and life and thus leads men upward by sweet thoughts and pure. The antidote to evil is good. The contrast to death is life. Darkness and light are antagonistic, and so the real true fight commences. With a wondrous vision of the Christ life granted to him, mankind begins to "Think on those things which are true, honest, just, pure, lovely and of good report." Inwardly he prays, that if there be any virtue (power) which will aid him to a good, sweet, wholesome life, by thinking on these things, he may have grace granted him so to think. This means the fountain or source of his thoughts is to be changed. Pure thoughts and a clear, sweet life, can only be produced by making the source clean. It is in response to the cry—"Create in me a clear heart, O God; and renew a right spirit within me," that this becomes possible. Just so long as the fount or source is contaminated, whether it be of water or thoughts, so long will the stream be contaminated. The purifying of the source can be accomplished alone by the Spirit of God. We are only able to work out, or give out, pour forth, what He gives in. Our deeds are but the tangible expressions of our thoughts. Our thoughts arise from one of two distinct sources. Either from the heart in its natural condition which is productive of evil thoughts, or the heart in its new and spiritual condition which is conducive to thoughts of purity, peace and power.

In this new life and power, when man has been translated from darkness to light, from the power of evil, to the power of goodness, man begins by revelation to see God through Jesus Christ. Let us note man does not become pure in heart, because he sees God. His ability to see God is the reward for becoming pure in heart. Our blessed Lord Jesus said: "Blessed are the pure in heart, for they shall see God." Man in his natural depraved nature cannot see God. "No man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, he hath declared Him." John 1-18. We become pure in heart by sharing the purity of the heart and life of Him who loved us and gave himself for us. The transforming power of the indwelling Christ is the secret of altered lives. In response to man's pitious appeal for help to break free from sin and death the loving Savior comes as an integral part of our life and being. Henceforth man realizes it is no longer "I that live, but Christ liveth in me; and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me!" Gal. 2: 20. The I in man dies daily, in order that *thy* might become the dominant factor of his life. It is no longer *my* but *thy* thoughts. The *my* will gives place to *thy* will. *My* desires are overruled by *thy* glory. The old things have passed away, all things have become new, all things are of God. Man's thoughts become pure because they are controlled by

the sweet spirit of the pure and holy one who indwells his heart, the source of his thoughts. His life becomes pure as a consequence of his thoughts being pure. Because his life, thoughts and heart are pure, he sees God. He lives in a new creation, and his friends in his conduct God's likeness shall see.

Then with the gift of holiness within us;
We not less human, but made more divine;
Our lives replete with heaven's supernal beauty,
Ever declare that beauty, Lord, is Thine.

So I earnestly desire for us all that we may say: .

Lord, we Thy presence seek,
Ours may this blessing be;
O give this pure and lowly heart
A temple meet for Thee.

Western Yearly Meeting Conference

The Bible School and Y. P. S. C. E. Departments of Western Yearly Meeting met in their annual assembly at Vermilion Grove, Illinois, August 5-7. The opening address was given by E. M. Woodard on "The Price of Victory," and the music for the first session was furnished by the choir from Pilot Grove.

On Wednesday W. O. Trueblood, pastor of the First Friends Church in Indianapolis, spoke on "The Object and Aim of the Young People's Board of the Five Years Meeting"; Richard Haworth, of Indiana Yearly Meeting, gave an address on the "Forward Movement in Bible School Work"; and Morton C. Pearson, of Indianapolis, an address on "The Brotherhood of Man."

Wednesday afternoon Chester Reagan spoke on "Young People's Societies in Social Service," Lilian Cope of Plainfield on "A Live Young People's Society," and Charity Owens of Noblesville on the "C. E. Society in the Friends Church in the Past and How Shall we Regard it in the Future." "The Tragedy of Adolescence," given by Simon Hester, was discussed by Horace Carey of Indianapolis, instead of Homer Furnas. The Wednesday evening address was given by George H. Moore of Westfield on an up-to-date Bible School. The music was furnished by the Georgetown choir.

Thursday morning addresses were given by Enos Harvey, Bloomington, on "The Bible School a Live Factor in Young People's Life," and Wm. Cleaver, New London, on "Conservation." At eleven o'clock, the hour of Vermilion mid-week meeting, Gertrude Reinier, Noblesville, preached the Assembly sermon from 1 Tim. 4-16 and 2 Tim. 2-15. Some of the delegates to the Winona Meeting of Young Friends made an enthusiastic report and it is hoped that Western Yearly Meeting may have a large delegation next year.

The Thursday afternoon program consisted of a Round Table on Teachers' Training conducted by the superintendent of Bible Schools and Education and a Symposium on C. E. work. Fred Emmerson gave an address on "The Relation of Young People's Organization to the Church" and Mabel Quigg a paper on "The Ideal Endeavorer." The Thursday evening address

was by Richard Haworth on "The Touch of Life." The music was by the Ridge Farm choir.

J. Ord Fortner of Russiaville is retained as Superintendent of Bible Schools and Education and Fred Emmerson of Vermilion Grove is Superintendent of the C. E. Department; Lena Henley remains Secretary and Treasurer and Mabel Quigg is Junior Superintendent.

The music of the assembly was in charge of Elizabeth Holaday and was enjoyed by all and was a source of inspiration. Stella Morrow and Mrs. Miller sang solos. The Quiet Hour was in charge of E. James Carter of Plainfield.

The theme of the whole Assembly was greater loyalty and devotion to our organization, our church and our God, and the thought of conservation, of conserving our forces, our young men and women. We were urged to make our Bible Schools more efficient, more up-to-date, to fall in line with the work of the State Department.

The report of the C. E. Superintendent showed 29 societies, an enrollment of about 1,000, and \$332.22 given for missions. Russiaville gave the largest amount, \$80.00 for missions, and holds the banner. We feel that not only the Bible School work but the Young People's work is gaining ground and that these annual assemblies are times of great help and blessing. The place for holding the meeting next year will be announced at Yearly Meeting, but it is to be hoped it will be near the center of the Yearly Meeting.

LENA HENLEY, *Secretary*.

Monrovia, Indiana.

Our Name

BY ELWOOD SCOTT

Well, what is it? We used to call ourselves "Friends" and our church "The Friends Church."

For two hundred and fifty years we were known by this name, or the Society of Friends. During the great revival period in the early church, when all England was stirred to its foundations and our forefathers were imprisoned by the thousands, we adhered strictly to our chosen name, "The Friends," though in derision called "Quakers" by the adversaries in those days. During the late revival through which we have just passed, we still adhered to our ancient and well chosen name in every country throughout the world, and we held legitimate pride in the name.

But as in ancient days when another king arose that knew not Joseph, nor esteemed his descendants, so now another generation has arrived who seem not to know our family name nor take commendable pride in its maintenance, who now style themselves "Quakers" and speak of our Quakerism, our Quakerly ways, our Quakerish doings, etc., and by every means are hastening the change into popularity, when all the world shall call us Orthodox Quakers instead of The Friends Church.

Well, now I am wondering what we are to gain by such a change. If there is no gain, then why seek

another name? We do not need the two. We were called Quakers in derision, beginning with Justice Bennet, of England, who derided Fox after Fox had bade him and those about him to quake at the word of the Lord. We can gain nothing by such a change, neither is such a change coveted by the masses of our church. But by the constant use, both by the ministry and the press, we accustom ourselves to this as to anything else.

If our church papers and our ministry and other public speakers could only get this novelty for a change out of their heads, we might soon straighten up, and command the respect which is due to a people which has wrought for the moral and spiritual uplift of the Nations.

For my part, I do not covet the title of Quaker. It never sounds good to me, but rather is a weakening of our well earned reputation as the friends of Jesus. If there are good reasons for such a change, let it be clearly stated in our periodicals, and let the change come down by a recommendation from the Yearly Meetings, and not from the out-posts of our skirmish lines.

The titles of all our prominent churches have been chosen by the official bodies of the denominations, and not by some editor or young preacher. The name of our denomination should be taken up by the Yearly Meetings, with suitable time for discussion, and their decisions forwarded to the Five Years Meeting, where it might be fully settled. If we wish to adopt the title of "The Quaker Church," then drop out the name of Friends, and then change the title of all our church property from the Society of Friends to the Society of Quakers or the Quaker Church.

But if we wish to retain our present title of The Friends Church, then take steps to see that the name is honored and not trampled under foot, either by priest or people.

Marion, Indiana.

Moody Bible Institute

The Moody Bible Institute of Chicago is broadening its work this fall along two important lines, the preparation of Sunday School experts, and women workers for women and children. To meet the needs of the first class, it is establishing chairs of pedagogy, psychology and Sunday School history, management and methods; by means of which young men and women may be qualified for any department of such service from that of teacher in a local school to a state or county organizer.

With reference to women workers for women and children, the purpose is to equip them for all modern demands which churches make upon them, such as domestic science, home making, home nursing, sewing, club management and industrial work for boys and girls. The Institute has also introduced a department of English and a department of Italian, and offers all its advantages without cost to Christians of all denominations who are able satisfactorily to fill out its application blanks.

Current Items of Interest to Friends

Canada Yearly Meeting

Sabbath August 17 was spent by Ernest and Daisy Howard in filling the pulpit for the Methodists at Adanac, Saskatchewan, in the absence of the minister on a vacation. Three services were held, requiring a drive of a distance of thirty miles during the day. There were large and appreciative audiences. There is not a school house within many miles of Swarthmore in which services are not held by some denomination every Sabbath, and it is believed that the time is at hand when as the result of the seed sowing there will be a rich harvest of souls. The request comes for the prayers of God's people for the work in that north-western country.

Indiana Yearly Meeting

Rockford Meeting in Van Wert Quarterly Meeting, Ohio, bids fair to be noted for the making of evangelists. In 1911 O. H. Trader, who had successfully served the meeting as pastor for two years, resigned to take up evangelistic work. He was succeeded by Bertha E. Day, the converted Catholic girl, who took up the work in September. In January she held one of the largest and greatest revivals the little town of Rockford had ever known. Sixty souls were saved, and what seemed to be remarkable thirty-one were men. Fifty-two united with the Church. The attendance grew until it became necessary to enlarge the meeting house. Miss Day took up this work in April and in November the Church was dedicated. But with all this to encourage a pastor the call into the evangelistic field became louder, until at the close of the year she resigned and took up evangelistic work. She was succeeded by Robert A. Pelt; he took up the work in October and very successfully arranged and planned for the dedication of the new building, which occurred a few weeks after his arrival. But with a beautiful new Church, a congregation that is generous and loyal, he has also resigned to go out into the evangelistic work.

Iowa Yearly Meeting

The Women's Foreign Missionary Society at Des Moines held its regular meeting August 21 in the parlors of the Church. After the business of the meeting, the study of the lesson was taken up with interest. At the close of the meeting ice cream and wafers were served. The Society is doing home mis-

sionary work, as well as foreign. Mrs. Harry R. Keats is president of the Society.

Kansas Yearly Meeting

On August 16th, Lydia M. Chace celebrated her 90th birthday at the home of her son, Henry V. Chace, in Kansas City, Missouri. A feature of the occasion was a birthday cake surrounded by 90 candles. She has enjoyed a good degree of health all summer, notwithstanding the long hot dry spell we have had. She has been able to attend meeting nearly every Sunday, and has often taken part in vocal service by prayer or testimony. She is very thankful for the continued health she enjoys, and while she has undergone the sorrow of burying two of her children during the past two years, her son, Thomas, and daughter, Mary C. Wright, yet she is cheerful and awaits with marked patience her call from her Heavenly Father. She extends her love and blessing to her many beloved friends in all our Yearly Meetings. She expects to return to Acme, Texas, again this fall and spend the winter with her daughter, Phoebe M. Barnard.

New England Yearly Meeting

China Monthly Meeting of Friends held at South China, Maine, August 20, was a season of inspiration to all. The hour for worship was refreshing and uplifting. The business session before lunch gave opportunity for an able address by Wilmot R. Jones on "An Ideal Monthly Meeting," which was the theme of the program for the day. Under one beautiful admonition, that he gave us, lay much to be remembered, "Do not dodge the responsibility that has been placed upon you." After the dinner hour we enjoyed a lively praise service conducted by Linwood W. Jones. Leroy Jones, of Oak Grove Seminary, presented a paper. Perry D. Macy gave us the statistics of the church and the community, which was very instructive and suggestive. The discussions participated in by many throughout the day were very interesting. Other addresses followed: "The Church and the Men of the Community," by Mr. Bansom; "The Church and the Social Life of the Community," by Elam Henderson; "The Church and the Children of the Community," by Frank E. Jones. A feature of the afternoon was singing by the children. With proper concluding services the members retired to their homes car-

rying a strengthened purpose to live and work for Christ and the Church.

R. Ernest Lamb, who has so efficiently acted as pastor of Manchester, N. H., Friends Meeting for more than a year, preached his farewell sermon August 24th. On September 4th he will sail from Quebec for his home in Wheatfield, Portadown, Ireland. His labors among Manchester Friends have been especially blessed. Under his care the meeting and Sabbath School have been built up and a Junior Christian Endeavor has been organized. Besides this, he has been active in the social and religious work of the city, serving as Secretary of the Ministerial Association. As an appreciation of his services, Friends held a farewell reception for him Eighth Month 22nd which also happened to be his birthday. After a musical program and speeches by a representative of the city Ministerial Association and by visiting Friends, he was presented with a liberal purse on behalf of the meeting as a token of the place he holds in their hearts. No one has yet been secured to fill R. Ernest Lamb's place. Friends have an open field and a growing work at Manchester and the need of a worker is urgent. It is hoped that some young man will soon be found to take up the work there.

On August 24, the meeting at Salem, Massachusetts, extended a public welcome to new members who have been received within the past few months. Through the effective service of Josephine H. Carr, formerly of Amesbury, as a pastoral worker, there have been received by request, four; by certificate, one; associates by request of parents, five; and two associates transferred to the active list by profession of faith. Harry R. Hole, of Lynn, was present as an official representative of the monthly meeting, and in a sermon based on John 15:14, set forth some of the fundamental principles of Christianity as professed by Friends.

New York Yearly Meeting

Ferrisburg Quarterly Meeting was held at South Starksboro, Vermont, August 9-10. The visiting minister was J. Edward Ransom, of Hiland, New York. We greatly enjoyed a trip on Mount Philo, near Lake Champlain, and then by auto through the valley to Bristol village, beautifully situated at the opening of the mountains; thence up the "Nine Bridge road," where the water

streams down over a rocky bed for one or two miles, which is picturesque in the extreme. J. E. Ransom's gospel services were much appreciated. There were also on the platform, Elizabeth G. Underhill, of Brooklyn, who is tarrying here for the summer; Charles N. Franklin and Samuel Miles, of Monkton Ridge, Vermont, and E. J. Meader, of Bristol; also T. R. Hill, of Lincoln (Baptist). The house was well filled on Sabbath. Luncheon was served and seats had to be brought in for afternoon services. A valuable letter was received from J. L. Spicer, the former superintendent.

Oregon Yearly Meeting

Amos M. Kenworthy held a series of meetings in Newberg the latter part of July, closing August 2. There were twenty-six meetings altogether, including his services in the regular meetings. His ambition was to hold up God's word as a looking-glass before the people and lead them to examine their lives by it, and through earnest conviction seek the necessary changes. Victories were gained and there was much serious thought on the part of those who heard him, which must result in much good, if only his message of full surrender and absolute obedience to God's will, exemplified by his own life, is heeded. Amos Kenworthy appreciated the support which the pastor, Charles O. Whitely, gave him and his work. He thought that he had the interests of his congregation at heart in a very marked and unusual degree, which to him was an evidence that he was a true undershepherd of his flock.

Philadelphia Yearly Meeting

A public meeting for divine worship was appointed by Concord Quarterly Meeting's Committee to be held at Middletown Friends' Meeting house on last First-day afternoon, Eighth month, 31, at 3 o'clock. A cordial invitation had been extended to all.

Western Yearly Meeting

Professor Elbert Russell occupied the pulpit at First Friends Church, Indianapolis, Indiana, Sunday morning, August 24th, in the absence of the pastor, W. O. Trueblood, who is making quite an extended visit among the various Yearly Meetings. The pastor expects to take up his work again early in September, after attending Iowa Yearly Meeting.

Charles and May Replogle

The following taken from the Everett (Washington) Daily Herald, under date of August 9th, concerning Charles N. and May Replogle, will be of interest to Friends throughout America. The

prayers and good wishes of all our membership will go with our Friends to their new work in the far Northwest.

Charles N. Replogle to-morrow will conduct the farewell services of his pastorate of the First Friends Church in Everett, and next Friday morning, at 1 o'clock, he and his wife, May Replogle, will sail from Seattle on the steamer Senator for Nome, Alaska. With the services here to-morrow is to terminate the relations of the minister with the local church; relations that have existed for nine years. Last Monday night the members of the Ministerial Association bade them farewell; to-morrow the members of the church will unite in an expression of goodwill they feel toward the departing workers and wish them Godspeed in their journey and every blessing in their new work.

It is to a cold and desolate land the leaders of the Friends' flock in Everett will go. Fourteen or fifteen days will be spent aboard ship. They will go to Nome on the Senator, and there embark on the steamer Corwin to Deering, nearly up to the Arctic circle. There, where the days and the nights are approximately six months long, they will enter upon a new work, but a work for which they have been prepared in a great measure by nine years of work at Douglas, Alaska, in the southeastern part of that great territory. The new work is among the Esquimaux; that at Douglas was among the Indians. The present work is one of representation of the Bureau of Education of the United States government; that work was under the direction of the Friends' Board of Missions.

Deering is 250 miles northeast of Cape Prince of Wales. From early autumn to late spring the place is ice-bound and no vessels may reach there. During the open season ships reach there every two weeks; during the winter months the only access is by way of Prince William Sound, where meagre supplies may be landed and mail, first class only, is dispatched by relays of dog teams over the frozen wastes, once each two weeks.

Deering is a place. It cannot be designated as a town. It is the location of a government school and a store, conducted by a white man. The nearest community is Candle, 35 miles away, a mining town of about 500 persons, including only a dozen women. There a hospital is maintained. Except for the storekeeper at Deering the people at Candle will be the nearest white neighbors of the Everett minister and his wife in the immediate future. Their stay in

the north is indeterminate, but certainly will not be less than two years.

In the new work upon which the Replogles are entering the teaching of the gospel message is to be incidental to the instruction of the natives in the things pertaining to civilization. Deering, however, is the most southern station of the mission territory of the Friends' Church, a territory as large as the states of Washington, Oregon and Montana, and extending to Icy Point station, half way to Point Barrow, and for a distance of 50 miles into the interior, one mission station being maintained 250 miles from the coast line.

The work of the Everett workers will be to teach the Esquimaux industry. All the natives, youngsters and adults, will be required to attend the school and learn the things taught in the common school grades in the United States. The boys are to be taught carpentry, blacksmithing, cabinet-making, etc.; the girls sewing, cooking, home-keeping, fancy work and painting. All are to be drilled in the rudiments of sanitation, induced, if possible, to bathe, and instructed in business methods. Incidentally the work will include the training of herders for an immense herd of reindeer, the Friends' Missionary Society there owning the largest herd of these animals anywhere in the world, but over which the federal government exercises a sort of sovereignty. The purpose of the government is to teach the Esquimaux to live in communities, to abandon their nomadic life, and to learn how to support themselves. Few persons, perhaps, know that the natives in that country are not self-supporting, and that their maintenance costs the government of the United States a pretty penny each year. In the hope of making them self-sustaining the government is maintaining special schools.

In so far as the religious training of the natives is concerned, the government has an attitude of neutrality. The religious work of the government teacher is not essentially that of a missionary, but to teach the native converts how to establish and carry forward religious efforts. In whatever the native may do in such matters as organizing Y. M. C. A., Sunday Schools and churches, the government teacher is not a missionary, but an instructor.

During the nine years spent by the Replogles at Douglas they were in charge of a mission home for Indians, in which were twenty-six Indian girls. This period was from 1893 to 1902. After leaving this work the Everett minister and his wife went to Europe, engaged upon a work peculiar to the

(Continued on page 583)

With the Children

The Flying Hours

Twelve little birds fly by in a row—
 Bright little birds are they;
 Shining and free and as blue as can be,
 And these are the hours of the day.
 The sun shines brightly across their
 wings
 As they flutter their way along,
 And now and again, in their joy of
 things,
 They carol a daytime song.
 Twelve little owls fly by in a row—
 Silent and dark their flight;
 Gray little things with shadowy wings,
 And these are the hours of the night.
 But the last of them all, as he hovers
 low,
 Is flushed with a radiant pink.
 This is the good little sunrise owl—
 I like him the best, I think.

—Miriam S. Clark.

Conrad's Beautiful Easter

When the first gray morning light crept over the silent Alp, Conrad, the goat-boy, led his flock to drink at a quiet pool in the bend of the rushing torrent, and then guided it to a level nook where the tender young grass was growing green. Far below from the valley, hidden by the veil of silvery mist, he could hear the mellow sound of the church bells.

"Down in the world they are keeping the great Feast," he said; "singing the hymns, giving their offerings, and praising the Risen Christ; and I am up here, alone, with no one to greet me with 'Christ is arisen!' and to whom I may answer, 'Alleluia!' I may not join in the praises of the church, and I have no offering; but still," he continued, as the sweet reminding bells rang on, "still I can say the prayers, here on the mountain, and sing the hymns." So he knelt reverently, then, standing, sang the same hymn of praise that the people in the valley church were singing.

As he sang, he saw, coming down from the higher mountain slopes, a stranger, who paused, smiling on him, and said: "Christ is risen!"

"Alleluia!" Conrad responded, wondering who this was, and why he was so early on the Alp.

"Wilt thou point me out the way to yonder village where the church bells are ringing?" asked the stranger.

"Yes, gladly, sir," the boy replied; "but the way is long and steep, and if

perchance thou art come from far, thou mayest need food." Then he drew from his leather bag his own breakfast of coarse black bread, which he laid on a rock for the stranger, who ate of the bread thankfully, and drank the clear water which Conrad brought, talking as he ate.

"So, my little lad, thou art alone, keeping thy Easter Feast?"

"Not really keeping the Feast," replied Conrad, sadly; "for I may not praise God in his house with his people. And beside, I have no gifts for an offering. Would that I had!"

"Hast thou not then learned that who truly wills in any place may worship God and give him glory? And who truly wills to give God gifts in his heart gives them? And who truly wills to live the risen life, remembering God in all his ways and desiring to know and serve and honor him, assuredly doeth this all? Believe me, my child, thy Easter prayers and gifts are both truly given and truly accepted."

Then, suddenly, the stranger was gone, and Conrad, looking and wondering, could see no trace of him upon all the high Alp. But a strange new beauty had come to the mountains; the sunshine which now flooded the slopes lay warm upon the young grass; in the glancing spray of the foaming stream trembled lovely little rainbows, and at Conrad's feet were unfolded the faintly blue, frail, fragrant waxen bells of the first hyacinth of the year. And upon the rock lay no longer fragments of coarse black bread, but shining white wheaten wafers, which, when he tasted, the boy found to be wondrous sweet.

"What," Conrad asked himself, "hath wrought this wondrous change?"

"Christ hath risen and passed this way," a voice seemed to say in answer to his question; and, falling on his knees, he whispered, "Alleluia!"

"Thou hast not forgotten me and I will never forget thee," the wonderful voice continued. "Prayers, praise and gifts are all accepted; and in other days it shall be given thee to offer these in other ways. But know henceforth that all true giving begins in the heart's true desire, and that all desires of all hearts are known to me."

Conrad still knelt, glad and wondering, gazing at the delicate beauty of the faint blue flower at his feet, the tiny, jewel-like rainbows of the flashing

water, and the verdant slopes rising up to the gleaming white snow-peaks that soared into the dazzling sapphire of the Easter sky; and from all he seemed to hear the joyful cry: "Christ is arisen!" "Alleluia. He is risen indeed!"—*Alice Ranlett, in The Young Christian Soldier.*

E. Everett Morgan

Word has been received that E. Everett Morgan died at the home of his sister at Plainfield, Indiana, on August 28. For some time he has been one of our Friends missionaries in Mexico, but last spring went to Battle Creek, Michigan, for his health. Following an operation, he had an apoplectic stroke, since which time he has been in a serious condition, resulting in his death as above stated.

LIGHT BREAKS IN

Thoughtful Farmer Learns About Coffee

Many people exist in a more or less hazy condition and it often takes years before they realize that tea and coffee are often the cause of the cloudiness, and that there is a simple way to let the light break in.

A worthy farmer had such an experience and tells about it, in a letter. He says:

"For about forty years, I have had indigestion and stomach trouble in various forms. During the last 25 years I would not more than get over one spell of bilious colic until another would be upon me.

"The best doctors I could get and all the medicines I could buy, only gave me temporary relief.

"Change of climate was tried without results. I could not sleep nights, had rheumatism and my heart would palpitate at times so that it seemed it would jump out of my body.

"I came to the conclusion that there was no relief for me and that I was about wound up, when I saw a Postum advertisement. I had always been a coffee drinker, and got an idea from the ad. that maybe coffee was the cause of my trouble.

"I began to use Postum instead of coffee and in less than three weeks I felt like a new man. The rheumatism left me, and I have never had a spell of bilious colic since.

"My appetite is good, my digestion never was better and I can do more work than before for 40 years.

"I haven't tasted coffee since I began with Postum. My wife makes it according to directions and I relish it as well as I ever did coffee, and I was certainly a slave to coffee."

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Charles and May Replogle

[Continued from page 581.]

Friends' church, and visited isolated families of members of that denomination. This work was principally in England, Ireland and Norway, but extended also into Russia, Germany, France and Denmark. Upon the return from this trip to the old world Mr. and Mrs. Replogle came direct to Everett and assumed the pastorate of the local church.

When Rev. and Mrs. Replogle came to Everett a tent, on the ground where now stands the High School, was the meeting place of the Friends. The owner of the ground charged no rental, and one day Ringling's circus came to Everett, rented the lot, and ordered the "church" to vacate. It vacated. The tent was removed to Twenty-third and Wetmore, and either the lot was too small or some other providential reason interposed, and not again was the congregation forced to move. On that site now stands the church edifice of the Friends, a structure completed late in the summer of 1910.

Member of Temperance Commission

The President of the Federal Council of the Churches of Christ in America

has named S. E. Nicholson as one of the members of the Temperance Commission of the Council, which Commission is one of the regular departments of the Council's activities. The Commission is planning for important work through the denominational bodies, and for a better organization of temperance activities.

Church Dedication, Anderson, Indiana

The Friends Church at Anderson, Indiana, will be dedicated September 14. There will be appropriate services in the forenoon, afternoon and evening. The regular dedication sermon will be preached at 10:30 a. m. by W. O. Trueblood, pastor of the Friends Church at Indianapolis. Thomas C. Brown, of Plainfield, and other workers will assist in the work of the day.

Meals will be served in the church basement. All Friends are cordially invited to be present at all the services.

BIBLE SCHOOL LESSON

SEPTEMBER 14.

SUBJECT—The Ten Commandments.

LESSON—Ex. 20: 12-21. Read Ex. 20-24. Commit verses 12-17.

GOLDEN TEXT—"Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind, and thy neighbor as thyself." Luke 10:27.

CHRISTIAN ENDEAVOR

SEPTEMBER 14.

TOPIC—Favorite Verses. IV. In the Gospels. John 1: 1-14.

The majority of members will at once think of John 3: 16. Others will remember those assuring words of the Master in John 14.

Still others will think of Christ as the vine in John 15, of Christ as the way, the truth and the life, of Him who will ease the load of the laborer and give him rest, of Him who will receive all who come unto Him for any relief.

The Gospels are the realm of the Christians' hope and delight; the Beatitudes, the parables, the model prayer of our Lord, the feeding of the multitudes, the gracious teachings by the sea side.

But none the less important are His "woes" pronounced upon evil. "Woe unto thee Chorazin; woe unto thee Bethsaida!" Assign the recital of at least two gospel texts to each member, and mark their variety and the wideness of their scope.

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ROOMS FOR RENT.

Friends visiting Washington, D. C., can secure lodging near Friends Church (Orthodox). Every convenience, good board near, handy to cars. **C. H. HALL, 1117 Lamont St., N.W.**

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"FORTY Years Among the Indians" Just out. Anyone sending \$1.00 will get one of these books by mail. Will keep the price to a dollar for the present. **JEREMIAH HUBBARD, Miami, Oklahoma**

Married

VANSLEET-MILES—At Friends meeting house, Monkton Ridge, Vermont, August 21, 1913, Harry Vansleet to Callie L. Miles, daughter of Alfred B. and Anna B. Miles, Mr. Gulick officiating.

Born

MILES—At Middletown, Connecticut, August 17, 1913, to Walter R. and Elizabeth K. Miles, a daughter, Marjories Helen.

A Correction

In the account of Wilmington Yearly Meeting in last week's issue, the statement should have been made that Prof. W. O. Mendenhall addressed the young people's meeting on Monday night, instead of W. O. Trueblood.

Yearly Meetings, 1913

Western—At Plainfield, Indiana, September 16—Clerk, George H. Moore, Westfield, Indiana.

Indiana—At Richmond, Indiana, September 23-30. Clerk, Robert L. Kelly, Earlham, Indiana.

Kansas—At Wichita, Kansas, October 8. Clerk, Edmund Stanley, Wichita, Kansas.

Baltimore—At Baltimore, November 14-19. Clerk, Allen C. Thomas, Haverford, Pennsylvania.

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Gethsemane

STYLETTO

COULD ye not watch with Me one hour?"
The waiting Master said,
When in His time of deepest woe
His loved, with sleep, were dead.

They could not realize the depth
Of anguish which He knew,
The weariness of earth was theirs,
Although their hearts were true.

So 'tis with us, no one can watch
Our agony of soul,
We must unto the Father come
His love will keep us whole.

He understands our every care,
And sees our deepest pain,
His ministering angels He will send
To comfort us again.

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A Correction

In the article by Luke Woodard in last week's issue of THE AMERICAN FRIEND, in the next to the last line of the second paragraph, the word "autonomy" should be "metonymy." Readers will take notice of this.

Federal Council of Churches

The Secretary of the Federal Council, Rev. Charles S. McFarland, has issued his semi-annual report under the title "The Progress of Federation Since the Second Quadrennial Council." The Joint Commission on Theological Seminaries has organized and appointed a sub-committee to prepare recommendations relative to courses of study on social and industrial matters.

The request from American missionaries in Japan that a commission be appointed to make a deliverance on the question of international relationships between the two countries, is now under consideration. The Commission on the Church and Social Service has appointed a committee on the Church and Country Life, with Gifford Pinchot as chairman, and has issued an authoritative survey entitled, "The Country Church," by Rev. Charles O. Gill, who has been appointed for special field work in this interest.

Perhaps the most significant matter under way is the proposed religious campaign in connection with the Panama Pacific Exposition, for which a national committee is now being appointed. Resolutions relative to the exploitation of commercialized vice at the Exposition are being sent to the authorities from religious bodies all over the country, and Dr. Macfarland is to go to the Pacific Coast in October and initiate the campaign. The Secretary has visited all of the spring meetings of the constituent bodies, and reports that they are all taking the Council more and more seriously. The only doubtful body was the Southern Presbyterian Assembly, which, however, after long discussion voted to remain as a constituent body, with only 27 votes in the negative.

Dr. Macfarland reports an encouraging growth in local federation. The various denominational Sec-

retaries, especially those in the Social Service Departments, have been representing the Federal Council as Associate Secretaries in their campaigns in connection with their denominational work.

A special guarantee of financial support is reported for both the Committee on the Church and Country Life and the Commission on Peace and Arbitration. Conferences have been held with the government departments at Washington relative to the immediate increase of Army and Navy Chaplains, and President Wilson has expressed his personal interest in the proposals of the Council. The campaign, which has been carried on for two years, for One-Day-in-Seven for industrial workers resulted this year in the passage of laws of the several State Legislatures.

An indication of some of the problems of the Council is given by Dr. Macfarland in these words: "The chief difficulty is that each denomination tends to estimate the Council on the basis of its own status of relationship and neglects to take account of the twenty-nine other denominations. Hence it is that while some are restless because the Council does not move with quicker steps, there are others who feel with equal certainty that it is moving somewhat too rapidly in the very direction relative to which the others would urge more hasty procedure." He also adds, "Any doubt of its work is invariably the result of misunderstanding."

The Homiletic Review

The series of "Studies of Representative British Theologians," by E. Hermann of London, has been resumed; the subject in the September number of *The Homiletic Review* is "Peter Taylor Forsythe, D.D.," the versatile principal of Hackney Theological College, Hempstead, London.

The Rev. F. W. Butler of London, England, gives his third and final article on "Personality and Revelation" in this number. This third article deals with the "Goal of Personality."

Among the other articles of a particularly helpful character are: "The Essential Unity of the Christian Church" by the Rev. J. E. Compton, Studley, England; "The Enlarging Background of Moral and Religious Sanctions" by the Rev. Charles E. Hesselgrave, Ph.D., Chatham, N. J.; "The Choice of Subjects for Sermons" by the Rev. J. S. Rutherford, Belfast, Ireland; "How to Tell a Story" by the Rev. Albert Sidney Gregg, Cleveland, Ohio; "The Conversion of the Church to Christ" by Josiah Strong, D.D.

The Department of Sermonic Literature has an unusually fine lot of sermons: "The Loneliness of Life" by the Rev. J. Warschauer, Ph.D., Bradford, England; "The Last Resort" by T. Calvin McClelland, D.D., Brooklyn, N. Y.; "The Narrow Way and the Other Way" by the Rev. Edgar DeWitt Jones, Bloomington, Ill.; "Much More" by the Rev. G. Eales, Hanley, England; "Our Eyes Shall See Things Whole" by the Rev. Albert C. Dieffenbach, Hartford, Conn.

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THE AMERICAN FRIEND

DEVOTED TO THE INTERESTS OF QUAKERISM IN AMERICA

S. EDGAR NICHOLSON, Editor and Manager

Old Series.
Vol. XX. No. 37.

RICHMOND, INDIANA, NINTH MONTH 11, 1913.

New Series.
Vol. I. No. 37.

Establishing Christian Character

Stripped of all unnecessary verbiage, the one great and ultimate purpose of the Church in the world is the development of Christian life and the establishment of Christian character. Possibly there are religious enthusiasts who will challenge the statement, and assert that its chief purpose is to get men and women converted, that repentance and conversion and holiness are the prime embodiment of the messages which the Church must ever proclaim.

As it seems to us, these are only two viewpoints of the same thing. To argue that the primary aim of the Church is to get men converted, is to argue strongly for death-bed repentance, so far as practical results are concerned. The average man who views religion only as a means of saving him from hell and insuring to him the eternal blessings of the redeemed in heaven, will be strongly tempted to postpone the day of his surrender to God until he faces death in the way, or some great calamity comes upon him.

We have had far too much of this short circuit Christianity. Many a man who is converted upon impulse, in an emergency and through the stress of an impassioned appeal, has been prone to forget his profession under the changing circumstances of his life. Hence we have the multitudes, who with periodic regularity go on the church rolls and off again in a never ending procession.

We are not to be understood as questioning the necessity of conversion, or as challenging the work of evangelism. On the contrary, we believe that no one can enter the Kingdom of God without being born again, as Christ so plainly taught, and as experience so strongly testifies. Our concern is that the emphasis be laid where it belongs, and that the Church cease its efforts to save the world by methods that cheapen salvation and reveal to sinful humanity a wrong perspective of their obligations both to the world and to their Heavenly Father.

The chief purpose of man's existence here is not to be converted, but to glorify God both by his living and by his testimony; and the being converted and the being made holy are but the necessary means to the end of this great accomplishment. And when the Church through its preaching and through its evangelism gets ready to lay the high emphasis upon Chris-

tian living and upon Christian character as a religious force that is abiding and all powerful, and that alone, so far as human agency can effect it, will be the example to win the world to Christ, we are constrained to believe that the Church will take on new life and Christianity will have a new message and a new meaning for a sinful world.

The Christian life that is seasoned in service and the Christian character that exemplifies the glorious realities as well as the potentialities of Christian living are the ideals to be emphasized by the Church everywhere and always. Christ taught the doctrine of faithful discipleship quite as strongly as the doctrine of the new birth. Man is to be saved, not alone for his own sake, but that he may serve God, and through serving Him may help his fellow men to find their way to the blessed Christ.

If sinful man can be made to feel that he is missing the high purpose of his existence by remaining a sinner, and that God wants not only his allegiance, but his life and his faithful service, there are multitudes ready to respond to such an appeal, that now are hesitating and indifferent. A Christian profession may change with changing environment. Christian character is as abiding as the eternal hills, and it should be the great mission of the Church to emphasize its value and to labor for its establishment.

Special Numbers

It is our purpose to make the issue of October 16th of THE AMERICAN FRIEND a special Bible School number. In addition to valuable articles from noted Bible School workers, we are anxious to have Bible School news relating to Friends Bible Schools, which should be in not later than October 9. Two weeks later (October 30) it is our purpose to have a special young people's number devoted to the work and news of young people's activities, especially among Friends. Again we want appropriate news which should reach us by October 23.

Optimism is an essential characteristic of the Christian religion. Discouragement is a species of infidelity that lacks faith in the ultimate triumph of the right. God's promises are sure and will continue sure to the end.

How Elders and Overseers May Help the Ministers

BY ARTHUR JONES

The substance of a paper read at Hesper Quarterly Meeting of Ministry and Oversight, held at Prairie Center (Eudora), Kansas, June 13, 1918.

Every gift for Christian service is related to every other gift. The most fundamental conception is that there shall be no envy or strife between the members. The hand must find out that it is a hand, and then set about learning to do most skillfully the things a hand may learn to do. Blind people learn to do with their ears and hands some of the things the rest of us use our eyes for. But as delicate as the senses of hearing and touch may become, it is always a distinct loss to be blind. Persons can never learn to see without eyes. Neither can an eye take the place of a paralyzed arm. Each has its distinctive task to perform. This is no new doctrine. It comes almost word for word from St. Paul.

Furthermore, as a corollary to this, these members of the body are to assist one another. I walk out under one of these beautiful shade trees and hear the notes of a bird. They sound strange to me. I cannot quite recognize the kind of a bird that is singing. I shade my eyes and search about among the branches until I find it, and if I am familiar with bird lore it is at once known to me. Even its song becomes at once familiar, since I know the kind of a bird. My eyes help my ears. Or I am going along the highway and come to a fork of the road, and know not which way to turn. On the opposite corner I perceive a sign board. But I am a little too far away to read its direction distinctly. So I step across nearer to it, and it at once becomes plain. My feet help my eyes. When a physician examines a diseased part of the body he not only looks at it, but he feels of it. His sense of touch will tell him almost as much, and sometimes more, than the sense of vision. Just so in the church, each one must not only exercise his gift for its own value, but he must also strive to supplement the talents of others.

Of the ways in which elders and overseers may increase their helpfulness to the ministers, I will consider first of all that which I believe is most important. It is the spirit of the elders and overseers. This is a hard thing to describe or define, yet it is the all-important thing. It is the spirit of a meeting that makes it a success or a failure, not what is said or done. It is the spirit of a church that makes it either a magnet or a piece of dead scrap iron; a fire that thaws out chilled hearts or an iceberg that puts souls in cold storage. It is not a grand church building that makes a church worth while. It is not even an eloquent preacher that makes a church. A church may become great without any of these things. It is the spirit of the leaders that makes a church alive or dead. The elders and overseers should be the leading spirits in a church. If they are live spirits, it is well. If they are dead spiritually, the church will resemble a graveyard.

In a negative way I can indicate some of the things

I mean. On one hand it will not do to cherish a secret antagonism for the minister. You cannot do spiritual work with a person in whom you do not have confidence. If you are holding a grudge against your minister, or if he is unbearably obnoxious to you, you must overcome that feeling, or else either he or you must get out. If you do not feel right toward your minister, it is probably because you do not really know him. Get acquainted with him. Get him to go fishing with you. Get him to help make hay some day, or gather fruit, and work alongside him—any simple way to get acquainted with him. The idea of cherishing ill-feeling, even though you keep it to yourself, is a snare of the devil.

Then, there is the opposite of this—the nagging elder. The one who always wants to know why you did not do so and so. Why did you do this, or say that thing, which was so out of place? One dreads to meet such a person, for he is nearly sure to be complaining about something. He is a good deal more disagreeable than the close mouthed fellow, but he is much safer. He really wants you to succeed, or he would not be always suggesting things. I would not speak against the occasional helpful suggestion to the minister. He must have these. Nor against the person who goes to the minister with a real concern about something. The minister should be glad to hear such persons. It is the fellow who habitually wants to know why things are not done differently, who becomes a thorn in his pastor's side.

Now, remember, all of this is concerning the spirit of the elders and overseers. It is not so much what they do, but the spirit in which they do it. It is not what they say, but the spirit in which they speak. I wish you could all have been at our last pastoral committee meeting in Kansas City. It was a grand illustration of what I mean by the spirit of the elders and overseers. With almost the full committee present, we were giving our individual convictions on what we considered the ultimate object of a church. As one after another gave expression to the purpose of bringing men and women face to face with Jesus Christ, the Holy Spirit seemed to fall upon us. Eyes became moist, and we separated with a spontaneous fellowship of prayer. That is what I think is the spirit in which a pastoral committee should work.

I want to speak of one specific thing, and the spirit of it. That is attendance at meetings for worship. I understand that attendance at our meetings is not the ultimate goal, but it is the chief means used to reach that goal. A store advertises to get people to come to it. But to get the aisles crowded with people is not the real purpose of the store. It must sell goods, or it will come to grief. In my opinion, a church has not sufficient reason for existence merely to keep its own pews filled up. I know a little of the pleasure of that. I have tasted the satisfaction that comes from having a line of camp chairs the whole length of the center

aisle at an ordinary Sabbath evening service. But that is not the end. The people must be brought to reach out and take hold of God, "Whom to know is life eternal," or the church will not be fulfilling the mission of our Master. The meeting for worship is the means of accomplishing that, for the most part. This is what makes a religious meeting a matter of far-reaching consequences. It is not a thing that can be attended or neglected at our convenience. Tremendous issues—the values of eternity are involved in it. Carelessness about going to meeting indicates a low valuation placed on the object of the meeting. Now it might be said it is superfluous to speak of this to elders and overseers. Surely they do not need to be reminded of the opportunities and obligations of public worship! But I fear there is some need of it. I have heard of elders or overseers doing the following things: Inviting a group of friends, taking lunch, and going to the woods for a picnic, at the hour of the Sabbath evening meeting; going to a theatre on prayer meeting evening; staying at home Sabbath morning to entertain friends who were abundantly able to entertain themselves, or else accompany their host to the house of God. I think I have known personally of elders or overseers being so tired out with the scramble for dollars, or to get the house set in order, or to prepare a great dinner, that they felt too weary to go to church, and did not go. It may be that all of these were valuable church workers, and probably none of them realized the effect their absence might have. The point is this. If a minister goes into his pulpit and sees that two-thirds of his pastoral committee are saying by their absence that they have more important business than attending a religious meeting, he knows his case is lost for that day. He knows no eloquence of his can overcome the silent testimony of the absent witnesses.

Nearly every minister is largely dependent on his congregation for inspiration. Philip could interpret the scriptures to the Ethiopian all alone; Paul could give assurance to the Philippian jailor; Jesus could answer the questions of Nicodemus, and tell the woman at the well of the living water of life. But it was when the great Teacher looked around, "And seeing the multitudes," that the greatest sermon of history was preached. The pastor of the largest church in Kansas City said at the ministers' alliance this last winter that he is dependent on his audience for half his sermon. It is not altogether the size of the audience, but the interest the audience manifests, that brings about the desired condition. In some way a large audience will enthuse itself. Go into a church or hall that is crowded with people, and all is life and vibration, even before the meeting begins. Enter a hall with just a handful of people, and they will be looking blue, as if wondering why the other people do not come.

Elders and overseers are very largely responsible for the atmosphere of enthusiasm. They can either make it or chill it. A religious meeting is a great opportunity for influence. Not only will it help the

minister, but if you really act as though you mean business, other people will catch your zeal.

John Woolman: The Quaker

BY JOSEPH FORT NEWMAN*

(CONTINUED)

Quakers came early to our shores, but even here they were not very kindly received. So dense was the cloud of prejudice in those "good old days" that these gentle folk were held to be dangerous. Four of them, Mary Dyer being one, were hanged on Boston Commons—think of it! They settled in West Jersey under Fenwick, and in Pennsylvania under Penn, and no influence has been a greater blessing to our national life. When the old Quaker laid off his drab coat and picked up his axe, he laid the foundation of some of the best things among us. A quietist in faith, he has been nobly active in all good things, from the days of Penn to Lundy and Lincoln, and from the songs of Whittier to the service of Jane Addams.

Into this tradition of sweet piety and earnest endeavor, John Woolman was born in West Jersey, in 1720, and the record of his beautiful life, as he has left it in his "Journal," is a precious legacy. "Get the writings of John Woolman by heart," said Charles Lamb, who more than once in his essays speaks in praise of this saintly man. There is, in truth, a rare beauty in the writings of Woolman, an exquisite sweetness and purity of spirit. He was no master of high literary art, and his Journal, like that of Wesley, makes such use of Bible words and phrases as to blur, at times, his own individuality of style. Yet it is a golden book, and style was the last thing he thought of. No one can read it without feeling that here was a citizen of the Kingdom of Heaven, a man whose only ambition was to know the will of God and do it. Only a humble tailor, as Jacob Behman was a cobbler, yet he was a man mighty in gentleness, and if some unseen hand were to write the real history of his influence, what a testimony it would be.

"I have often felt a motion of love to leave some hints in writing of my experiences of the goodness of God," runs the first line of his Journal. That was the key-note of his life of benign industry in the cause of liberty, righteousness, simplicity, and peace. His religion, which was his life, may be summed up in the word Love. He held the faith, so little acted upon, that God is Love, and that to live with Him in "inward stillness of heart and happy humility," working out his loving spirit in our lives, is the whole duty of man and the highest wisdom. He thought of humanity as a pantheist thinks of God, identifying himself with his fellows in their sorrows and, vicariously, in their sins. He had the humanistic temperament which made him an heir to all the woes of man and beast. His pity was a spring always flowing. Like Francis of Assisi, he felt a kinship with all breathing things, and his charity knew no limits. Only rarely do such men appear upon earth, and surely no purer or sweeter soul has walked in this new world.

* The author is not a Friend.

With what artless grace of simple words Woolman tells the story of his life, leaving out many things lest he too much exalt himself. Here are brief pictures of Quaker life in the old Jersey home, with its dignity, its simplicity, its refinement alike of habit and faith. As a boy he once killed a mother robin by accident, and the horror of it haunted him for days and sent him to his knees to beg forgiveness of God. A discourtesy to his mother cast a shadow over him for weeks, afflicting him sorely. Delightful it is to read of his religious experiences in those early years, particularly at the time of his adolescence. Here is a passage to ponder, if so that we may feel a like regret when we say more than is required of us.

"One day, being under a strong exercise of spirit, I stood up and said some words in meeting; but not keeping close to the Divine opening, I said more than was required of me. Being soon sensible of my error, I was afflicted in mind some weeks, without any light or comfort, even to that degree that I could not take satisfaction in anything."

Woolman was one of the first to see and feel the horror of slavery, and much of his life was spent in inducing the Quakers to abjure it. So we find him journeying to and fro, working at his trade as a tailor to pay his way, from one Yearly Meeting of Friends to another, all the way from New England to the Carolinas. He had not the vehemence of an agitator, but spoke, rather, in sorrowful remonstrance against an evil which weighed heavily upon his soul by night and day. He moved among men as an embodied conscience. Yet he was so gentle, so gracious, so lovingly wise, withal, that men could not be offended even when he probed them most deeply. It was largely through his influence and labors that the Friends repudiated slavery. Once at least it was granted him to see, in a rapt and prophetic vision, the fulfillment of his dream. Towards the end of his life he saw—

"The day of the Lord approaching when the man who is most wise in human policy shall be the greatest fool; and the arm that is mighty to support injustice shall be broken in pieces; the enemies of the righteous shall make a terrible rattle, and shall mightily torment one another; for He that is omnipotent is rising up to judgment, and will plead the cause of the oppressed; and He commanded to open the vision."

Whittier, in a note on this passage, says that some may regard these as the words of a distempered imagination, but that those who have eyes will see their explanation in the civil war. At times the simple words of the simple Woolman took on a lofty and stately demeanor, and marched with majestic tread. Take these lines, which are the noblest in the *Journal*, written shortly after his vision of victory.

"The place of prayer is a precious habitation; for I now say that the prayers of the saints were precious incense; and a trumpet was given me that I might sound forth this language; that the children might hear it and be invited together to this precious habitation, where the prayers of the saints, as sweet incense, arise before the throne of God and the Lamb. I saw this

habitation to be safe—to be inwardly quiet when there were great stirrings and commotions in the world. Prayer, at this day, in pure resignation, is a precious place; the trumpet is sounded; the call goes forth to the church that she gather to the place of pure inward prayer; and her habitation is safe."

Cedar Rapids, Iowa.

(TO BE CONTINUED)

The Christian Endeavor Society in the Friends' Church in the Past, and What Shall Be Our Attitude Toward It in the Future

BY CHARITY OWEN

(Read at Western Yearly Meeting Conference on Bible Schools and Christian Endeavor, at Vermilion Grove, Illinois, August 6.)

Early in the seventeenth century was born a lad peculiarly brought up; one in whose heart the Lord began His work quite early in life. When he was eleven years old he was converted and knew to a great degree the purity of a Christian experience. He had been well trained in the outward forms of religion, but following his conversion he soon learned to be faithful to the inward leadings of the Holy Spirit. Being very positive and strong in his convictions, and perfectly fearless of man, he was led in paths distinct and apart from those around him, until he was called to leave relatives and friends and follow the leadings of the Lord. Not many years elapsed until he was recognized wherever he went as one of the greatest leaders of men the Christian world has ever known.

And now, after almost three hundred years have passed, his life lives among men, and we are proud to look back after this lapse of time, and study carefully the history of George Fox; revering him as the founder of the Friends' Church. We know the early history of our Church, and yet I would like to ask, do we know its history well? Do we even know well its doctrines of today?

If we could pass back along the ages until we came upon George Fox and his first little band of followers; if we could look in upon that first "Friends' Meeting," and then look upon the real live Friends' Church of today, I think we might find the resemblance between them not much stronger than that shown if we were able to place Benjamin Franklin's first lightning rod alongside of today's greatest achievement in telegraphy. But just as the great principles involving the use of electricity have changed the crude inventions of that day, just so has the vital principle underlying the founding of the Friends' Church, brought about every good result that the church has since known.

The name of "Friends'" was first taken in accordance with the declaration of the Master, "Ye are my friends if you do whatsoever I ask you." The truth proclaimed by them at that time, was that "Man's salvation is a personal matter, between his own soul and God's, and does not depend on the administration of any rite, ordinance, or ceremony."

The early Church stood for "Christ crucified for the sins of men; Christ come as a Comforter to the end

of the world." In the early history of the Church it was customary to hold silent meetings for worship, and yet in these meetings many were constrained to speak words of thanksgiving, to pray or give exhortation; and always such service was received as being from the Lord. They did not believe in one man as leader, and admitted freely the preaching of women. George Fox taught that Christ and His disciples established a spiritual Kingdom; and that no outward rites or ceremonies were commanded by Christ; thus, water baptism, the Lord's Supper, and communion were not accepted. Believing that this is the time when men should worship God in spirit and in truth, they saw only the spiritual relation between man and Christ.

The foundation on which the Church was built was sure, and marvelous has been the result, and more marvelous yet will it be. The Church has passed through perilous straits; tares have sprung up; there have been times of sore lethargy, times when the Church has sunk into conservatism and formality; then again it has been struck by the wave of fanaticism. There has had to be a sifting and sorting out of evil things; and there have been times of stagnation and drought. But the Lord has been by its side, as He was with the children of Israel, always giving victory when close in His path, but allowing them to suffer when following after false Gods. And today, we believe we are a Church of God's choosing. Not one of us is willing to say that the principles on which the Friends' Church was founded are weak, or that we can find a better church home elsewhere; or that the Friends' Church has outlived its usefulness. But rather will we uphold the old church, build on the strong foundation to fit the ages, progress of course, until we have as far outstripped the past as has the great wireless telegraph of today surpassed the first crude line that announced James K. Polk president of the United States, but remember always, that the great underlying principles must ever remain the same.

Along the same line I would like to follow the wonderful Christian Endeavor movement, the greatest school of evangelization and Christian training for young people the world has ever known. We know its early history. We know of that grand, good man, Francis E. Clark, and his first little Christian Endeavor Society. We know of its rapid growth and progress in the Christian world, the floods of enthusiasm, the enormous Christian Endeavor conventions when public halls were filled, yes, crowded. It was popular then, to belong to the Christian Endeavor Society. When Father Endeavor Clark's name was spoken, great audiences were moved, and the signal for the chautauqua salute brought a flood of handkerchiefs and wild enthusiasm. This has been a wonderful movement. There was the Evangelistic side, the Foreign Missionary and Home Missionary Departments, the Bible Study course, the Temperance, Musical and Sunshine Departments; but back of this great movement and underlying these great fields of work, is the principle on which it is all based, the solid founda-

tion on which the great movement was built—the pledge. Oh, that great big Christian Endeavor discipline or creed of faith, the Christian Endeavor pledge, which, summed up and rounded out, is expressed plainly in this: "I will endeavor by God's help as much as I know how to live a consistent Christian life!"

I would like to pause for a moment while every Christian renews within themselves this pledge, a pledge that has meant so much to Christ's Church, that has developed such fields of usefulness. But it seems to me in later years, we are not appreciating as we should, this great field of Christian activity. A lethargy has settled over the Church in this line of work. We have always been glad to term our loved friend, Levi Rees, the "Father of Christian Endeavor" in Western Yearly Meeting of Friends. In 1889 the first Christian Endeavor Society in this Yearly Meeting was established in Indianapolis, where he was then pastor. Others followed the example, and soon Friends recognized it as a department in the Church, and Levi Rees was made the first Yearly Meeting superintendent of this Department. The movement grew rapidly for some years and none of us can tell of the good accomplished by this organization.

Social life has been bettered by it. I have found where the spiritual life of the Church has been very much strengthened, and where the Church has been unified by it. But I have found where seemingly the Church has been weakened, and where it has not seemed to be helpful. But the basic principles remain and never has the true principle of Christian Endeavor been at fault; and we can invariably attribute such weakness to local conditions, and lack of true Christian zeal or wisdom.

Christian Endeavor is the right principle, and the lethargy that has settled over our young people is just now ready for the awakening that is to come; and I believe that the old time vigor will be aroused, and it will mean more to the Friends' Church than ever before. I have found places where the complaint is made that Christian Endeavor separated the old and young in the Church, but true Christian Endeavor is not guilty. In all such conditions, somebody or some other cause is at fault. You know we have old young people and young old people, and then we have very old, old people, and very young, young people. But the ideal home is where the parents and children are of the same age, and the ideal church is one that knows not young and old ideas. In a little book published by E. Howard Brown in 1899, I find these statements in regard to Christian Endeavor work in the Friends' Church: "It has been a great blessing not only in putting our young people to work, but in holding them in the Church when other denominations were bidding for them." He gives three great reasons why Friends should stand by the Christian Endeavor movement. First, "Because it fits into our organization so perfectly." Second, "Because it brings some of our doctrines before the world and into practical use that we have been teaching for two hundred and fifty years."

Third, "It has opened a great door for usefulness for our young people."

At about this time the Christian Endeavor movement was at high tide in the Friends' Church. The statistics given in the same article show in Western Yearly Meeting fifty-two Christian Endeavor Societies with one thousand one hundred and nineteen active members. Today's reports show twenty-seven societies with about seven hundred active members.

We have stated that about this time the Christian Endeavor movement in the Friends' Church was at its height; and we also notice that soon after this time it began in some degree to decline. I wonder if we might associate with these facts, the truth that, at that time our strongest and best leaders were pushing the movement and throwing might and soul into it, and may we feel that in part at least, the slow progress which we are now making may be attributed to the lack of strong leaders?

During the last five years I have been in close touch with the work of the young people in Western Yearly Meeting. All over the Yearly Meeting I have found both ministers and lay members of the Church who readily say, "I owe my success and my Christian experience to the Christian Endeavor Society." I find where the society has done wonderful things in the past. But for the past few years it has been a hard fight to keep it up to the old standard. I maintain, however, that if it has done so much good in the past, if the organization is of the Lord, and the foundation on which it is built be sure and steadfast, we must build on it to fit the ages; progress according to the needs of the Church, thus making it again the greatest Christian force of the day. I would like to enumerate some of the hindrances which I have found to the growth of this movement in our own church, and which I feel may be easily overcome by tact and wisdom:

First, the local Christian Endeavor Society has been fed too strongly from Christian Endeavor conventions. In the earlier years we have attended, perhaps, one member of a little society away out in the country, the great crowded convention hall, where everything went well. We heard the reports of officers, took notes of all suggestions, and fell heart and soul into the enthusiasm; then went back home well loaded with ideas (in note book), but alas! our little society of eight or ten members seemed so slow after the great convention, and our note book ideas did not fit our needs, and by and by, there seemed to be no need of a society in that small Friends' Church, and we just quit.

Second, "We have gone to seed on the *Christian Endeavor World*. It is a little astonishing to learn how many Christian Endeavor Societies of today are conducting prayer meetings just as they did in the early years of the organization by passing clippings of the *C. E. World* to some members and assigning references to others to be read; in fact, following exactly the suggestions given in the *C. E. World*."

A school teacher, who reads journals of education

and attempts to apply methods and plans suggested literally to his own classes, is usually in part at least a failure. It is only when ideals and truths presented become inspirational to the mind of the teacher that books and journals are truly helpful. The minister who reads another man's sermon or attempts to lead his own congregation according to plans laid out by some book of sermons or prayer meeting outlines, always fails to instill into that meeting the spiritual life desired; but when the pastor studies great sermons, when the plans and methods studied become inspirational to the pastor they are truly helpful.

Next we have in the past allied ourselves as a society more closely with the "State and District" organization than with our own denomination, thus violating that part of our pledge, "I will be loyal to my own church." We have interpreted this phrase literally, seeming to feel that it means only, that we identify ourselves with the Friends Church and attend its regular services often enough to satisfy our conscience in regard to the keeping of the pledge.

Being loyal to our own church means much more than many of us comprehend. In this one phase I think the C. E. work in our own church has suffered most from the lack of the leadership of good strong pastors. It is the wise pastor who must carefully lead the young people into the paths of the church, induce them to organize classes in church doctrines and history, hand out to them the food that will inspire the organization of the Young People's Missionary classes, and carefully instruct along lines of church loyalty.

Another thing in which we are failing just now is the development of our young people in public work. We say that the C. E. prayer meeting is such a good opportunity for the young to learn to give public prayer and testimony. But I would ask, of what good is it to our young people to teach them to offer public praise and prayer in the little C. E. prayer meeting if they are given no further opportunity in this line of service.

The program services common in some of our churches for the Sabbath morning services and even at times in the regular church prayer meeting, is just now one of the hindrances to the good results desired from the effort of the Christian Endeavor. And while I deplore the conditions where a tedious "talk meeting" spoils the effect of a good sermon, yet I would like to plead for a short, concise prayer and praise service, conducted by a wise leader on every Sabbath morning. It is helpful to our young people and a delight to our fathers and mothers. And who of us in years to come, will not have a more tender recollection of the broken, earnest testimony of the Christian Endeavorer, or the loving words of praise spoken by a dear old mother or father than for the rich anthem song by an irreligious choir?

Now just one other place in which the church is making her young people weak, and losing them to other organizations. We do not treat them as if they were intelligent, conscientious beings, and equal to that which the church needs. They are treated too much

as some parents often treat their children, continually coaxing and bribing them in order that they may be satisfied to remain at home.

The church is continually introducing some phase to "interest the young people" that they may not want to go to other churches.

The pastoral committee is afraid to adopt church measures according to convictions for fear it "may not please the young people."

The pastor must not preach against social evils for fear it might "offend some of the young people."

Why our young people, the young people of the Friends Church, and those we are to win, are bright, intellectual, educated boys and girls, often brought up in true Christian homes, and they will love the church, not for its power to play with them or to entertain, but for its true Christian principles.

The world laughs and scoffs at the church playing at Christianity, but the world itself looks with admiration on the true Christ-life manifested in the church. When parents introduce into the home, questionable amusements in order to "keep the children at home," they are only hastening the day when the children will leave the home for the gayer pleasures offered outside, while the Christian influence of the parents is always weakened by such leniency.

If we would hold the young people for our church and for Christ we must raise the standard of Christian living, make them feel that they are a part, and an equal part of a noble Christian denomination. We can and must instill into the young a pride in true Christian life. In the past the C. E. Society has done this for numbers of young lives. Shall we not be a unit for its revival on broader and deeper lines than in the past; and renew our faith in the pledge, "By God's help I will endeavor to live a consistent Christian life"?

Noblesville, Indiana.

The Embarrassment of Success

BY CHARLES E. TEBBETTS

A recent letter from Emory J. Rees speaks as follows:

"A few days ago when we made out the quarterly report for Marigoli station and its out-stations, some thoughts were suggested by what that report indicated, and these apply in large measure to the work of all our stations.

"We found for Marigoli, that we have schools at four points, each consisting practically of two schools since the boys and girls are taught separately. We found 1110 boys and girls enrolled, and that there has been an attendance of 835. Now we have not been trying to increase the numbers in these schools. Rather we have been trying to reduce them to numbers that can be cared for with our meager equipment.

"To care for these 1110 young people we have eight schools, held in four miserable temporary buildings of which we are ashamed every time we are visited by a government official or by any other visitor. There are no seats but the floor; no desks but the often-bare black knees of the vaguely aspiring youth. Only one school

room has a table of any sort, round which table some girls who have learned to write might have been seen a few days ago, kneeling before their open copybooks. We have no books to meet the constant requests for "Kitabu," the 300 First Reading Books having been long ago sold out. We have only a few charts made by rubber stamps, or on the typewriter, and children are passing from these few charts with their simple sentences to the reading of the Gospel of Mark, of which there remains but 200 of the original 450 copies. There are no adequate blackboards; no properly qualified native teachers—in a word, there is not enough of anything except of ignorant, black, degraded native boys and girls, with a vague and ill-defined desire for something better than their own heathen life can offer. And to crown all there is no money to supply these essentials.

"As matters now are we are doing something, though not enough. There is a constantly increasing demand for books, schools and school buildings, which on our present lines we have no expanding resources to meet. We are getting farther and farther behind the educational needs of our field, and we shall find it increasingly difficult to overtake these demands. May we not look for definite steps for 1913-14 toward meeting the need for school equipment, including buildings for our stations, furniture for the buildings, and such printed matter as may be needed? Much of the material for the printed matter is already in MSS. and with proper arrangements more could be found.

"No one measure that we could put in force would do more to put the Mission in better standing with the government, than would the opening of a properly equipped Boarding School. We have always shown weakness in our educational work, when compared with the Missions of the Church of England, and of the Roman Catholic Church. We should frankly admit this weakness, and set about the task of remedying the evil. This we shall not be able to do without special effort. What should have been the natural growth of the past ten years, must now be produced to order, with the disadvantage of being behind with the task. Prompt vigorous and definite steps are needed to put our educational work upon a proper footing. *To accomplish this will give larger returns in the future of our work, than any other kind of work to which we might at this time turn, and those returns will be of the most desirable sort.*"

This plea from Africa should set Friends to thinking, especially those who want to make investments which will count most largely in results in the uplift of a needy race. This demand of the youth of Africa should be met while it is vigorous, and not be allowed to chill. Our Board is prepared to meet it in small part, but there must be a large increase in funds to meet it at all adequately. Are there not some Friends, or groups of Friends who would like to equip one of these schools. We have awakened the mental hunger of these young people, and now we must not let them starve. Who will come to the help of our Board in this work?

The Peace Movement Among Friends

[This Department is designed to afford an opportunity for a presentation of important phases of the Peace question, and will welcome correspondence which gives information in regard to the progress of the Peace movement anywhere among Friends, or which reflects clearly the views of any of our readers, younger or older, on this important subject. Such correspondence should be addressed to *Allen D. Hole, 615 National Road, West, Richmond, Indiana.*]

A Message From the Friends in Kansas City

The Monthly Meeting in Kansas City, Mo., has felt the importance of wise activity at the present time in helping to keep the peace, and has prepared a letter as printed below which makes an appeal to Friends everywhere in the United States. The form of memorial used by Kansas City Friends is also given herewith and is to be commended for its brevity and directness. The form used is, however, of minor importance; the important part of the matter is that the officials at Washington should know that a large body of citizens wholly approve the policy of the present administration, and pledge themselves to the active support of efforts to find a peaceful solution of the present international difficulties.

A Memorial from the Kansas City Monthly Meeting of the Society of Friends (being the Executive Meeting of that body) to the President, the Secretary of State, and the Committees on Foreign Relations of the Senate and of the House of Representatives of the United States of America.

Believing as we do that war is not a Divinely appointed instrument for the settlement of questions arising between nations, we desire to convey to you our sympathetic appreciation of your expressed purpose to avoid a war with Mexico and we desire and pledge ourselves to use the means in our power to strengthen and support you in your efforts to preserve peace.

(Signed by the officers of the meeting.)

To all Monthly Meetings of Friends in the United States

DEAR FRIENDS—We are impressed at this time with the consequences which would follow a war with Mexico, and with the necessity of avoiding such a conflict.

In the present fluid state of public opinion some overt act might instantly crystallize a war spirit, and we believe that the best means of guarding against such a calamity is to organize and to express the peace spirit of this country to the end that we may not be hurried into war.

Should war take place, it is not from the aged and the feeble that it will exact its toll, but from the young and the strong on whom have been centered the hopes and efforts of our lives.

War is a stern master; it is not a matter of floating banners and lively music, or even of active heroism, but one of sickness, death, discouragement and demoralization.

After a generation of effort, we have reached the point where it seems possible to make an effective struggle against *intemperance and vice*; if war were to take place it would

divert attention from these issues and indefinitely postpone the victory over these social evils.

Those of us who desire to see equal opportunities for all of our citizens must realize that nothing will so entrench the power of present possession as a war which will enhance the value of everything, raise the rate of interest, increase the cost of living, and hamper us with a debt which will preclude reforms or improvements for many years.

In no event can a war with Mexico mean other than disaster to this country. The South and the West are now trying to assimilate so much foreign blood that it taxes their courage and patience, and if they are to be swamped by an immense increase of it, they must relinquish their effort in despair.

Having these things in mind, we have, ourselves, prepared a memorial to the President of the United States, the Secretary of State, and the Committees on Foreign Relations of the Senate and the House of Representatives, thanking them for their determination to avoid if possible, armed intervention, and assuring them of our unfaltering adhesion to the cause of peace, and our desire to support and strengthen them in all efforts in this direction.

We also desire by all means in our power to retain, at this time, a calm temper, to preserve and stimulate the spirit of peace, and to decry the spirit of violence and war; and we desire that we may be preserved in faithfulness to the trust which has been reposed in us in this matter, and that we may be kept outspoken and fearless in the presentation of our principles before men.

Above is a copy of the Memorial which we have sent to Washington, and we would suggest to our fellow Monthly Meetings at once to take this means, and to use such other methods as they can for the preservation of peace.

Very sincerely,

[Signed] C. C. PICKETT, *Clerk.*

ARTHUR JONES, *Pastor.*

Awake, O Sword and Smite

BY E. B. MENDENHALL

Yes, the sword and the use of it have the divine sanction; even Christ himself said, "Let him that hath no sword sell his garment and buy one." Yes, he wanted a keen, bright sword, and expected it to be used; and when the impulsive Peter drew his and smote off the ear of Malchus, there came, "Put up thy sword for all that take the sword shall perish with the sword." Hence the divine sanction and use of the sword is forever withdrawn. "My kingdom is not of this world; if my kingdom were of this world, then would my servants fight." Are you a servant of Jesus Christ? Then you cannot fight.

Indeed it is strange that so small a per cent. of the Christian world has been led clearly to see that *all wars* are incompatible with the Christian religion. True, the organization of the World's Court of Arbitration was a great event in the history of nations, but disarmament would be greater. Yet men, multiplied thousands of them, are training and being trained to send shot and bomb and shell crashing through iron-clad and Dread-naughts.

When Jesus was asked by His disciples, "What shall be the sign of thy coming and when," He answered,

"Take heed; * * * there shall be wars and rumors of wars; famines and earthquakes: these things must needs come to pass." I wonder—O, I wonder!—"Must needs come to pass"? Certainly, so long as the Prince of the power of the air rules in the hearts of the children of disobedience, that long will there be "wars and rumors of wars."

But the time will come when the devil will be cast into the bottomless pit; then will Christ appear plainly as the Prince of Peace, and the nations will cease to beat implements of husbandry into implements of war. Then will they cease to "learn to make war" any more. Marshalltown, Iowa.

David Tatum

The following Memorial of the life of David Tatum has been adopted by Chicago Monthly Meeting, to be forwarded to the Quarterly and Yearly Meetings:

In the removal by death of David Tatum, our church has lost one of the most interesting and remarkable men it has ever produced. His interest arose, not so much from great ability or in learning or eloquence, as from single-hearted obedience to his Divine Master and willingness to serve him without regard to his personal comforts.

As he entered into the service of the ministry in early life, he had no opportunity for the acquisition of property, and passed through life with very little means, often very short of money. He and his wife served as pastors for the church at Cleveland for several years, and were very faithful in building it up from an exceedingly small base to a good-sized meeting. He traveled much in the service of the Gospel, especially in the Southern states.

He was thoroughly versed on the subject of Temperance in all its aspects and was able to make a most interesting discourse on that question. He has held many meetings and delivered many addresses on this subject. He often went from place to place on foot and with very little money in his pocket. Upon arrival in the town or city, he sought a person of similar views and feelings, and was often directed by the Holy Spirit to such persons without the intervention of any other person.

He had the gift of discernment and prophecy, and was able frequently to speak of the private life of an individual. He published at one time a book giving illustrations of spiritual insight in many instances.

His sermons were not long, but were clear and distinct and always contained an acknowledgment of Christ as the Savior of men and directed his hearers to Him for forgiveness of sins.

His wife was also a minister of the Gospel; was closely united with him in the work in which they were engaged. She died several years before him, and the latter part of his life was spent mainly with his children and grandchildren. During this time, while too feeble to leave his home, he sent out many postal cards and letters of salutation to individuals and members.

As a member of our meeting, he was always present when able and when not engaged in the work of the

ministry elsewhere, he generally took some part in public exercises of the meeting. He lived to the advanced age of nearly 89 years, and during the last few years of his life was unable to leave home and to pursue the work to which he devoted his life, but he maintained a calm, restful spirit and looked forward with anxious hope to the close of his life, which occurred at the residence of his son at Joplin, Mo., on the 7th of September, 1912.

Sarah Goddard Newlin

Sarah Goddard Newlin, a minister of the Gospel and for many years a member of Falmouth Monthly Meeting, Portland, Maine, was called to her eternal reward on the 29th of July. As a true wife, a faithful mother, and a consecrated minister of Jesus Christ, she rounded out more than fourscore years of valued service. After many years of patient waiting she obeyed the summons, "Well done, good and faithful servant, thou hast been faithful over a few things, I will make thee ruler over many things, enter thou into the joy of thy Lord."

Her outlook was world wide and in so far as strength and time permitted she endeavored to follow in the path thus revealed to her. She was not a foreign missionary in the sense in which the term is now used, but nevertheless, in her many missions for her Master she traveled all over this country, preached in the British Isles and visited different parts of the continent of Europe.

The burden of age and weakening faculties kept her for many years deprived of the activities in which she had spent her life and sacrificed her powers, but her faith, her spiritual perception and her love and appreciation of eternal things grew stronger with the passing months and years. Her spirit was young—a fact which kept her always in the deepest sympathy with youth and its varied enthusiastic expressions. She loved young people, and they always reciprocated her feeling.

While her ability as a preacher was by no means small, she will be specially remembered by her gift in prayer. In the meeting for worship, in the prayer service, or at the family altar the sound of her voice never failed to bring God nearer, and open the heavenly windows that the showers of blessing might fall upon those who shared with her those hours of spiritual fellowship.

In the closing years of her life she was obliged to learn the difficult lesson that "They also serve who only stand and wait." "She waited for the summons" and though oft the waiting was weary the brightness of her spirit never dimmed, and in the closing days of her life when friends and earthly surroundings were fading from her mind she arose to perceive in her spirit that the Master's messenger was at hand with the welcome release and call to higher service.

She hath passed to her reward. Her many friends in America and Europe will miss her, but the strong lessons of her life will remain sweet and fragrant as the odor of flowers.

CHARLES M. WOODMAN.

Current Items of Interest to Friends

Indiana Yearly Meeting

New Garden Quarterly Meeting was held at New Garden, Indiana, on the 22 and 23 of August. The usual session on Ministry and Oversight was on Sixth-day. Several Friends were present from other Quarterly meetings, among whom Levi Cox, from Winchester Quarter, bore a prominent and acceptable part in the ministry. After the transaction of the usual business a recess was taken, and a basket dinner partaken of in the adjoining school building. This was enjoyed by all who were attending Quarterly Meeting, and was planned in order that all present might remain to attend a Bible School conference held at 2:30 P. M. Ethel Bond, wife of the pastor at New Garden particular meeting, and superintendent of Bible School work in the Quarterly Meeting, presided over this session, and opened it with explanatory remarks as to what it means to be a front line Bible School in Indiana Yearly Meeting. Representatives from each of the Bible Schools had a part in the program. Some of the topics discussed were: The Graded Lessons, The Organized Class, Our Lesson Helps, How is the Missionary thought being advanced in our schools, The best method of teaching Temperance, and How Friends' schools can best keep the spirit of what is called "Decision Day."

Following the Bible School conference there was held a Christian Endeavor session, of which Rena Thomas, superintendent of Christian Endeavor work in the Quarterly Meeting, was the leader. She opened the meeting with a talk upon the place the Christian Endeavor holds in our Quarterly Meeting work, and how its members may be brought into closer connection with our older members and their work. Her remarks were followed by reports from the various Christian Endeavor Societies of the Quarterly Meeting, after which, all present, older and younger, were asked to take part in a model Christian Endeavor meeting. This was participated in by as many as could find opportunity in the twenty minutes allowed for this part of the program, no one person being allowed more than three minutes, and many taking less time. During both conferences the young people of Arba and Concord particular meetings favored us with some splendid songs, and one or two fine recitations. These conferences indicate an earnest desire on the part

of our members to come into line with all the different boards of the Five Years Meeting as soon as our Yearly Meeting's committees can be brought into harmony therewith.

Fred E. Smith, of Fountain City, Indiana, has accepted a call to Friends' Meeting at Greensboro, North Carolina. His ministry of three years in the Fountain City Meeting has been very satisfactory, and the Friends there have given him up with great reluctance. The Meeting has prospered, and the Sabbath School increased so much, that a larger house is needed. We rejoice that Fred E. Smith is going to such an attractive field of labor, and he will have the prayers and best wishes of his many friends at Fountain City, but it leaves that Meeting without a pastor. It is a place for great usefulness, and the right man would find it a very desirable and successful field for pastoral work.

Kansas Yearly Meeting

At their home at Kildare, Oklahoma, August 13, Joshua Moffitt and wife celebrated their golden wedding anniversary. Four generations were represented in the sixty-three persons who were present, and all enjoyed the occasion exceedingly. Many beautiful presents were received, and \$35.00 in gold. Dinner was served by their two daughters, Mrs. A. J. Weesner, of Dahinda, Illinois, and Mrs. D. M. Jones, of Kildare, Oklahoma. About one-third of those present were relatives from Oklahoma, Kansas, Nebraska, Illinois and Missouri.

North Carolina Yearly Meeting

A series of meetings at Graham, North Carolina, conducted by J. M. Cain, of White Plains, was a great blessing to the church. About twenty persons were converted and reclaimed. Fourteen gave their names for membership. Deep conviction took hold of the people at the first, and God was glorified in the results. Penitents were urged to confess their sins and believe in Jesus Christ, the Atonement for sin. The meetings closed on August 28, with four conversions at the last service.

The late Yearly Meeting in harmony with most religious denominations, recommended to the families of Friends "The Family Altar League," 602 Lakeside Building, Chicago, Illinois. All information concerning this nation-wide movement can be obtained by writing to the above address.

Western Yearly Meeting

From *Silent Evangel*, we learn that the average attendance of Indianapolis First Friends' Sabbath School for the first six months of 1912 was 138; and for a like period this year, 195. The average attendance for the primary department for the same time in 1912 was 28, and for this year, 35.

At its last session, Plainfield Quarterly Meeting agreed to send an appeal to the Yearly Meeting that provision be made for the building of safety vaults to contain the complete records of each subordinate meeting, said lists of records to be forwarded to the Yearly Meeting in 1914, and the records to be printed in the Minutes for future reference.

During the months of July and August the Friends' Church at Paoli, Indiana, has joined with the Baptist and Presbyterian churches in holding a union service each Sunday evening on the lawn of the court house. Benches were arranged out of lumber and removed each week, and chairs were furnished by Aaron Maris, so that about two hundred could be seated, and many others made themselves comfortable on the grass. All seemed to appreciate these services, and many heard the gospel that would not have found their way to the churches. Beginning at seven o'clock, and closing early also helped to keep up the large attendance. Splendid song services were led by the union choir.

As a result of the College students' picnic held in Jackson Park, Chicago, in July, a desire has arisen to bring into closer fraternal relations the Friends attending the University and the alumni of Friends' colleges residing in the city. Another picnic or social is planned for this fall. Some effort also is being made by the Friends in the University to form a Quaker Club. Any desiring information concerning room and board should correspond with Herman Newman, 1817 Republic Building, during September, or with William Cary, 1232 East Fifty-seventh Street, after the first of October.

Wilmington Yearly Meeting

Samuel Haworth and wife spent a few days at Wilmington, Ohio, on their way to Minneapolis, where he will serve as pastor during the coming year. He preached at the Wilmington Meeting August 31.

The Evangelistic Committee of Wilmington Yearly Meeting, the Special

Committee appointed on the increase of membership, and the committee on Young People's Activities, held a joint meeting in Wilmington, August 29. There was a large attendance and a profitable conference.

Homer Biddlecum, who will continue to reside at Cuba, Ohio, where he has served that meeting as pastor, will visit the Martinsville meeting every two weeks.

The Seattle Conference

A conference of unusual importance and interest was held in connection with Puget Sound Quarterly Meeting at Seattle, Washington, August 1-3, when delegates from British Columbia Quarterly Meeting joined with Friends of Washington in a helpful interchange of ideas and precious waiting upon the Lord.

President Pennington, of Pacific College, and his wife, Rebecca Pennington, were present as fraternal delegates from Oregon Yearly Meeting. A large number of the members of Puget Sound Quarterly Meeting are Friends by conviction, who have hearty sympathy with Friends' principles, but who feel that the influence of British Columbia Friends, who by education and training are familiar with the older meetings, is very helpful. The conference was planned to meet the needs of this particular field, and the papers presented the subjects with a view to strengthening the ideals and methods of work in the great Northwest.

Edwin Coventry, of Victoria, British Columbia, read a paper on "Birthright Friends," in which he dealt with his subject as one who had made it a special study, and presented to the meeting clearly and forcibly the rise of birthright membership and the value of the education of young people in the church. Other papers of interest were "Methods of Reaching the Masses," read by Letta Gregory, of Everett, Washington. "The Place of a Young Friend in the Church," by David Priestman, of Vancouver, British Columbia, and "What Constitutes a Call for Vocal Service in a Meeting," by James Cass, of Victoria, British Columbia.

In a paper entitled "Prospects of a Northwestern Yearly Meeting," Charles Replogle presented many reasons for a closer fellowship between British Columbia and Puget Sound Friends. The similarity of location, the community of commercial interests, the same religious problems, the distance from the Yearly Meetings make British Columbia and Puget Sound natural sisters to each other, and the difference coming from

different ancestry only makes the two meetings mutually helpful, as the dignity and deep thoughtfulness of the one may hold in check and still be inspired by the enthusiasm and youthful zeal of the other.

At the close of the conference resolutions were offered and adopted with a view to perpetuating the conference, making it become an annual affair.

Centennial at Lick Creek

On August 27, between four and five hundred people assembled at Lick Creek Meeting house, two and one-half miles east of Paoli, Orange County, Indiana, to celebrate the centenary of the organization of the Monthly Meeting at that place. It was an enjoyable occasion, and successful in every respect, due to the efforts of Walter W. Brown, pastor of the Friends' Church at Paoli, who acted as master of ceremonies during the day, as well as to those who spent time and effort to make the program entertaining; to the Lick Creek young people who furnished music, and to the good housewives who prepared a bountiful basket dinner.

The program began at 10:30 o'clock, with a meeting of silent worship and voluntary devotion. Following this, Bell T. Braxtan read an excellent paper on the "History of Lick Creek Meeting." This meeting was established in 1813 by Friends who had come to Indiana Territory, principally from North Carolina, because slavery existed there. From this meeting and from the school established by it went out an influence which was felt throughout the country.

An interesting feature of the morning program was a period of time devoted to reminiscences, led by a paper by Aaron Maris, followed by talks by Homer Hill, Dr. Laban Lindley, Morton Hall, of Azalia, Indiana, Enoch Dixon, Carmel, Indiana, and others.

The afternoon program consisted of papers on lives of early Friends, prepared by some of the young people. The young ladies who participated wore the quaint garb of early Friends. An interesting address by S. Edgar Nicholson on "The Awakening World and the Relation of Friends thereto" closed the exercises of the afternoon.

In the evening Mr. Nicholson gave an address at the Friends' Church in Paoli on "Friends in America and the Federation of Churches." A union choir rendered good music.

The centenary was a day well spent, and one enjoyed by all, by the older members to whom the program recalled the events of early times, and by the

younger ones as well, to whom Mr. Nicholson in his address pointed out a world of opportunity in service.

Earlham Field Secretary

Vincent D. Nicholson, of Richmond, Indiana, has recently been appointed as Field Secretary of Earlham College, to succeed Morton C. Pearson, who resigned to fill the position of secretary of the Federated Churches of Indianapolis. This appointment is in line with the recent financial policy of the college, which provides for a secretary in the field continuously. His duties will consist in securing additions to the endowment, binding together more closely the college and its constituency, and so advertising it as to insure a consistently large enrollment of students.

Mr. Nicholson brings to the position considerable experience in similar work, in that he held the position as agent of the Anti-Saloon League, Field Secretary for THE AMERICAN FRIEND, was prominent in the Earlham debt raising campaign, and has served the past year as secretary of the campaign to raise \$100,000.00 for Oak Grove Seminary. He is a Junior in the Harvard Law School, and son of the editor of THE AMERICAN FRIEND.

THE DOCTOR'S GIFT Food Worth Its Weight in Gold

We usually expect the doctor to put us on some kind of penance and give us bitter medicines.

A Penn. doctor brought a patient something entirely different and the results are truly interesting.

"Two years ago," writes this patient, "I was a frequent victim of acute indigestion and biliousness, being allowed to eat very few things. One day our family doctor brought me a small package, saying he had found something for me to eat.

"He said it was a food called Grape-Nuts and even as its golden color might suggest, it was worth its weight in gold. I was sick and tired, trying one thing after another to no avail, but consented to try this new food.

"Well! It surpassed my doctor's fondest anticipation and every day since then I have blessed the good doctor and the inventor of Grape-Nuts.

"I noticed improvement at once and in a month's time my former spells of indigestion had disappeared. In two months I felt like a new man. My mind was much clearer and keener, my body took on the vitality of youth, and this condition has continued."

"There's a Reason." Name given by Postum Co., Battle Creek, Mich. Read "The Road to Wellville," in pkgs.

Ever read the above letter? A new one appears from time to time. They are genuine, true, and full of human interest.

BIBLE SCHOOL LESSON

SEPTEMBER 21.

SUBJECT—The Golden Calf. (Temperance Lesson.)

LESSON—Ex. 32: 15-20, 30-35. Read Ex. 25-32. Commit verses 19, 20.

GOLDEN TEXT—My little children, guard yourselves from idols.—I John, 5: 21.

CHRISTIAN ENDEAVOR

SEPTEMBER 21.

TOPIC—How to get most from this school year. 2 Tim. 2: 15-26. (Led by a public school or college student.)

1. By being diligent, and by resolving to get all the lessons well, before other plans are resorted to.

2. By refusing to fill the mind with trashy literature.

3. By recognizing that the purpose of the school is the training of the mind and character, quite as much as storing the mind with knowledge.

4. By being careful in the selection of student companions.

5. By choosing proper means for recreation that will be helpful rather than enervating.

6. By keeping the conscience pure and all the habits clean.

7. By living close to God and seeking His guidance and help in every perplexity.

8. By reading the Bible daily as a lamp to the feet and a light to the path.

9. By prayer and communion with our Heavenly Father, that will help to make school life joyous rather than irksome.

10. By trying to help some school-mate whose life may be less fortunate.

A Meeting for Worship at
Karuizawa, Japan

The little company of Friends now gathered in Karuizawa, the most popular summer resort in Japan, have been favored for more than a week with a visit by Isaac Sharpless, the president of Haverford College, and his wife, together with their daughter, Edith, who is a resident missionary in the country. On First-day, the 17th of August, a meeting for worship with them was held at the house of their hosts, Dr. Inazo and Mary P. E. Nitobe, which will be a pleasant spot in the memories of those who were so happy as to be there.

Silence was first broken by Elizabeth R. Gillett, who offered thanks to our Father for the privilege of being permitted thus to meet in His name, and for His protecting mercies over our friends in their journeyings. After this, Isaac Sharpless spoke from the words, "Thy will be done," touching on the

blessedness of being able to use these in times of affliction, as well as on the great importance of taking this as the ruling principle of our whole life and work. As we look back over the past, we have fallen short in this respect, but yet can thankfully recognize that at times we have been made, perhaps even unconsciously, the instruments of God's will.

Lettice Braithwaite followed with the words, "No man that warreth entangleth himself with the affairs of this life," laying special stress on the word "entangleth." The affairs of this life necessarily engage our attention, and in the rush of modern life in England, to avoid becoming entangled in them is not easy. There is more need therefore, of our profiting by the opportunities, which we can take or make, of retirement for prayer.

After another interval of silent waiting, Horace E. Coleman spoke of the resurrection power which distinguishes Jesus Christ from every other religious leader of history, which made it impossible for the grave to hold Him, and which still pulsates in the life of His followers.

Lastly, Elizabeth R. Gillett reminded us of Paul's exhortation, "Set your affection on things above," and, in connection with this, of Christ's command, "Lay not up for yourselves treasures upon earth." Our minds should be pointed heavenward habitually. Going about to railway stations in her mission to railway men she had often been taught a lesson by the telegraphic needle which, though deflected when in action, always resumes its position of pointing upward when at rest.

Silence then once more fell upon the meeting, in which we may hope our hearts too, were pointed heavenward.

JOHN LAWRENCE.

August 19, 1913.

The Pocket Testament League

Many of the readers of THE AMERICAN FRIEND do not know what this league is. It is simply a pledge to read a portion of the testament every day.

According to J. Wilbur Chapman in the *American Messenger*, it originated with a daughter of that noble Christian Quaker philanthropist, Joseph Cadbury, of Birmingham, England, who, wishing to interest her associates in reading the Bible, had a little pocket made in her dress in which to carry a testament, not realizing that she was forming any league, however.

She afterward married Charles M. Alexander, and in their travels with J. W. Chapman they introduced it wherever they went. Now it is estimated that

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POSITION as Principal or teacher, preferably in a Friends Academy or College. Have A.B. and M.A. degrees from Penn College and M.A. from Haverford. Since then have studied two summers at the University of Iowa and one at Harvard. Have taught seven years, one year principal of a Friends Academy, and two as superintendent of a town school. Taught last year at Friends Training School at Ram Allah, Palestine. Have just returned to this country. Can give the best of references. Write Sceva B. Laughlin, New Providence, Iowa.

WANTED—The name and address of every Friend coming to Chicago. Report for yourself or friends to Herman Newman, 1817 Republic building. Meeting for worship, 4413 Indiana Ave., First-day, 11 a. m.

ROOMS FOR RENT.

Friends visiting Washington, D. C., can secure lodging near Friends Church (Orthodox). Every convenience, good board near, handy to cars. C. H. HALL, 1117 Lamont St., N.W.

FOR SALE.

A bird's-eye view of Earlham College Campus, a print 16 x 22 on a cardboard 22 x 28, will be sent to any address on receipt of one dollar. Address EARLHAM COLLEGE, Richmond, Indiana.

near a million persons have become members of the league.

He says, "During our first journey to Australia we had the joy of leading five hundred street car men to Christ in the various countries we visited, and these all became members of the league." In Melbourne there is a great sufferer by the name of Miss Higgins. She is called the 'Sunshine Sufferer.' She can neither see nor speak, and both hands have been amputated. A device enables her to hold a fountain pen. She has been able to get two hundred to join 'The Pocket Testament League.' What an incentive to us who have our God-given faculties!

It is interesting to note that King George, of England, and President Wilson both have the practice of reading the Bible every day.

SAMUEL MILES.

Monkton Ridge, Vermont.

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Married

CARVELL-ADAMS—In the parlor of the Friends' Meeting house at South China, Maine, at sunrise, August 27, 1913, Charles Oscar Carvell, of Presque Isle, Maine, to Emma Mae Adams, of South China, Maine, Frank E. Jones officiating. They will reside in the limits of China Monthly Meeting.

Born

HOLE—To Allen David and Mary Doan Hole, of Richmond, Indiana, August 25, 1913, a son, Francis Doan Hole.

Died

CLARK—Barzilla Worth Clark was born in North Carolina, and died at his home at Economy, Indiana, August 26, 1913, aged 72 years. He was a birthright member of Friends, and lived an upright Christian life. Funeral services were conducted in the Church by the pastor, Oliver Frazer, on the 28th.

HARRIS—Elizabeth Harris, daughter of Allen S. and Delilah Haworth, was born near Richland, Iowa, and died at La Harpe, Kansas, August 13, 1913, aged 67 years 7 months and 1 day. She was married to W. R. Harris in 1863. She died in the triumph of living faith in Christ. She was an Elder at the time

of her death. Her husband and five children mourn her loss.

RANDALL—Martha Randall, daughter of Elijah and Margaret Davis, was born near Westfield, Indiana, and died at Rose Hill, Kansas, September 1, 1913, aged 62 years 10 months and 20 days. She was married to Walter Randall in 1869. She was a birthright member of Friends, and gave her heart to God when a child. She leaves a husband and three sons.

ROYAL—Nellie Royal was born in 1878, and when fourteen years old was converted and joined Friends at West Oak, Mills County, Iowa. She lived a faithful Christian life until her death in July of this year. She leaves two sons.

SMITH—Ellis C. Smith was born in Burlington County, New Jersey, and died in Preble County, Ohio, August 25, 1913, aged 95 years 4 months and 13 days. He came to Ohio with his parents in 1827. He is the last of a family of nine children. He was married in 1849 to Mary T. Swaim, who died in 1853. In 1855 he married Bethena Lamm. He has been a member of Friends for over forty years, and was always faithful in attending meeting, but for eight years has been denied this privilege because of affliction. He leaves four children, seven grandchildren and three great-grandchildren.

Yearly Meetings, 1913

Western—At Plainfield, Indiana, September 16- ——. Clerk, George H. Moore, Westfield, Indiana.

Indiana—At Richmond, Indiana, September 23-30. Clerk, Robert L. Kelly, Earlham, Indiana.

Kansas—At Wichita, Kansas, October 8. Clerk, Edmund Stanley, Wichita, Kansas.

Baltimore—At Baltimore, November 14-19. Clerk, Allen C. Thomas, Haverford, Pennsylvania.

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Indiana Yearly Meeting

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The Salvation Army will soon begin a campaign to raise a million dollars to erect and equip two training schools in memory of General Booth.

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A PERSONAL WORD

I take it for granted that all Pastors, Sabbath School Superintendents and members of the various Sabbath School Committees, are interested in having the very best literature obtainable in the Friends' Sabbath Schools.

For over twenty-two years I have given my best efforts to this work. It is not necessary to state the sacrifices of time and money spent to build up the Sabbath School publishing and supply business for the Friends' Church in America.

I have reached the age when I must soon "ease up," and am looking toward that time. I have made offers to the Publication Board for taking over this work; but for the present their time and thought is to get the AMERICAN FRIEND thoroughly established. It may be two or three years before they can consider this work, and it may be that way will not open for it before the next Five Years Meeting.

In the meantime, I shall continue to do my best, although feeling that younger men ought to have the burden of the work. I want to get all the supply business for the Sabbath Schools concentrated, so that when the time comes to turn it over to the church, it will be something Worth While.

TO THE POINT.

Now, to the point; it so happens that some of the Friends' Sabbath Schools prefer other lesson helps and papers to ours, (although we are supplying fully 80 percent. of all helps to Friends' Sabbath Schools). There is nothing improper in this. All schools have a right to their own personal preference, and to use what they really believe to be for the best interest of the School.

If these Schools only knew how much they could help us by ordering their supplies through us, they would surely do so. I am agent for all the Sabbath School supply houses, and am constantly ordering from other houses for Friends' Schools.

GRADED HELPS.

Three years ago I was appointed agent among Friends for the Syndicate publishing the Graded system of lessons and began at once a systematic campaign advertising these Helps. The results, as seen by the reports of the Bible School Commission of the Five Years Meeting, is that 93 Friends' Sabbath Schools are using, to some extent, these Helps. This work is largely the result of my advertising, as agent for the Syndicate, and I am in a position to give correct information on the Graded Helps. I can also send prospectus, prices and order blanks.

AN APPEAL.

My appeal to all Friends' Sabbath Schools is to use as many of our Quarterlies, Youth's Friends, and Child's Lesson Leaf, as possible, and give us their orders for all other supplies. We can supply you with any Publications or Lesson Helps published by any publishing house in the world. These will not cost any more than to order direct from the publishers. We can supply you with Bibles, Maps, Record books, Class books, Reward cards, Blackboards, Cradle Rolls, and in fact, everything for the Sabbath School. Send for our complete catalogue.

Sincerely yours,

P. W. RAIDABAUGH
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The American Friend

Old Series.
Vol. XX. No. 38.

NINTH MONTH 18, 1913.

New Series.
Vol. I. No. 38.



NEW YEARLY MEETING HOUSE, OSKALOOSA, IOWA.

Dedicated September 5, 1913, on the semi-centennial anniversary of the establishment of Iowa Yearly Meeting.

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EDITORIAL COMMENT

Our Colleges Opening

The usual annual pilgrimage of our young people to the colleges and universities is on. Probably a greater number will be enrolled this year than ever before. Many are marching away to experiences that will mark a turning point in their career. Few will return to their homes with unchanged characteristics and tendencies. Probably the college more than any other institution save the church has a greater transforming power over young manhood and womanhood. Yet the average youth will find at college largely what he seeks. How essential that the ideals be correct and the purposes exalted! College life means character building and training quite as much as mind development; and it should mean no less spiritual growth and betterment. The world needs more and more the all rounded product, the cultured mind, the well established character, the consecrated Christian life; and the college administration is sadly lacking that does not contribute equally to all.

Prison Reform

Prison reform has moved forward with rapid pace within the past two decades. The old idea of "an eye for an eye," which found its counterpart in the modern systems of punishment meted out to criminals has yielded to the more modern humanitarianism that aims first of all to reform the criminal, regarding the idea of punishment as the merest incident in the equation. Society can get no satisfaction out of the imprisonment of a man, and no protection in the last analysis except as the imprisonment becomes the schoolmaster to lead to a better life. The American Prison Association will hold its annual meeting at Indianapolis, October 11-16. There will be an elaborate program and a large attendance is expected. These men and women are to be regarded as among the greatest benefactors of the race, in that they purpose to rescue the derelicts of human life and transform them into trusted citizens as a part of the world's working force.

The Mexican Situation

Mexican affairs are still chaotic, but there seems to be strong reason to hope that President Wilson's peaceful policy will finally prevail. The jingoes have gone to cover for the most part, and talk of intervention has subsided at least temporarily. No one as yet can predict the future however. Undoubtedly the Huerta administration is resorting to every possible method that gives promise of sustaining its policies if these may be really said to have an existence. Meanwhile the rebellion is uncrushed, although rebels and Federals are both waiting to see the outcome of the diplomacy of the Wilson administration at Washington. It is too much, perhaps, to hope for a speedy settlement. It is supposed that Huerta is on his last legs financially, but it is not certain that he will eliminate himself as a candidate for the future Presidency.

Hope of ultimate peace, however, does not appear to lie in any other direction. Meanwhile all citizens must approve the patience and extreme caution being practiced at Washington, and all should pray that the God of Nations may help still further in a peaceful solution of a much tangled and delicate situation.

Possible Climatic Changes

Hon. William M. Calder, a congressman from New York, has introduced a resolution providing for a national inquiry into the feasibility and cost of a gigantic jetty, running two hundred miles into the Atlantic, southeast from the coast of Newfoundland. At present the cold Labrador ocean current which sweeps down from the North, is not only thrown against our Eastern Atlantic Coast by the Gulf Stream, after interception south of Newfoundland, but in turn disrupts the Gulf Stream, breaking it up into smaller currents, which find outlets, one up by Greenland, one by way of the British Isles, and a third to the southeast. The purpose of the proposed jetty would be to deflect the Labrador current out into mid-ocean as a protection to our Eastern seaboard. What the effect would be is problematic, but it has the appearance of changing radically the climates of the Eastern United States, the British Isles, Greenland, and possibly Iceland, if perchance the project should ever prove to be a feasible one.

Our Japanese Problem

The Japanese do not seem disposed to allow the Californian alien land question to rest without further consideration. On August 26th, a note from Japan to our government made it clear that that country is unwilling to submit the question in dispute to the decision of our United States courts, and that it is a matter for diplomatic settlement. The note raises the question of the power of the United States to guarantee the rights of another nation. These are questions that are fundamental to this unfortunate international dispute, but we have no reason to fear that our State Department will depart from the path of rectitude in their determination. America's responsibility lies just now as much in the way of a high example to the Japanese government and people, quite as much as in the protection of our own interests against the limited number of aliens who reach our shores. The manner of our procedure and the spirit manifested in this troublesome question will leave their impress upon world civilization.

Temperance Union

The ninth International Convention of the Women's Christian Temperance Union will meet in Brooklyn, October 24th, 10 a.m. Representatives will be present from all civilized lands and the program includes speakers of world-wide reputation and subjects of world-wide importance. A reception to the foreign delegates is to be held on the evening of October 23d, and an all-day meeting of prayer for the conference will be held in Plymouth Church, Brooklyn, on October 23d.

THE AMERICAN FRIEND

DEVOTED TO THE INTERESTS OF QUAKERISM IN AMERICA

S. EDGAR NICHOLSON, Editor and Manager

Old Series.
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RICHMOND, INDIANA, NINTH MONTH 18, 1913.

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The Call of the Autumn

Vacation days are over, and the religious world no less than the secular, is facing the usual period of reconstruction, otherwise known as the fall campaign. It is regrettable that the Lord's work must be governed by the times and seasons, and that all too frequently the church must spend weeks in the autumn recovering from the stagnation and inactivity of the summer. But so it is, and the remedy is not yet apparent.

These autumn days are or ought to be the period of constructive religious endeavor. The religious services will be better attended, the Sabbath schools will be recruited, the revival spirit will begin to take on new vigor. What the springtime is to nature, the autumn is to the church.

What of the sowing, and what of the harvest? The query is a vital one to the Church as a whole and to every local congregation. Will the membership be satisfied with last year's record merely, or will it catch a vision of unrealized possibilities and strive for their attainment? What kind of ideals are there for the meetings, for the Bible school, for the young people, for mission work, for education? Will the emphasis be laid upon mechanical procedure or upon genuine spiritual development? Is there a purpose to reap a real harvest or only a spirit of contentment that is satisfied with a mere existence?

We believe the time is opportune for a season of unexcelled activity in all Friends meetings throughout America. The coming year can be made a banner year for Quakerism, but it will require careful planning, earnest prayer, self-sacrifice, definite consecration and a spirit of fellowship and unity that is not always in evidence. In the things of the Spirit we get what we seek and what we strive for quite as truly as in the things of the world. The law of cause and effect is operative in the religious world no less than the secular.

Who can measure the influence of a three-month's season of well directed prayer by any local meeting within our borders, in which the whole congregation is prostrated in heart before the Lord, seeking Divine guidance and Divine assistance in the accomplishment of certain concrete results? It is easy to believe that a revival of interest and life would soon break out that would envelop the whole community.

We commend to all our monthly meetings the plan

of going into committee of the whole upon the state of the meeting and the neighborhood, to consider what may be done to build up the congregation and secure new interest in all departments of the meeting, at the same time having in mind the moral and spiritual welfare of the entire community. Many meetings have lost connection with their localities. The residents are made to feel that attendance upon the services of worship is optional, and when they do attend it is more from a sense of duty than of real enjoyment and profit. A sort of Lookout Committee would be a splendid adjunct to every local congregation, to put heart and soul into the invitations that would reach all the negligent and unconcerned; while a Committee on Ways and Means that would endeavor to plan for a live working mechanism in which all the membership is expected to be a part, would be invaluable if rightly directed in its activities.

Finally, we are concerned that the spirit of fellowship and sympathetic interest may take possession of our entire membership. As an abnormal outgrowth of our independent polity, Friends are too critical and too suspicious one of another. No denomination can thrive upon antagonisms. We belie our denominational name when suspicion and condemnation take the place of friendly counsel and sympathetic consideration. We commune at too great distances. The wireless has been substituted for the handclasp of the olden days, and too often the message is distorted in the transmission.

In these autumn days that are harbingers of a religious awakening, let us individually and as a denomination yield ourselves to the call of the Spirit, and be obedient to His leadings, determined to set a new mark of progress in our Christian living and in our Christian service. In our planning we can afford to take risks that loom large upon the horizon of our faith, knowing that Jehovah will be ever present with us to succor and to help as emergencies require.

Some people will be satisfied just to be able to "squeeze" into heaven. But heaven will never be gained by any such method. Those who enter will march in because it is their natural habitation, because they have gained a mansion there by the life they have lived here.

Daily Vacation Bible Schools

BY HARRY R. HOLE

Many persons have never heard of the existence of an organization to promote a plan of work named in the above heading. The method first came to my attention through a social service expert in the Men and Religion Movement a year and a half ago. After taking up pastoral work in a central location in Lynn, Massachusetts, where there is much to suggest the relation of social service to religious work, I was interested in further learning of ways and means of bringing about such an effort locally. It was then that I found out about an organization with headquarters in New York and conducting this year over 300 schools in different parts of the United States; and a branch for Boston and vicinity, with eighteen schools this season, of which our own was one.

The plan provides for a term of six weeks beginning on the Monday following the Fourth of July. Sessions are held for two hours each, on five days of the week. The program includes, after a preliminary hour in which the staff may visit homes and make registrations if necessary, first devotional exercises with song, the repeating of a psalm and of the Lord's prayer; a two-minute talk on habits, a number being suggested in the manual with which teachers are supplied; a music period, with songs partly religious and partly other kinds that appeal to children; a Bible story period; an industrial period, with hammock making, basketry, raffia work, sewing, and kindergarten classes; a play-time; and dismissal with a salute to the flag, the singing of America, and the children's benediction.

In our own case there was a fulfillment of an ideal condition in which the school was supported, not by one congregation, but by a group in the same vicinity, thus emphasizing the fact that it was as largely as possible, a community affair. This fact was further emphasized by the fact that among the children who came, there were represented as many as eleven creeds, namely, Catholic, Greek, Episcopal, Swedish, Methodist, Baptist, Congregational, Christian, Universalist, Unitarian, and Friends. If we had been in a Jewish district, that religion would also, if the usual history were repeated, have been represented.

The object of such a school is not direct evangelism. It is most evidently social, though it is equally, or even more strongly, religious. The religious work, however, is confined to the broadest and most fundamental matters held in common by all who acknowledge the one and only God as seen in the earlier revelations, regardless not only of denominational views, and of the attitude toward the claims of larger groups that have arisen in the course of the Christian dispensation, but even of the attitude toward those truths which to the Christian are never for one moment to be regarded as secondary. Thus the movement seeks to make the Jewish child a better Jew, the Catholic child a better Catholic, and if there were a Mohammedan child it would be treated with like consideration. This does not mean that the effort is to make them more loyal

to the perversions of their faiths, nor to the ecclesiastical organizations; it does mean that stories from the Old and New Testament are so presented as to inculcate faith and goodness in so far as can be done without, for the time being, arousing the prejudices to which the child may have been an irresponsible heir. The object as stated by the organization, is to bring together three waste products, and make them into something decidedly worth while, namely, idle church buildings in summer, idle students on vacation, and idle children on the streets. A few local experiences may help to illustrate the working of the method.

We were very late in arranging for our school. We knew nearly nothing about conducting such a work. We did scarcely any advertising, and found only a little enthusiasm in prospect. But our attendance ranged the whole time from 50 to 111, the average being slightly better than 79. There was one paid worker, who, with the pastor, was present every day. A large number of other persons served as volunteer helpers, on different days, there usually being from four to ten a day. Once a week some kind of an afternoon good time was provided either in the meeting house, the lawn, or by an excursion.

Great interest was manifested, once things were started. The leading local paper gave the school much publicity, including photographs of children with their work, and a lively write-up. Adults in the community were warm in their praises of the practical value of the work, and some felt that it was the finest undertaking of the meeting in many years. The children's interest may be judged by the fact, that there was practically no visiting of homes or canvassing of the neighborhood for attenders after the first day, and very little even then. It was advertised by bulletin, newspaper, and by those who came, to such an extent that we now have the total enrollment of over 200 children as a means of further efforts to do good about us; and the good will shown by us to our neighbors has met a response that bodes well for future efforts in a variety of directions.

By-products may be represented by the kindergartners who, when their dirty hands and faces had been washed, held them up in glee for another application; they said it was fun, and, that their mothers never did *that!* By the bright and clean Catholic girl who wondered how much it cost to get books from our library, and who, when given one freely, brought it back the next day and was ready for another. By the unusually close touch into which the minister is brought with young people who in the perplexities of their student lives, may be about making shipwreck of their faith or character, but are ready to be reached by any well-grounded man or woman who can show a sane reason for the hope that is within, and for living a life of consecration to God and dedication to the service of his or her fellow beings.

Withal, this plan represents a method that has been

tried and proven eminently practical and beneficial, at least for cities, throughout a dozen years under almost every conceivable class of conditions; and one that should appeal strongly to those who are looking for ways and means of doing good in the Master's name.

Lynn, Massachusetts.

John Woolman: The Quaker

BY JOSEPH FORT NEWTON*

(CONCLUDED)

Woolman took to wife Sarah Ellis, a sweet girl who was at once devoted and devout, and lived in a tiny whitewashed cottage on Rancocas Creek in West Jersey. There, amid his apple trees which he planted and cultivated, he was most happy, what time he was not going to and fro, spreading his gospel of purity and pity. It was an humble abode, but he was content. He regarded agriculture as the business most conducive to moral and physical health, and was wont to say that, "If the leadings of the Spirit were more attended to, more people would be engaged in the sweet employment of husbandry, where labor is agreeable and healthful." He did not condemn honest wealth, but he saw that luxury rots men and deforms women.

From his little farm he looked out with a mingled feeling of wonder and sorrow upon the fret and unrest of the world, and especially was he grieved to see luxury overgrowing the early simplicity of his own religious society. He regarded the merely rich man with unfeigned pity. With none of his scorn, he yet had all the feeling of Thoreau for men who went about bowed down with the weight of broad acres and great houses on their backs. Near the end of his life he went to England on a religious errand, traveling in steerage, despite the protest of his friends, rather than endure the luxury of the cabin. There he saw the hardship of the life of the sailor, and it haunted him to the end. A storm came up mid-sea, and for a time all seemed lost, but Woolman, inwardly still, went about among the panic-stricken company giving words of cheer. It reminds one of a like day in the life of Fox, when his ship was pursued by pirates, "but there was a spirit in her that could not be taken."

Arriving in England almost ill, Woolman was coolly received at first, but later was given warm welcome among Friends. During the four months of his stay, he went many places, wrote several essays, and labored abundantly, but somewhat sorrowfully. On all sides he saw the intimate connection between luxury and oppression, and the burden of the laboring poor lay dark upon his sensitive spirit. He would not ride on stage-coaches because of the harsh treatment of the horses. In his lonely wanderings in the rural districts and in the manufacturing towns, he saw one class eager and greedy for gain, while the many were physically and morally degraded. It broke his heart, and his health and vitality failed. At York he fell ill with smallpox and after a few days' suffering died, in 1772.

His death was beautiful with "inward stillness," as

befitted his life. Words of prayer and praise and resignation to the will of God were always on his lips. Never in his life did he offer prayers for special personal favors, but always for the universal well-being. He was, to use his own words, so mixed with his fellows in their misery that he did not consider himself a separate being. In his last prayer, beautiful beyond any words save its own, he remembered "my fellow-creatures separated from the Divine harmony." It closed with the words, "Thy will, O Father, be done." His last uttered words, written down with great difficulty, were: "I believe my being here is in the wisdom of Christ; I know not as to life or death." That was all, and that was enough both for wisdom and for faith.

Of the Quakers we may say in the words of Woolman: "I found no narrowness respecting sects and opinions, but believed that sincere, upright-hearted people in every society, who truly love God, were accepted of Him. So we find him writing of Thomas A. Kempis and John Huss as friends and fellow-lovers of one God and Father. He made his own the great saying of Penn, so dear to the heart of Lincoln, that the meek, the just, the pious, the devout, are everywhere of one religion, and that when death hath taken off the masks of flesh, they will know and love one another. Of that invisible church of the Spirit, to which all good men belong and which over-arches all sects, Woolman, like Fox and Whittier, was a God-illuminated prophet.

Indeed, if one would know the genius of the Quaker, and the depth of his "silent worship," one must go far back and high up. Quietism has been the quest of the greatest souls of the Christian centuries, and the achievement of a few. That passage in the confessions of St. Augustine—the greatest passage outside the Bible—in which he describes his "one moment of knowledge" is a perfect description of the vision of Fox and the Quakers. All down the ages one can trace this stream of sweetness and earnestness, of quietness and confidence. It flowed through Molinos and Fenelon down to our own Emerson, whose secret was "a holy and wise silence in which God dwells." When Emerson was asked by Mark Rutherford who were his chief friends, he said, "The Quakers."

After all, what we need most in our noisy age is to find the way to the place of quietness—that holy habitation of prayer, where Woolman said there is safety, and where we may learn the meaning of the words spoken of old: "Be still and know that I am God." Once having learned that, all else will be added unto us.

Cedar Rapids, Iowa.

There is no mystery about happiness whatever. Put in the right ingredients, and it must come out. He that abideth in Him will bring forth much fruit; and bringing forth much fruit is happiness.—*Henry Drummond*.

It is ever my thought that the most God-fearing man should be the most blithe man.—*Thomas Carlyle*.

* The author is not a Friend.

Young Friends Conference at the Whittier Guest House

There are few Quaker shrines on this side of the Atlantic Ocean, and one of the most interesting is that of the Whittier country on the borders of Massachusetts and New Hampshire. Here in beautiful New England country in sight of the sea, one is constantly reminded of the great religious sacrifices of the past, and may be brought through Whittier's messages into touch with many of the inner meanings of life.

Among these surroundings there has gathered during the past week a conference of some forty young Friends to look through far-sighted glasses at Quakerism in all the world. We began at the far side of the world so as to get, if possible, a new perspective on ourselves, and spent a day in Asia with American and English Friends; in Japan; in China, near the mouth of the Yansi River and far up near its source in Tibet; with the members of the Brooklyn Meeting in their native town of Hok Shan in the District of Canton, and with individual Friends in the University at Peking, and at the Canton Christian College, and elsewhere.

In India we stayed a few minutes with Friends in the Central Provinces and in Ceylon, and with Jack Hoyland at Simla. Eleanor D. Wood, who had just returned from Jerusalem, took us to Ramallah and Brumana in Syria, and a long step carried us to Australia and the scattered groups of Friends there. Our hearts were warmed with love and sympathy with them in their isolated groups facing the Defence Act which requires military training for every boy over twelve years old and when, toward the end of our meetings, we heard that some of their Quaker boys had been thrown into prison for their refusal thus to prepare to kill their fellowmen, we rejoiced that the Society of Friends had still the power to suffer for conscience' sake.

In connection with Africa we visited the work in British East Africa, Pemba, Madagascar, and the scattered Friends in South Africa, who are so cleverly held together by their excellent paper and by the list which is published each year giving the names and addresses of Friends there resident, however isolated. The modern movements in all the State Churches of Europe show a wonderful opportunity for the message of Friends, and we were deeply interested in the openings in France, Germany, Norway, Denmark, and among the Turks, and in the groups of Friends and those interested in Friends in all those countries.

The study of England, Ireland and Scotland seemed like more familiar ground but showed much of absorbing interest to the student of our world-wide service. The possibility of civil war in Ireland as a result of Home Rule is deeply stirring the hearts of Friends there, and they ask our prayers that peace may prevail. Our own continent presents the questions of Latin America, Jamaica, Alaska and Canada. The Yearly Meetings in the United States were divided into four groups, those on the Pacific and Atlantic Coasts, and those east and west of the Mississippi

River. There was a very deep interest and sympathy with all these groups and their varying methods, and the feeling for our points of similarity rather than of difference due to surroundings, gripped us strongly.

The conference met in the mornings and evenings. In the afternoons we had joyful excursions to Whittier's birthplace or to the ocean or other inspiring spots, but best of all were our times of united worship, both morning and evening, in the lovely garden, or our barn meeting house or in the meeting house at Amesbury where Whittier was accustomed to worship. On Sunday evening some fifty of the people of the village united with us in a time of deep worship on the basis of silence, though most of them had never been to a Friends' meeting before. The Whittier Guest House will be opened again during the Summer of next year, and all Friends and Friendly persons are welcome to make it a center for excursions in Whittier's land. There will probably be other conferences next year.

The following suggestions have grown out of our present meetings:

SUGGESTIONS

1. Let us have many conferences, both large and small, all over the world to exchange opinions and to think together as to our Friendly service, and seek to know the Divine will for us today.

2. May all be encouraged to visit meetings other than their own, both yearly and quarterly, as well as meetings for worship, and thus learn to honor each other in loving forbearing unity.

3. We would suggest that all yearly meetings publish maps in their minutes showing the location of all their meetings, that travellers and those planning to settle in new districts may be drawn toward Friendly centers. A comprehensive map showing all the meetings of Friends in the United States might thus be prepared.

4. We believe that a card catalogue of all the Friends living at a distance away from the meetings of which they are members ("lonely Friends"), might result in discovering many centers in which new meetings could be formed. We ought not to let this easy means of church extension go untried.

5. We believe that all meeting houses should be plainly marked as such with a hearty invitation to the public to attend.

6. At least once a month there should be published in our Society's papers, giving the time and place, a list of the meetings of Friends in our large cities, where it is difficult to discover our places for worship. Friends may well keep advertisements also in local papers and in hotels, libraries and Christian Association buildings.

7. Many who do not know of Friends might be drawn to us by frequent articles in secular and religious papers other than our own. We would encourage those who are in touch and sympathy with the Socialist movement to write for their papers explaining the Quaker social ideals.

8. In large cities there is a tendency for Friends

to scatter, and our city meetings are encouraged to maintain centers where Friends may be able to meet socially, and where Friends' books and papers may be consulted.

9. We desire that Friends everywhere may read and study as to Friends' ideals, and that books for this purpose may be made largely available and that we may study each other's differing points of view.

10. New Quaker books are needed, especially those suitable for boys and girls from twelve to sixteen years of age, and for parents suggesting ways of awakening spiritual life in our children without creating prejudice to be later overcome.

11. We believe that all Friends' colleges should offer elective courses in Quakerism, and that in other colleges we should see that courses on comparative religions treat adequately the history and principles of Friends.

12. We suggest that Friends should search out members in the faculties of colleges not connected with Friends whose sympathies with Friendly teachings are such that young Friends or others may be referred to them for guidance in reading and thought in connection with work in history, philosophy and psychology.

13. We believe that Friends should exercise especial care in welcoming young Friends just returning from school and college, and in weaving in their interests with those of the meeting and of the community.

14. We believe that those who habitually use a program for their meetings would find great benefit in holding special meetings from time to time for meditative worship without a program, and that those accustomed to having all meetings on the basis of silence would find it helpful to arrange some programmed meetings for instruction on some religious subject.

CAROLINA M. WOOD.

Hampton Falls, New Hampshire.

Indiana Yearly Meeting Greetings

The following greetings to Ohio and Iowa Yearly Meetings were prepared by Timothy Nicholson of Richmond, Indiana, in consultation with some other Friends, and sent to be read upon the Centennial anniversary occasion of Ohio Yearly Meeting last month, and the semi-centennial of Iowa Yearly Meeting this month.

To Ohio Yearly Meeting on its One Hundredth Anniversary:

Ohio's only daughter, in her ninety-third year, though she has greatly outgrown her mother, sends filial greetings and the Apostolic Salutation, "Grace, Mercy, Peace from God the Father, and Christ Jesus our Lord." Indiana also expects her four vigorous daughters from four states to honor their grandmother's century anniversary.

Your daughter respectfully presents a brief account of her past and present.

In 1821 Ohio Yearly Meeting organized Indiana Yearly Meeting with two Quarterly Meetings in Indiana and three in Western Ohio. All these still exist without change of name, three of them forming the greater part of Wilmington Yearly Meeting and one of them a part of Western Yearly Meeting.

It is not known how many members constituted Indiana Yearly Meeting at its opening. In 1827, just before the Hicksite separation, a committee of the Meeting for Sufferings reported there were 13,945. Since its opening in 1821 it has established twenty-nine Quarterly Meetings in six states of this country; making thirty-four that have belonged to it. One of them at its own request was joined to Ohio Yearly Meeting; five were taken to constitute Western Yearly Meeting in 1858 with about 7,000 members, leaving 13,000; five to constitute Iowa Yearly Meeting in 1863 with about 6,500 members, leaving about 10,000; four to constitute Kansas Yearly Meeting in 1872 with 2,500 members, leaving 14,700; and three to constitute Wilmington Yearly Meeting in 1892 with 5,421 members, leaving 17,147; and there are remaining seventeen in five states and numbering in 1912, 21,081 members.

The members left every time after setting off a Yearly Meeting were greater than that of any other Yearly Meeting in America.

As these daughters were set up housekeeping they were assisted according to their need as follows: Western \$6,000; Iowa \$5,000; Kansas \$2,500; Wilmington \$842. The Indiana Yearly Meeting house has recently been remodeled at the cost of nearly \$12,000.

Indiana Yearly Meeting has twelve Endowment Funds amounting to nearly \$160,000—the principal of which are the Women's Supporting Fund, \$52,000; Southland College, \$39,000; Ministerial and Gospel Fund, \$36,000; Foreign Missions, \$25,000. Friends Boarding School was established in 1847 and in 1869 it was chartered as Earlham College, which since 1880 is the joint property of both Indiana and Western Yearly Meetings. The value of the institution including the farm, buildings, and equipment is estimated at \$360,000, and the endowment funds \$425,000. There are two large flourishing academies, one at Spiceland, the other at Fairmount. Each of them has a handsome endowment fund. The school building at Fairmount has recently been materially enlarged and the one at Spiceland is being rebuilt at an estimated cost of \$25,000.

White's Indiana Manual Labor Institute was established by Josiah White of Philadelphia in 1851; he purchased about 600 acres of timber land in Wabash County, Indiana, and a school for dependent children is now maintained and managed by a Board of Trustees appointed by Indiana Yearly Meeting. About 200 children are now being cared for; they are sent to the Institute by the Commissioners of various counties in the state and by the judges of Juvenile Courts. Extensive improvements have been made in the way of erecting good substantial buildings. The property is valued at over a hundred thousand dollars, and an endowment fund of \$48,000.00 is well invested.

To Iowa Yearly Meeting Upon Her Fiftieth Anniversary:

Indiana Yearly Meeting congratulates her second daughter, Iowa Yearly Meeting, and sends maternal greetings and the Apostolic salutation, "Grace to you, and peace be multiplied in the knowledge of God and the Savior Jesus Christ." II Peter (R. V.).

In 1860 Indiana Yearly Meeting decided to organize a Yearly Meeting in Iowa in 1863, with the following Quarterly Meetings: Salem, Pleasant Run, Red Cedar, Bangor and South River, with a membership of about 6,500. In these quarters there were fifty-five congregations. These five Quarters paid thirty-eight per cent. of the money directed to be raised by Indiana Yearly Meeting, which was rather more than the average for the other nine Quarters.

In 1861 the following minute was made by Indiana Yearly Meeting: "By the epistles which we have received from all the other Yearly Meetings with which we correspond (except North Carolina, from which no epistle has been received), we are informed that they all assent to the establishment of a Yearly Meeting in Iowa, as concluded upon at our last Yearly Meeting. The concurrence of our Friends in other Yearly Meetings on this important measure, which so much affects the society at large, has been very acceptable and comfortable to us."

In 1862 Bangor Quarterly Meeting requested the Yearly Meeting to defer opening the Iowa Yearly Meeting until 1864, but the Yearly Meeting did not think it proper to grant the request, and Red Cedar asked the Yearly Meeting to make an appropriation to assist Iowa Friends in building a Yearly Meeting house. This request was referred to a committee which reported in substance, that until Iowa Friends had selected and purchased a location and had adopted plans and specifications for a house it was not proper for the Yearly Meeting to make an appropriation.

A committee was appointed to attend the opening of the new Yearly Meeting and the next year, 1863, that committee reported as follows: "That the undersigned attended, and that we met there committees of men and women Friends from New York, Baltimore and Western Yearly Meetings, making thirty of us in all. The Meeting was opened at the time proposed, at Spring Creek Meeting House near Oskaloosa, Mahaska County. It was largely attended and was a solemn and interesting Yearly Meeting and manifestly owned by the Head of the Church.

"It afforded us much comfort to mingle with our Friends and we feel encouraged with the belief that the establishment of the meeting will be useful to the church, and tend to glorify our Father in Heaven.

"Our Friends in that state have, with great unanimity, settled upon a location for their Yearly Meeting house, and are about erecting a house which will probably cost from \$15,000 to \$20,000. The cost will be a heavy burden upon our Friends there, many of whom are not well able therefor. We would suggest to the Yearly Meeting, whether some pecuniary assistance is not due them from us." Joseph Cox, George Evans,

William Binford, Luke Thomas, Levi Jessup, Charles F. Coffin, Harriet Steer, Sarah Ann Linton, Mary Hadley, Susannah Binford, Ruth Thorne, Jane Hawkins. (Of these only Charles F. Coffin survives.)

Then, immediately following is this minute: "The Meeting, taking into consideration the expense about to be incurred by our brethren in that State, in building a Yearly Meeting house, unites in judgment that it will be right for us to render them some aid therein; and directs our Quarterly Meetings to raise their respective proportions of \$5,000.00 and forward it to our Treasurer as early as practicable; and he is directed to pay over the funds, as received, to the order of the Building Committee of that Yearly Meeting."

The treasurer's report the next year states that the entire \$5,000.00 had been forwarded as directed.

The remainder of the message to Iowa Yearly Meeting was identical with the history given above in the message to Ohio Yearly Meeting.

Letter From England

Dear Friends in America:

I have had a new experience in soul winning. For many years here a well organized soul winning mission has followed the horse racing season which is characterized by much gambling by both men and women. This year I was asked to assist in the mission, and as I knew the work was well supported by Friends, I gave five days to it.

There were about fifteen of us with song books and bibles and three musical instruments. In the morning from ten to eleven o'clock we had bible readings which I conducted, while from one to four o'clock during the racing we were seated in a circle facing with the speaker in the midst. The racing only lasted about three minutes, during which time we were always on our knees in prayer. As soon as the applause stopped we began singing, which attracted attention at once. After one song and two or three prayers, some one of the many speakers would speak not more than fifteen minutes; then another song and another speaker, etc.

During this week there were many conversions, three of whom were gamblers. One man who had graduated with the thought of preaching, and who was a trained singer, was converted and preached twice on the race course before he left for home in Glasgow, Scotland. He sent a telegram to his wife as follows: "Dear Etta—I have found my Savior on the race course. Am coming home tomorrow. Love."

The dear Lord is wonderfully blessing me in the work. Praise Him. We are now at Great Ayton in a series of meetings. From here we go to Sunderland on the East Coast. Pray for us that we may do the will of the Lord while here and know when to return to the home land. The Lord bless the coming Yearly Meetings in America.

LEANAH HOBSON.

Donnington, Harlesdon, London.

I do not know any way so sure of making others happy as of being so one's self.—*Sir Arthur Helps.*

FOR HOME READING

The Commencement of the W. C. T. U.

Mrs. Eliza J. Trimble Thompson, one of the founders of the W. C. T. U., tells in the *Union Signal*, how, on the evening of December 23, 1873, Dr. Dio Lewis delivered in Hillsboro, Ohio, a free lecture on temperance, and the results that followed it. She says:

"I did not hear Dio Lewis' lecture because of home cares that required my presence; but my son, a youth of seventeen, and my daughter were there, and they came to me upon their return home, and in a most earnest manner related the thrilling incidents of the evening; how Dr. Lewis told of his own mother, and several of her good Christian friends, uniting in prayer with and for the liquor sellers of his native town, until they gave up their soul-destroying business." Dr. Lewis said: "Ladies, you might do the same thing in Hillsboro, if you had the same faith," then turning to the men upon the platform, he added: "Suppose I ask the women of this audience to signify their opinions upon the subject?" They all bowed their consent, and fifty or more women stood up in token of approval. He then asked the men how many of them would stand as "backers," should the women undertake the work. Sixty or seventy arose. "And," continued my son, "you are on some committees to do work at the Presbyterian Church in the morning, and the ladies expect you to go out with them to the saloons!"

My husband, who had returned from Adams County Court that evening and was feeling very tired, seemed asleep as he rested upon the sofa, while my children in an undertone had given me all the above facts; but as the last sentence was uttered, he raised himself upon his elbow and said: "What tomfoolery is all that?" My dear children slipped out of the room quietly, and I betook myself to the task of consoling their father with the promise that I should not be led into any foolish act by Dio Lewis, or any association of human beings, but added: "If the Lord should show me that it was His will for the women to visit places where liquor was sold and drunk, I should not shrink from it."

After some time my husband relaxed into a milder mood, continuing to call the whole plan, as he understood it, "tomfoolery." I ventured to remind him that the men had been in the "tomfoolery" business a long time, and suggested that it might be God's will that the women should now have their part.

Nothing further was said upon the subject until the next morning after breakfast. "Are you going to the church this morning?" asked the children. I hesitated, and doubtless showed in my countenance the burden upon my spirit. My husband walked the length of the room several times, and finally said, "Children, you know where your mother goes to settle all vexed questions. Instead of family prayers this morning, let her alone to make her decision." I went to my room kneeling before God and His Holy Word, to see what would be sent me, when I heard a step at the door,

and upon opening it, my daughter stood there. With tearful eyes she handed me her small Bible, and said with trembling voice: "See what my eyes fell upon. It must be for you." She immediately left the room, and I sat down to read the wonderful message of the great "I Am" contained in the forty-sixth Psalm. And, as I read, new meaning seemed to attach to those promises (so often read before), and the Spirit said: "This is the way, walk ye in."

No longer doubting, I quickly repaired to the Presbyterian Church, and took my seat near the door. Several of my friends came, and urged me to go up to the front. While hesitating, I was unanimously chosen as president or leader, Mrs. General McDowell, vice-president, and Mrs. D. K. Fenner, secretary, of the strange work that was to follow.

Appeals were drawn up to druggists, saloon-keepers, and hotel proprietors. Then the pastor of the Presbyterian Church, Rev. Dr. McSurely, who had up to this time occupied the chair, called upon the chairman-elect to come forward. But I could not. My brother, Colonel Trimble, observing my embarrassed situation, said to Dr. McSurely: "I believe the ladies will do nothing until the gentlemen of the audience leave the church."

As the last man closed the door after him, strength before unknown came to me, and without hesitation or consultation, I walked forward to the minister's table, and opened the large Bible, explained the incidents of the morning; then read, and briefly (as my tears would allow) commented upon its new meaning to me.

I then called upon Mrs. McDowell to lead in prayer, and such a prayer! It seemed as though the angel had brought down "live coals" from off the altar and touched her lips—she who, by her own confessions, had never before heard her own voice in prayer.

As we arose from our knees (for all were kneeling that morning), I asked Mrs. Cowden, the Methodist Episcopal minister's wife, a grand singer of the "olden style," to start my favorite hymn, "Give to the winds thy fears," to the familiar tune of St. Thomas, and turning to the dear women, I said: "As we all join in singing this hymn, let us form in line two and two, and let us at once proceed to our sacred mission, trusting alone in the 'God of Jacob.'"

It was all done in less time than it takes to write it. Every heart was throbbing and every woman's countenance betrayed her solemn realization of the fact that she was going "about her Father's business."

As this "band of mysterious beings" first encountered the outside gaze, and as they passed from the door of the old church and reached the street beyond the large churchyard, they were singing these prophetic words:

"Far, far above thy thought
His counsel shall appear,
When fully He the work hath wrought
That caused thy needless fear."

Many people are allowing other people's faults to keep them out of the Kingdom.

TEMPERANCE

Texas continues to show prohibition gains by counties, and is about ready for state deliverance from the traffic.

There are about 200,000 insane persons in the United States and 90,000 epileptics. Of these cases from one-third to one-half are due to alcohol.

It is said that the Emperor of Germany, the King of Italy, the Tsar of Bulgaria, the King of Sweden and the King of Spain are all total abstainers.

The Michigan temperance people are circulating petitions, under the referendum law, looking toward a state-wide prohibition election in 1914.

Secretary of the Navy Daniels has stopped work on the extension of the Navy Yard at Port Royal, South Carolina, until the authorities stop the illicit sale of liquors at that place.

You cannot build a slaughter house in your block without consulting the people around you, because you cannot confine the odors to your own land, and yet you would establish a saloon and fill the air with poison and then say to the people who must breathe it and suffer from it that they have no right to protest.—*W. J. Bryan.*

From statistics that are believed to be approximately accurate, it is shown that in 1906, the sum of \$14,578,000.00 was expended in the building and extension of breweries and distilleries in this country, and \$5,632,731.00 for the erection of churches. In 1912, the figures for breweries and distilleries were \$2,937,783.00 and for churches \$14,870,506.00.

There is a prospect that Sweden will soon adopt total prohibition as a national policy. Laws to make it an offense to drink intoxicants are even being contemplated. Recently the Prime Minister declared that prohibition is the only effective remedy for the prevention of drunkenness. The King is a strong temperance advocate, and the Crown Prince a total abstainer.

In Indiana since the first of January, 99 local option elections have been held in cities, towns and townships. Out of this number there were 72 dry victories and 27 wet ones. Eighty-one of these units voted in 1911, resulting in 33 wet and 48 dry victories. Of these same units, 22 went wet and 59 dry this year. In these the wet majorities have decreased from 3,250 two years ago to 1,789 this year, a decrease of 45 per cent., while the dry majorities have increased from 3,667 in 1911 to 6,686 this year, an increase of over 80 per cent.

Our Cause is Marching On

TUNE: BATTLE HYMN OF THE REPUBLIC

Mine eyes have seen the tokens of the coming temperance day,
For the heavy clouds are lifting and are rolling quite away;
And the routed hosts of evil are told we've come to stay,
Our cause is marching on.

CHORUS:

Look up, look up, day is breaking,
Cheer up, cheer up, night is fading,
Look up, cheer up, victory cometh,
Our cause is marching on.

Mine ears have heard the rumbling of the gathering mighty host

For the Rum Fiend long has ruled us, and that at awful cost,
But now the battle rages, and the Demon knows he's lost.

Our cause is marching on.

CHORUS:

Mine eyes have looked with sorrow on the wreckage made by rum,

Mine ears have heard the orphan's cry, the widow's deepest moan,

My soul's bowed down with anguish at the fearful ruin done.
Our cause is marching on.

CHORUS:

But a better day is dawning, soon will brighten all our land,
For whiskey, rum and beer and wine of every style and brand,
Shall be fully voted down, and only as an out-law stand.

Our cause is marching on.

CHORUS.

Oakland, California.

LEVI GREGORY.

The Best Offer Yet

THE AMERICAN FRIEND to new subscribers from now until January 1, 1915, for \$1.75. How does that sound? It ought to be the rallying point of a great campaign to add new subscriptions to our list. Let all interested Friends see that announcement of this offer is made upon some public occasion at once, and let all ministers, agents and others who have the welfare of the paper at heart, inform their neighbors and friends about it. From the time the subscription is received until 1915, \$1.75. Those whose subscriptions are sent in earliest will get the most benefit. We cannot furnish back copies except in a limited way, under this offer. Do not delay. Sample copies sent upon request.

Gideons Meet in Maine

A conference of Gideons at Old Orchard, Maine, August 11-13, attracted a large number of members of this order to New England. Thousands of Bibles were exhibited which will be placed in the hotels of that part of the country. The Gideons already have put 200,000 Bibles into American hotels and there is no diminution of their efforts to see that each hotel has copies of the Scriptures.

Current Items of Interest to Friends

Canada Yearly Meeting

We glean the following news from the September *Canadian Friend*:

John R. and Margaret D. Webb attended the opening of the new meeting house near Sunbury on August 10th, and spent three weeks there and at Wellington.

Alfred Young, wife and son, spent several days in special meetings at Sunbury.

Yonge Street Quarterly Meeting will be held at Pickering, September 27th. Friends should come on the morning train and plan to spend Sabbath. Alfred Young will be in attendance.

Westlake Monthly Meeting was held at Wellington August 21. John R. Webb was present and brought an acceptable message.

J. W. Dorland, of Pasadena, California, was at Newmarket on August 3, and gave an account of the International Christian Endeavor Convention at Los Angeles in July. On the following Sabbath Alice E. Pennington gave an account of the Winona Young People's Conference.

Indiana Yearly Meeting

Whitewater Quarterly Meeting was held at East Main Street in Richmond on September 5-7. On Saturday the religious messages were brought by Sarah B. Woodard, of Fountain City, Seth Brown, and others. The annual reports of departments were read, showing a prosperous year's work. There has been a net gain of five members during the year. Following reports on the subject from the various monthly meetings, the meeting consented that the two monthly meetings composing Westfield Quarterly Meeting should become a part of Whitewater Quarter, and the information was forwarded to the Yearly Meeting. Elbert Russell and Murray S. Kenworthy were granted minutes to attend Western Yearly Meeting.

On September 6-7 Westfield Quarterly Meeting was held at West Elkton, Ohio, in all probability for the last time. This is the smallest Quarterly Meeting in Indiana Yearly Meeting and is composed of Elk and Salem Monthly Meetings, the latter near Liberty, Indiana. The meetings are twenty-three miles apart, and without railroad facilities. In the early day and up to a few years ago, this was no barrier to Friends. They looked forward to their Quarterly gath-

erings as a Pentecostal feast, and were always ready to face the chilling blasts of winter, to travel through mud and snow or the fervent heat of summer to attend. The conditions have changed. The Quarterly Meeting is held alternately at Elk and Salem, and often in late years some Quarterly Meetings have been held without a single delegate from the other meetings. At the Quarterly Meeting held at Salem, Indiana, last June, a request was made by Salem Monthly Meeting to withdraw from the Quarter and unite with Whitewater at Richmond, it being more convenient to attend there on account of railroad facilities. This left the meeting at West Elkton, Ohio, out in the cold. At the Monthly Meeting in August they decided to follow in the footprints of Salem and apply to Whitewater for admission. If we are accepted, Westfield Quarterly Meeting will be a thing of the past. For eighty-nine years this Quarterly Meeting has been held between these two points without a single failure. Rufus P. King, of North Carolina, attended the Quarterly Meeting and brought messages of cheer and comfort to all who heard him. Fannie Elliott is the present pastor of our meeting at West Elkton, and her services, which have been acceptable, have been secured for another year.

A "Farewell Social" was given James B. and Emma Unthank on the evening of September 13, at the home of L. W. Crandall, Dayton, Ohio. About seventy-five persons were present; the large home and yard were well lighted with Japanese lanterns and ice-cream and cake were served. During the evening a number of informal talks were given by several members, expressing the deep appreciation of the work of these good people and their untiring effort on behalf of Dayton Friends' Church. While it was a pleasant occasion for members of the church to mingle socially, still a vein of sadness ran through the evening at the thought of losing these dear friends.

President Robert L. Kelly, of Earlham College, together with his wife, returned home on September 11, after two and one-half months spent in England and on the continent of Europe. They returned by way of Quebec and Montreal.

Iowa Yearly Meeting

Des Moines Quarterly Meeting was held at Des Moines, Iowa, August 30-31. Harry R. Keats preached Saturday

morning. Alsina Andrews, a returned missionary, was present during all the services and gave some interesting talks about her work in Jamaica. A lunch was served in the dining room in the basement during the noon hour on Saturday. In the afternoon the usual business was transacted preparatory to sending reports to the Yearly Meeting. Richard R. Newby, the pastor of Des Moines Meeting, delivered the sermon Sabbath morning. The attendance was larger than usual during all services.

Kansas Yearly Meeting

On Saturday and Sunday, August 9 and 10, Orlando C. Tomlinson, of Bellefontaine, Ohio, held a two days' meeting at the Friends' Church in Lawrence, Kansas. He was enroute home from Cherokee, Oklahoma, where he had been serving as pastor for some weeks, and we were glad to have him with us in these few services. We feel that all who heard his clear, forceful messages were helped and inspired to greater effort in the cause of Christ.

Friendswood Quarterly Meeting was held at League City, Texas, August 24-26. We were glad to have with us our Yearly Meeting Evangelistic Superintendent, L. C. Hinshaw, and wife. This is the first visit from the Superintendent for seven years and we enjoyed his presence and some good practical teaching. They spent a few days at League City, and also a short time at Friendswood. We are several hundred miles from any other meeting but hope Friends will not forget us. Friendswood Academy begins the year September 15, with Professor F. H. Clark as principal.

Cherokee Monthly Meeting in Stella Quarterly Meeting, Oklahoma, has had the privilege of having for two months as our pastor, Orlando C. Tomlinson, of Bellefontaine, Ohio. He was called here to fill the vacancy caused by the resignation of our former pastor, and only on account of the health of his family was he not engaged for the coming year. We consider his coming to our meeting very opportune and a God-send to us. His warm handshake and messages of love and good cheer always brought comfort to us, and while his stay was short, we feel that his coming this way was a great strength and inspiration to our meeting. May God richly bless him and his family wherever they may go.

North Carolina Yearly Meeting

At ten o'clock on the morning of September 2, Arthur and Ellen Woody Payne held a missionary meeting at Centre. A large company were present and the missionaries had a fine opportunity. Much interest was shown by all present. Some of the fruits of the meeting were shown in the minds of the children when the Bible School lesson on the Commandments was recited. "Thou shalt not make unto thee any graven image" was well understood. A prayer band was organized at the close of the meeting, which is to meet at the close of Monthly Meeting to pray for missions.

Centre Meeting for this school year is furnishing five teachers, six students for college, and several pupils to high school. The common school district in which Centre is located, has a graded school with two teachers. The pastor of the meeting is to be principal of this school for this year.

The Meeting at Concord is growing in interest and power since the coming of Herbert W. Reynolds as pastor. The Bible School has been re-organized, and on the days when the pastor is not present they hold a prayer and testimony meeting following Bible School.

On the afternoon of September 9, a number of the members of Centre Meeting gathered at the parsonage in a pleasant surprise to the pastor and his family. After a time spent in a social way the visitors set a fine luncheon on the lawn and invited the pastor and family out to eat. Those who know the pastor are aware that he did justice to this token of respect. Several gifts of a substantial nature were left by the visitors, which were thankfully received by the family.

Western Yearly Meeting

Peter W. Raidabaugh has been chosen pastor for another year at Bridgeport, Indiana. It will be his ninth consecutive year in service for that congregation.

Willard O. Trueblood, after visiting North Carolina, Wilmington and Iowa Yearly Meetings in his capacity as chairman of the Young People's Board of the Five Years Meeting, is back at his home in Indianapolis, and preached at the First Church, of which he is pastor, on September 14.

Morton C. Pearson began his work on September first as General Secretary of the Indianapolis Federation of Churches, having resigned the Earlham College Field Secretaryship to accept this position.

It is announced through the daily press that the new Yearly Meeting house at

Plainfield cannot be completed in time for the sessions of the Yearly Meeting this week, and that the services will be held in a large tent. Committees will meet in Central Academy on the lot adjacent to the Yearly Meeting grounds.

A Friends-Presbyterian Meeting

Seeing from the columns of THE AMERICAN FRIEND there was a Friends' minister in Pensacola, Florida, the writer turned aside to see him and hear his message. Charles W. Dickinson was the minister, and he spoke to a church of Southern Presbyterians where he is supply preacher, from the text: "Behold the Lamb of God that taketh away the sin of the world." The speaker's smoothly shaven face and the light in his eyes revealed that soul culture sure to be found in real Friends of advanced years.

Before he stood to speak it was noticeable that all things were being done "decently and in order," following a Scripture that is a great favorite with Southern Presbyterians. There were hymns, one following the other quickly, not that living stillness that preceded a Friendly message years ago, but on the other hand, could Friends in those days have worshipped with Presbyterians to edification? Much less could a Friend then, have acted as pastor for the spiritual descendants of John Calvin. These erstwhile ecclesiastical enemies (?) tolerate each other now—even more, they are hospitable to one another, as is evidenced by the cordial relations existing between Charles Dickinson and his congregation.

The Sunday-school lesson for the day treated of the progress of the children of Israel, and in the beginning of his sermon Friend Dickinson reminded his hearers that God called the Israelites in their day to high experiences in worship and service, and that He is satisfied with nothing short of our very best in our time. To serve God acceptably, we must adopt in its entirety the Bible standard of life. Anything short of Bible salvation is on a par with no salvation at all.

In the matter of apprehending the truth, the speaker made it plain that we see it, rather than reach it, through a course of reasoning. He cited John the Baptist's exclamation, "Behold the Lamb of God," and such passages as begin, "Lift up thine eyes," etc. But it was pointed out also, that one must be full of expectancy if one is to see the real significance of things. A matter of first importance is that we are all tinctured with sin. "All we like sheep, have gone astray." John had the burden of the sinfulness of mankind upon him, as he spoke in the wilderness, and it must

have been a happy moment when he looked and saw Jesus, and in the same moment realized that He should take away the sin of the world.

To be in John's frame of mind and to have his vision, puts one in the way of solving the vexing question as to how we are to get rid of sin. For Christ is ever present now, as he was then, and ever ready to do his work and his part toward eliminating sin. What is sin? We speak of lying and stealing and bearing false witness as sins, but these are only expressions of sin. Sin may properly be termed a nature, or the "old man." Christ utterly destroys this sinful nature, and when this is done, individual sin or the expressions of sin in evil acts and thoughts will disappear. Our part in attaining that holiness, "without which no man can see the Lord," is to be wholly consecrated to Christ and His service.

JOS. E. BLAIR.

New Decatur, Alabama.

At St. Mary's, Ohio

I want to take this means of thanking all who have contributed by their means and their prayers to the establishing of the Friends' work in this city. We have been successful in liquidating the debt on the new meeting house. A large amount of the funds have come from Friends throughout Indiana Yearly Meeting. The city too, has responded liberally. The books show that for the new church property, cash receipts to this date amount to \$7,277.00. Nine hundred individual subscriptions, besides the Yearly Meeting donation, five Quarterly Meeting offerings, ten local meetings, and the offerings of thirty Sunday-schools, go to make up the cash receipts. Besides, there was donated to the church by way of labor and material, the sum of \$1,266.00.

This has been one of the greatest demonstrations of the possibility of church extension work among Friends that can possibly be produced. The congregation is in excellent condition to move up to its coming year's task. The pastoral committee has secured Homer Phillips as my successor. We expect to bid farewell here September 21. The nearer the time comes, the greater becomes our interest in this work. With the best of fellowship and good-will existing between us and the people, it is with reluctance that we leave for new fields of labor. We decided to make a change in the belief that such would be good for the work. Having been near this people for the last nine years, we believe it is due them that others should contribute of their talents for the

developing of the spiritual interest of the congregation.

Again, thanking all Friends who have responded so heartily to the Macedonian cry from St. Marys, and to the Church Extension Committee, and the Yearly Meeting Trustees, who came to our rescue in time of need, we remain your brother and sister in the cause of Christ and the Quaker Society,

A. J. FURSTENBERGER AND WIFE.

Friends University

It should be generally known, that Friends' University conducts a comprehensive curriculum of biblical and theological education, in these three liberal courses: The English-Biblical, for students without Greek, a course from which nine ministers have been graduated in the past three years; the Classical-Biblical, which may be completed by well selected undergraduate work; and the Graduate Course, which, with the satisfactory prerequisites and one year of graduate work, admits to the Master's Degree. One may so select his work in the Classical and Graduate Biblical courses as to complete a year after graduation from college, about two and a half years in the most important subjects of the ordinary theological course.

The biblical instruction is advanced, thorough, critical, constructive, positive, genuinely evangelical, attracting to the classes Christian students of various callings, especially including students for the ministry, and ministers of experience as well. Being broad in spirit, yet always accentuating the essentials of Revealed Truth and of the Christian Faith, as judged by all spiritually minded teachers, the Biblical School welcomes serious students of divers denominations, and even those of no denomination, in its zealous quest for the realities of pure religion. Contrary to the custom of many teachers, the true order puts Biblical Theology, which is the progressive revelation of God in providence and in history, after thorough preparation in Biblical history, language, literature, and exegesis, where it becomes the epitome and the test of Biblical truth. There can be no short cut to biblical scholarship.

The Biblical School is the more thorough Friendly from the fact that it is entirely unsectarian and so largely meets the essential demands of many denominations of Christians. This it does in the broad spirit of the Society of Friends, with the definite purpose to promote the fulness of the Divine life and fellowship in the whole Church. It is the first aim of Friends' University to further the Christian faith and the Chris-

tian forces of the Kingdom of God. It seeks to give its critical and doctrinal biblical instruction so faithfully, fearlessly and fully as to leave no excuse for seeking those pretentious, yet superficial schools which discredit considerable portions of the Holy Scriptures and deny their authority.

The Biblical School particularly urges on the part of genuine students the necessity of the practical mastery of the New Testament as against present-day shallow theories of Christian education. While ministerial and missionary students may profit immensely by such a course as the English-Biblical one offered in Friends' University, students called to the ministry should not be content, so far as in them lies, without thorough training in Greek exegesis, with the very helpful side-lights now made available by recent discoveries. Only thus can one acquire the pure taste for Truth vouchsafed in the Revelation of the New Covenant; in which all truly Christian education must focus and find its real motive.

Indispensable as intellectual instruction and development is in this as in every other department, the first aim of the Biblical School is to use the mental exercises for the upbuilding of the spiritual man. We are even more concerned, as every true teacher must be, to develop character than scholarship, to make men and women than ministers and missionaries. Much as we value sound doctrine and systematic theology, we desire, above all, to be baptized into the Divine life and character, and to "keep the unity of the Spirit among brethren, that they may all be thoroughly equipped unto the work of ministering and attain unto the unity of the faith and the knowledge of the Son of God."

Address, The Biblical School, Friends' University, Wichita, Kansas.—*From Friends' University Bulletin.*

Josiah Nicholson

The following resolution was adopted and ordered spread on the minutes:

"Whereas, Since our last regular meeting, our Heavenly Father, in His infinite wisdom, has seen meet to remove from our midst—from works to reward—Josiah Nicholson, who has been one of the Trustees of the College for many years,

"Therefore, Be it resolved by the Trustees of Guilford College in meeting assembled, that in the death of Josiah Nicholson, his wife has lost a devoted husband, his children a kind and gentle father, the community an upright and honored citizen, and the College and

church a loyal and faithful friend and supporter;

"That a copy of these resolutions be spread upon our minutes, a copy be published in *The Friends' Messenger* and in *THE AMERICAN FRIEND*, and a copy be sent to his wife, with the assurance of the heartfelt sympathy of the Trustees of this institution in her affliction."

Taken from the minutes of the meeting of the Board of Trustees of Guilford College, North Carolina, held August 8, 1913.

DAVID WHITE, *Secretary.*

Indiana Yearly Meeting Notice

Ministers of other Yearly Meetings with credentials for service in Indiana Yearly Meeting will please inform Timothy Nicholson, Richmond, Indiana, and state what day they expect to arrive, that they may be informed by mail where to find their lodgings.

GROWING STRONGER

Apparently, with Advancing Age

"At the age of 50 years I collapsed from excessive coffee drinking," writes a man in Mo. "For four years I shambled about with the aid of crutches or cane, most of the time unable to dress myself without help.

"My feet were greatly swollen, my right arm was shrunken and twisted inward, the fingers of my right hand were clenched and could not be extended except with great effort and pain. Nothing seemed to give me more than temporary relief.

"Now, during all this time and for about 30 years previously, I drank daily an average of 6 cups of strong coffee—rarely missing a meal.

"My wife at last took my case into her own hands and bought some Postum. She made it according to directions and I liked it fully as well as the best high-grade coffee.

"Improvement set in at once. In about 6 months I began to work a little, and in less than a year I was very much better, improving rapidly from day to day. I am now in far better health than most men of my years and apparently growing stronger with advancing age.

"I am busy every day at some kind of work and am able to keep up with the procession without a cane. The arm and hand that were once almost useless, now keep far ahead in rapidity of movement and beauty of penmanship."

Name given by Postum Co., Battle Creek, Mich. Write for copy of the little book, "The Road to Wellville."

Postum comes in two forms:

Regular Postum—must be well boiled.

Instant Postum is a soluble powder. A teaspoonful dissolves quickly in a cup of hot water and, with the addition of cream and sugar, makes a delicious beverage *instantly*.

"There's a reason" for Postum.

With the Children

Mother's Way

Whenever I am bad all day
Until I'm really 'shamed to pray,
I wait till mother comes to say
"Good night, dear child." That's mother's way.

And then, somehow, I don't know why,
I tell her everything and cry.
She hugs me then, and right away
I feel less sad. That's mother's way.

And mother kneels down by my bed
And pulls my face close to her head,
And we both snuggle down and pray,
That's why I'm glad for mother's way.

The Pony That Was Loaned

When Amos Gibson came downstairs the morning of his birthday, there was not a single package by his plate where he always found his presents.

"A happy birthday, my son," said Mr. Gibson.

"And many happy returns of the day," was his mother's greeting.

Amos gave them a smiling "Thank you," but there was a puzzled look on his face. His parents had not forgotten it was his birthday, but it was the first time they had ever failed to give him a present. He had felt sure he would get a knife, at least.

"Look in the driveway, Amos," he requested.

Amos opened the side door and saw a fine Shetland pony. He gave a shout of delight as he rushed to the pony and began to pat him.

"Why, father and mother, how did you happen to get me a pony?" he asked, joyfully. "You never could have found anything else I liked half as well. I will call him Star," he went on, without waiting for an answer to his question, "because he has a star in his forehead.

The boy was so excited that he could scarcely eat any breakfast, and he rode most of the day. In fact, a part of every day was spent in riding his pony. A week after his birthday Amos and his mother were going to spend the afternoon with his aunt.

"Mother, I believe I'll let Carry Nelson ride Star this afternoon," he said, when he came in to dinner. "She doesn't have many things to play with and she always looks as if she would like a ride."

"That is a very nice idea," agreed Mrs. Gibson, "and I would do it, for Carry's parents cannot afford to buy her a pony or many toys."

Carry Nelson was a very happy little girl when Amos took the pony to her house and told her she could use him all afternoon. She invited two little friends to share her fun. When Amos put the pony in the barn that evening he came into the house with an earnest look on his face.

"When I go away for an afternoon I am always going to loan my pony to some girl or boy," he announced.

Six months later, Mr. Crandall, Amos' uncle, came for a visit at the Gibson home.

"Amos, I have never known a pony to give as much pleasure to so many little folks as yours does," he said one day. "It is because Star has an unselfish owner."

Amos' face lighted up at the words.

"It's funny, but I enjoy Star more myself the day after I have loaned him to somebody else," he declared stoutly.—*Herald and Presbyter.*

What One Girl Did

A little girl attended a meeting and heard about the Savior, and gave herself to Him.

When she returned home, she went to an old man who was a Christian, and said to him:

"Can't we have a prayer-meeting?"

"We!" said he; "I don't know of another Christian in the district."

"Well," she said, "you are a Christian, and I am a Christian; can't we have a prayer-meeting?"

They did have a prayer-meeting. The next day two or three more came. God answered their prayers, and between twenty and thirty found the Savior.

Do You Use a Crooked Ruler?

"The Bible is so strict and old-fashioned," said a young man to a gray-haired friend, who was advising him to study God's Word if he would learn to live. "There are plenty of books written nowadays that are moral enough in their teaching, and do not bind one down as the Bible."

The old merchant turned to his desk and took out two rulers, one of which was slightly bent. With each of these he ruled a line, and silently handed the ruled paper to his companion.

"Well," said the lad, "what do you mean?"

"One line is not straight and true, is it? When you mark out your path in life, do not take a crooked ruler."

Kansas Yearly Meeting Notice

I desire to call attention to the time of holding Kansas Yearly Meeting this year.

Some of the notices which have been in the papers were erroneous. The Meeting on Ministry and Oversight will occur on Tuesday, October 7. The Yearly Meeting proper will begin on Wednesday, October 8, at ten o'clock a. m. The Yearly Meeting is held at Wichita, Kansas, this year.

The program as published on the cover of the minutes of 1912 is incorrect, and persons having same will do well to make corrections as above indicated.

Very truly yours,
EDMUND STANLEY.

Representative Johnson, of Washington, has introduced a bill in Congress calling on the President to negotiate with Canada and Great Britain for the establishment of railroad connections between the United States and Alaska.

Three Canadian trappers from Fort Simpson, who have returned from the far North, claim that they visited the tribe of blond Eskimos before Viljalmar Stefansson did, who is their reputed discoverer.

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POSITION as Principal or teacher, preferably in a Friends Academy or College. Have A.B. and M.A. degrees from Penn College and M.A. from Haverford. Since then have studied two summers at the University of Iowa and one at Harvard. Have taught seven years, one year principal of a Friends Academy, and two as superintendent of a town school. Taught last year at Friends Training School at Ram Allah, Palestine. Have just returned to this country. Can give the best of references. Write Sceva B. Laughlin, New Providence, Iowa.

WANTED—The name and address of every Friend coming to Chicago. Report for yourself or friends to Herman Newman, 1817 Republic building. Meeting for worship, 4413 Indiana Ave., First-day, 11 a. m.

YOUNG men for Community Work in New England towns and villages. Qualifications needed are such as would be required for Y. M. C. A. Secretaries. Address: "G.S.," care of American Friend, Richmond, Ind.

ROOMS FOR RENT.

Friends visiting Washington, D. C., can secure lodging near Friends Church (Orthodox). Every convenience, good board near, handy to cars. **C. H. HALL, 1117 Lamont St., N. W.**

BROOKLYN MEETING

Is open for the engagement of a pastor. Any minister in our church desiring to change his field of labors is invited to communicate with Chairman of the Pastoral Committee.

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BIBLE SCHOOL LESSON

SEPTEMBER 28.

SUBJECT—Deliverance and Disobedience. (Review.)

LESSON—Reading Lesson only. Nehemiah 9: 9-21. (See also Acts 7: 30-44.)

GOLDEN TEXT—Thou art a God ready to pardon, gracious and merciful, slow to anger, and abundant in loving kindness. Nehemiah 9: 17.

CHRISTIAN ENDEAVOR

SEPTEMBER 28.

TOPIC—Missionary Essentials, at Home and Abroad. III. Giving. 2 Cor. 9: 6-15.

Giving is a necessary part of missionary work, not merely because funds are needed to carry on the work, but because the spirit that prompts the gift reveals a heart interest in the cause of missions so essential to its success.

We are interested in the things we pay for, and a substantial investment is a guarantee of genuine concern for the enterprise in which the investment is made. He who invests in missions is more apt to pray more earnestly for their success, and is sure to keep in-

formed about the procedure in the mission field.

A few minutes of the meeting should be devoted to a consideration of ways and means by which your local society may increase its yearly subscription to missions, both home and foreign. *Every member* should give something and give it regularly. There are few societies where the members cannot readily give from two to twenty-five cents per week, according to ability.

Married

ALLEE-MURPHY—At the home of the bride's parents in New Orleans, Louisiana, September 2, 1913, Walter G. Allee, of Bloomingdale, Indiana, to Viola May Murphy. At home in Manhattan, Kansas, where the groom is college instructor in physics.

DORLAND-PHILLIPS—At the home of the bride's father, George H. Phillips, Newmarket, Ontario, Canada, September 3, 1913, Dr. John W. Dorland to Sarah Elsie Phillips. At home after September 15, at Pasadena, California.

HEWSON-SIMMS—At Friends' Meeting house, Chicago, Illinois, September 8, 1913, Albert Cornell Hewson to Estelle Simms. At home after October 1, at 6151 Michigan Avenue, Chicago.

PROBST-PARSONS—At Des Moines, Iowa, August 30, 1913, William H. Probst to Bertha R. Parsons, Richard R. Newby officiating.

Born

HUTTON—To Sidney B. and Laura Doan Hutton at Memphis, Tennessee, August 26, 1913, a son, Sidney Buchanan, Junior.

Died

HARVEY—Elisha Harvey died at his home near Bloomingdale, Indiana, August 29, 1913, aged eighty years. He was a birthright member of Friends. He leaves a wife and three aged brothers. Funeral services were conducted by the pastor, Enos Harvey.

SYMONS—Nathan Morris Symons, son of Thomas and Abigail Symons, died at his home in Carmel, Indiana, August 1, 1913, aged 83 years 8 months and 27 days. He was a birthright member of Friends, a loyal supporter of the church and lived an upright Christian life. Funeral services at his home were conducted by David Hadley, of Danville, and the pastor, Arthur Hammond.

Yearly Meetings, 1913

Indiana—At Richmond, Indiana, September 23-30. Clerk, Robert L. Kelly, Earlham, Indiana.

Kansas—At Wichita, Kansas, October 8. Clerk, Edmund Stanley, Wichita, Kansas.

Baltimore—At Baltimore, November 14-19. Clerk, Allen C. Thomas, Haverford, Pennsylvania.

SMILES

Mother—"Yes, I shall certainly put Gladys into some profession so that she can be of some use in the world."

Gladys—"O mummy! Need I? Can't I be just an ordinary woman, like you?"—*Punch.*

During sermon time the other day a baby began to cry, and its mother carried it toward the door. "Stop," said the minister, "the baby's not disturbing me."

The mother turned toward the pulpit, and made the audible remark: "Oh, 'e ain't, ain't 'e? But you're a-disturbing of 'im!"

Robert, aged four, and his sister May, just a year older, were given some candy one day by a friend. May, noticing that Robert had two pieces, while she had only one, complained of the unjust division.

"Well," replied Robert quickly, "break yours in half and you'll have two pieces."

It is to be feared that a great many persons agree in practice, if not in theory, with the idea of a certain Washington schoolboy to whom the question was put: "What is a synonym?"

"A synonym," explained the lad, "is a word you use when you don't know how to spell the one you thought of first."—*Brooklyn Life.*

A farmer boy and his best girl were seated in a buggy one evening in town, watching the people pass. Near by was a popcorn vender's stand.

Presently the lady remarked, "My! that popcorn smells good!"

"That's right," said the gallant, "I'll drive up a little closer so you can smell it better."—*Everybody's Magazine.*

The young lady, visiting her aunt in the country, came in late one afternoon. "Where in the world have you been?" asked her aunt. "In the hammock all the afternoon," she responded, "with my beloved Robert Browning." The aunt eyed her sternly. Then she said, "If I hear of any more such scandalous proceedings I shall certainly write to your mother."—*Selected.*

"Here is an apple, Sam. Divide it with your sister and be generous."

"How shall I be generous, mamma?"

"Why, always give the larger part to the other person, my child."

Sam reflected for a few moments in silence. Then he handed his little sister the apple.

"Here, Ethel, you heard what mamma said. You divide it, 'stead of me."

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The American Friend

Old Series.
Vol. XX. No. 39.

NINTH MONTH 25, 1913.

New Series.
Vol. I. No. 39.



OHIO YEARLY MEETING HOUSE, MT. PLEASANT, OHIO,
WHERE THE CENTENNIAL ANNIVERSARY WAS HELD.

PUBLISHED WEEKLY BY THE FRIENDS PUBLICATION BOARD AT RICHMOND, INDIANA

AUTHORIZED BY THE FIVE YEARS MEETING OF FRIENDS IN AMERICA.

SUBSCRIPTION PRICE, \$1.50 A YEAR.

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Entered as second-class matter January 9, 1913, at the Richmond, Indiana, Postoffice.

EDITORIAL COMMENT

Currency Legislation

It seems unfortunate that the banking interests of the country and Congress seem unable to agree upon a time when currency legislation shall be enacted. It is generally agreed, however, that some speedy relief is necessary. There is no issue raised as to the stability of our money or the standards of money. There are times, however, when crops are to be marketed, for instance, when trade should not continue to be hampered by the inability to secure ready funds. The currency doctors are disagreed as to the details of the remedy, but Congress, spurred on by the President, will likely pass a bill upon the question at the present session. It is well to have it out of the way of other matters when the regular session convenes in December. After all, any system will have to be tried to determine its merit with exactness, and the sooner the experiment is put into operation the better for the country.

The Railroad Problem

The constant recurrence of disastrous wrecks upon the railroads is fast raising an issue that cannot be ignored much longer. Until in recent years the great problem which the railroads were constantly seeking to solve was the problem of safety to the traveling public. We are now confronted with the sorry spectacle, wherein safety has apparently been sacrificed to speed. Few deadly wrecks occur in which it is not stated that the engineer was either overworked or was trying to make up lost time. New safety devices may accomplish something, but unless the railroads take it upon themselves to regulate the speed of trains within moderation, Congress should apply itself to the task of finding a remedy. Human life is too precious to be sacrificed so ruthlessly.

A Triple Alliance

At the convention of the American Bar Association at Montreal on September 2, Viscount Haldane, the Lord High Chancellor of England, in an address suggested that the United States, Great Britain and Canada form a triple alliance for the purpose of establishing a new code of ethics for the reform of the world. He declared that lawyers were called upon to mold opinion and to encourage the nations of this group to develop the obligations they assume toward each other. There are startling possibilities in the suggestion. With a common inheritance, with the same traditions and with similar ideals, particularly in the realm of jurisprudence, these nations have it within their power to lead the nations of the earth to higher levels of justice and of civilization. By proper concert of action these may with propriety undertake to create a foundation for a new kind of international faith that will change the whole history of the human race henceforth. It would seem that the destiny of civilization is largely within their keeping.

Revising the Vulgate

A commission headed by Abbott Don Gasquet, appointed by the pope, is busy gathering material with which to revise the Latin Bible, or Vulgate. When completed it is promised to give the world the most accurate copy of the Latin Bible since the fourth century, when St. Jerome completed the task. The Commission has been searching the archives and libraries of Europe, and for that matter of the whole world. Manuscripts that have not been disturbed for centuries are being rescued from the dust of the ages, and in the massive file, 14,000 Biblical manuscripts, containing 30,000 pages, have been brought to light. For the most part these have been photographed and are therefore at the command of the Commission whenever wanted. It is said that when completed, this will be the most unique as well as the most valuable collection of manuscripts of this kind in the world. Were it not that the Commission may be expected to put the usual Catholic interpretation upon all its discoveries, eliminating such parts as may suit their polity, the product of its investigations would have a greater meaning in the Biblical world.

A New Liquor Law

On December 13th, all liquor licenses will expire in the state of Arkansas, and no further license will be granted, except upon the petition signed by a majority of the adult white population in any town or city of the Commonwealth. By this process the negro is eliminated and white women as well as white men are enfranchised to determine the status of the bar-room. It is a new procedure in temperance reform, and its outcome will be watched with interest everywhere. It is known that with few exceptions, the bulk of the colored vote is thrown en masse for the perpetuation of the liquor traffic, and in this instance the Arkansas legislature seems not to have been enacting race legislation primarily, but has made an attempt to create a new kind of temperance statute that will undoubtedly prove effective. It is predicted that not a single saloon in the state can survive, and that practically by this process Arkansas will become the tenth prohibition state.

\$1.50 Till January 1, 1915

We have decided to offer THE AMERICAN FRIEND to new subscribers from now until January 1, 1915, for the price of a year's subscription, \$1.50. We do this as an incentive to an active canvass throughout all the Yearly Meetings for the remainder of the present year. Many Friends have been expecting to canvass their neighborhoods for new names. This is the best opportunity that will be offered. Back numbers cannot be furnished, and the canvass should be made at once. \$1.50 to new subscribers for fifteen months.

THE AMERICAN FRIEND

DEVOTED TO THE INTERESTS OF QUAKERISM IN AMERICA

S. EDGAR NICHOLSON, Editor and Manager

Old Series.
Vol. XX. No. 39.

RICHMOND, INDIANA, NINTH MONTH 25, 1913.

New Series.
Vol. I. No. 39.

Reading the Queries

A somewhat ancient custom among Friends, that formerly was the embodiment of a deep spiritual concern that affected for the most part the great body of the church, is in danger of losing its potentiality as the conservator of moral as well as spiritual power in our denomination. Time was when the reading of the queries and the consideration of the state of society marked the high tide of spiritual power and discernment, wherein the church, as a whole, and the membership, as individuals, were brought face to face with their responsibilities both to their fellows and to their Creator.

In later years, in large sections of American Quakerism, the queries are the merest incidents in denominational procedure, preserved largely as a traditional form, considered, if at all, in a most perfunctory way with little, if any, of the life which characterized their consideration by our forefathers. May it not be that this disinterestedness marks the passing of an element in our career as Friends that is the measure of our decadence in certain high characteristics that formerly were the rich heritage of our Quaker faith?

This subject is discussed most profitably by the editor of *THE FRIEND* in its issue of September 11th, in which he says in part:

It is probably no exaggeration to say that in their origin the Queries were almost entirely an effort to make it imperative upon Friends to realize the Scripture ideal, "we are members one of another." The Society had been led out of priestcraft. A very fresh sense of the shrinking of human nature from the personal responsibilities involved in expressions like "the priesthood of believers" and the "communion of life" must have been in the minds of Friends for years afterward. Believers can accept these ideas under the fervor of a great revelation, but how can they practice them generation after generation?

* * *

Now the Queries in their method and their scope are not more wonderful in any respect than in their capacity to develop the gifts of individuals, so as to make a positive protection against inroads of ecclesiasticism on the one hand, and of mere machinery on the other.

* * *

The point in the Monthly Meeting often seems to be no more than some refinement of accuracy in making an answer. If it is actually no more than that, one cannot wonder that the custom of answering queries is condemned. The rich privilege of the occasion—

the intended purpose of it—is that the whole membership of a meeting should be stimulated into activity on one another's behalf. The meeting may act as a whole in response to this exercise of answering queries, it may issue an epistle to its members or to others, it may appoint a committee for some special service or effort, but each member of a Monthly Meeting, each time the queries are answered, is face to face with a personal duty toward fellow members, toward great principles (the principles of Truth), toward the world at large. No other device in Church government of which we can think, places a more direct responsibility, not upon officers, not upon committees, not upon the meeting at large, but directly, distinctly upon individuals. Nothing short of what in modern terms is called a "motor response," can in any worthy sense fulfil the demands of such a situation.

In the evolution of our denominational activities, upon which the emphasis has been laid increasingly these past decades, may it not be that we have sacrificed something of life and character and stability to what we have called the more practical movements of the church? There can be no profitable action without life, and life is the most fruitful that is most sensitive to its responsibilities.

The reading of the queries may seem to some a dead and unnecessary form, as their answers have been regarded in many places for many years, but to the extent that they bring the membership face to face with the personal responsibilities of living and conduct and service, they represent an element in our religious life with which we can ill afford to dispense.

The condition of our Society is fundamental to its highest service, and the remedy for some of our denominational problems will lie in a closer inspection of our denominational life and conduct. Introspection as applied to moral and religious conduct is a procedure often too lightly ignored, and the Church may with entire propriety revive its old time customs in this regard. Meetings for business are oftentimes dull because things which are vital are dealt with in a formal way, and because the discussion deals in generalities rather than in concrete terms that awaken personal interest.

The tendency is to get away from the queries altogether. Our plea is that they be revived as instruments of life and power as the membership is called upon to measure themselves by the ideals of conduct and helpful service.

Rural Life Teachings of the Bible

ADDRESS BY PROF. LIPPINCOTT AT MANHATTAN, KANSAS

The Bible is a rural book. It grew out of the life of a rural people. Its ideals are bound up with the sturdy simplicity of country communities. Its prominent characters and great leaders were, with few exceptions, country bred. The problems of the Old Testament and the parables of the New found their origin and inspiration very largely in rural life, or in the conflict that waged between the city and the country. It is not until we come to the next to the last chapter of the last book of the New Testament that we find city life in any way idealized and held up to beckon men into better living.

As we look over the long list of Bible men who stood out from among their fellows as pioneers and leaders in thought and action, and find how many of them were born and brought up on the country side, one is very strongly reminded of the rather startling modern fact that sixty-five per cent of the men who are today considered as of enough importance to have their names listed in "Who's Who in America," were raised on the farm or in the rural village. Cain and Abel (Gen. 4: 2-4) are described as country boys, as is likely to be the case with pioneers. It makes little difference whether we consider them as historical characters or as representative types, as some would have us believe, the significant fact is that they are not only described as farmers, but as specialists. Abel was a live stock farmer while Cain was a grain farmer, and in the account of their doings is recorded the beginnings of the age-long conflict between the stockmen of the range and the more settled tiller of the soil.

Abraham, Isaac and Jacob were stockmen of the wandering type, such as have only rather recently disappeared from our western plains. They depended upon good range for the sustenance of their flocks and herds. You will remember that (Gen. 13: 1-18) it was when the range became short that the herdsmen of Abraham and Lot quarreled and bid fair to make trouble between these kin folks. It was necessary for them to separate in order that they might find feed for their cattle. In this connection, it might be noted that Lot made the fatal mistake of choosing some good land without reference to the fact that it was in a bad neighborhood, and a further mistake in moving to the city to become to all intents and purposes a retired farmer with the all together too common modern result of dissatisfaction and trouble.

Isaac was a farmer who married into a tricky family and had a tricky son as a reward. Jacob was shrewd enough with the help of his scheming mother to cheat his brother out of his rightful inheritance, and had to leave home in order to escape his brother's anger. Because he was a skilled stockman, he was able to get a job with his uncle, Laban, who tricked him into working for him over fourteen years and changed his wages ten times, and we should judge from Jacob's complaint that the revision was downward. Jacob retaliated by

selecting the strong lambs for breeding purposes in his own flock and allowing the weak ones to breed in Laban's flock. He also seemed to believe in prenatal influence and tried to induce spotted and striped sheep, which by agreement belonged to him, by placing reeds in the drinking troughs at the time of breeding. While the possibility of accomplishing this is not admitted by modern science, an astonishingly large number of farmers still have implicit faith in its possibilities.

It was to Esau, another live stockman that Jacob could make as an excuse for traveling leisurely that "the flocks and herds with young are with me and if men should over-drive them one day, all the flock will die." Jacob married two of his tricky mother's nieces and it is no wonder, as Uncle Henry Wallace points out, that all of Isaac's grandsons but one turned out bad because they were practically inbred with reference to sharp practice.

In the character of Joseph, the one boy who turned out well, we find a fine illustration of the law of heredity which is called 'atavism,' or the creeping out of characteristics from remote ancestry. In Joseph is found the character of Abraham, but developed and broadened. It was Joseph, the son of a farmer, who was able to lay out a program for cornering the grain market of Egypt and present the program to the king in such a convincing way that he was given the job of carrying it out. And carry it out he did to such good effect that when a famine came on, he was able to wrest the land from the powerful and threatening native Egyptian aristocracy and centralize the title of all real estate in the name of the king.

The king of Egypt at that time was one of a foreign dynasty known as the "Shepherd Kings" because of their fondness for live stock. The Egyptians had religious scruples against the use of meat as food and had no skill in animal husbandry. It was because of their skill as stockmen, that Pharaoh welcomed the father and brothers of Joseph and gave them land in Egypt. Among the Egyptians, he was not able to find herdsmen who could look after his flocks nor people who could make use of the abundant pasture that was watered by the Nile. When the new dynasty came upon the throne of Egypt, that was not favorable to stock culture, the children of Israel came into disfavor. They had farmed to such good advantage that their wealth and numbers had increased until they attracted the jealous notice of the new monarch. He put them to work in the brickyard.

Moses, the greatest lawyer of all times and the man who later led them out of their difficulty, was educated in the university of Egypt, but was a failure until he had had several years practical experience as herdsmen for his father-in-law, Jethro, to sober his judgment and develop him physically and mentally. In common with many of the prophets of Bible times, Ahijah, the man who placed Jereboam over the ten

tribes of Israel, was a rural man. Elijah, who outwitted the brilliant and scheming Queen Jezebel, went about preaching in his shepherd's mantle and carrying the shepherd's staff as though proud of his country origin.

Of Elisha, his successor, we are told, that at the time when Elijah offered him a job as his helper, he was plowing with twelve yoke of oxen. The fact that it is recorded we would interpret to mean that he was considered a skillful teamster. Amos, the first man who wrote "God" with a capital "G", who first preached that Jehovah was not simply a local or tribal god as was Marduk of Babylon, Chemosh of Moab and Ashur of Assyria, one god among many, but was the God of all peoples, who judged them not according to their acts, was a shepherd and a dresser of sycamore trees. We might perhaps class him as a general farmer because the fruit of the sycamore tree was ground into flour out of which a coarse bread was made, which was consumed by the poorer classes. Who but a live stockman would think of condemning the aristocracy for eating the "lambs out of the fold and the calves out of the midst of the stall?" It was not in accord with his ideas of thrifty husbandry and good breeding practice.

Micah, the man who gave the best brief definition of religion that had been offered in his day and which has not been surpassed since, "What does the Lord require of thee but to do justly and to love mercy and walk humbly with thy God," was the son of parents who homesteaded on the borders of the Philistine plain when it was thrown open for settlement by king Uzziah. Jeremiah, the stalwart progressive in religion, who was tried for heresy because he was far seeing enough to predict that if the people did not change their ways, their enemies would overrun the country and destroy the temple along with the rest of the town,

was from the little country village of Anathoth, which lay a few miles north of Jerusalem. The regulars in religion thought the temple could not be destroyed and considered him unorthodox when he said it could.

The birthplaces of Isaiah and Hosea are unknown, but surely the burden of their messages marks them as at least having had a country experience. It was Isaiah, you remember, who said (40: 11) "He shall lead gently those with young," something that in its various applications is being taught at the agricultural colleges today. When Saul first comes to our attention in the Old Testament, he was out on the range looking for his father's asses that had broken away from the picket or escaped the wrangler. Later we find his coming after the herd out of the field. David was a red-headed farm boy, called from keeping the sheep to have Judge Samuel pass compliments upon him to his father and point out the great possibilities he saw in the boy.

The problem which confronted the people of the Old Testament, and the questions involved in current legislation have just as modern a ring as has the tremendous preponderance of country-bred folks who were listed among the eminent and great. One of the problems which they had solved and which we have not, was that of co-operation among farmers. Another was the question of concentration in the ownership of land with its attendant evil, the absentee landlord. The laws deal with titles, modes of inheritance, land tenures, the removal of land-marks, live stock regulations, sanitation and hygiene, the conservation of soil fertility, pure breeding, and even the question of immigrant farmers. And at least one conversation is recorded upon the subject of the wickedness of city life. You will not find the subject of co-operation discussed as such in the Old Testament, perhaps, but you will find it put into practice.

(TO BE CONTINUED)

The Mission of the Church in a Rural Community

BY LEROY JONES

(Paper read at China Monthly Meeting, August 20, when the meeting was considering what it could do in the community.)

Does God send sorrow? Some will answer yes to this question. He sends it, they will say, to draw the children of men to himself. But all sorrow is of sin and God cannot be the author of sin. So sorrow does not come of God. This does not mean that sorrow is never used of God to draw his children unto himself. All sorrow should so draw us. The child disobeying his mother, wanders away from home. He comes upon trouble in the shape of rough paths and tangled briers. If he be plucky, he pushes on for a time. But sooner or later he comes to the place where he can go no farther and he sits down and cries for his mother. The mother did not provide the stones and the briers to drive the child nearer to herself, but she does take advantage of the trouble that has come to the child to take him in her arms and say: "Come unto me and I will give you rest."

Ensconced in his pleasant home, the New England farmer finds himself, nine cases out of ten, able to take care of himself and family. Too often he feels within himself that he does not need God to help him out in this work. Oh, he does not say this in so many words. But he uses the forces at his hand to accomplish his desires and fails to give credit where credit is due. Seldom, if ever, does he come to the place where he does not know where to turn next. He always finds some way to take care of himself. He never comes to the place where he can do nothing and must throw himself on the mercy of God. The pioneer farmer of the west often came to the place where what the hot winds did not burn up, the grasshoppers ate, and if, by chance, there was any thing left, it was fed to his hogs to turn a little money to save his farm. But about the time they were ready for market, disease came and all was swept away. The hay and fodder were gone and the cows had to be sold for a song.

If the old work horses were kept they had little or nothing to eat. Then, if sickness came, and the doctor fifteen and twenty miles away, and the hard winter closed in around the suffering group, then it was that men's faith was tried. Is it any wonder that men came to know God in those days? There was no earthly aid at hand. There was no earthly power to save. Time and again, I have seen my father and mother driven in despair to their knees, crying: "Father, save, for our arms are too short." And he heard them; not because God had them where he wanted them, in a vindictive sense, but because they could no longer lean on the arm of flesh, because they had turned to God for comfort, with all other support gone, then God came into their lives. He came with such a filling and all-pervading and all-powerful sense, such as is hard for us to realize who sit in our comfortable homes with the coal bin stocked and the grocer at the other end of the telephone.

It is not my purpose to relate in detail the hardships of these pioneers, nor is it in the province of this paper to tell of the many ways of deliverance that were opened to these hardy people. The point is, these people recognized the source of their deliverance and gave honor where honor was due. They forsook not the assembling of themselves together, and they spake often to one another, telling of the blessings God had brought to them. Time after time, in the regular meeting, I have seen these rugged men and women so filled with the love of God that it ran over in the shouts of victory that would startle and even scandalize a meeting of the present day. Infidelity had no terrors for them. They knew in whom they believed. He was there in their hearts and all the powers of hell could not prevail against them.

There are those here today who have seen this same thing over and over. Men today are inclined to criticise and rail at these old fathers and mothers in Israel because they object so persistently and emphatically to the so-called higher criticism. I have all sympathy with them. They are honest in their belief that the present course is bound to destroy the Bible and in that old book they have found comfort and strength to carry them through trials such as we of the younger generation will never be called upon to endure. Theirs was the faith and the courage and the service that built up these country churches that are taxing our ingenuity and skill to keep alive. Theirs was not the question of maintaining any single country church. Their great work was to establish them as fast as the demand came to them.

Wherein does the present day differ? Was their mission different from ours? It was different in one respect. Then was the time of promulgation. Then was the time of spreading the Gospel as fast as settlements were made in the new country. Their time passed before the struggle to keep alive the little meetings was so evident. Theirs was not so much the problem of keeping up the plant to a working efficiency as it was the cost of building. Men have gotten away from the dire necessity that kept them close to God.

The younger generation found homes ready for them. Comforts and luxuries are theirs and they see no need of a God, a *personal* God, such as their fathers and mothers knew. Then the people went to church to worship God, to be inspired by a minister that knew not Harvey's Grammar, but had walked and talked with God. Now, too often, people go to church to be charmed by elegant phrases and dramatic effects. The fire of Heavenly love does not burn in their hearts and the perfunctory address given in the studied sermon does not kindle a flame in their cold hearts. They are content if there comes a faint glow of pleasure. The old soldiers of the cross wanted to feel the very presence of God which was to them an inspiration to service and a bulwark for the time of trial which they knew was to be theirs before the close of another week.

The foregoing must not be taken as a reflection on the present mode of life. I believe that all the comforts and even the luxuries are a part of God's plan for human life and endeavor. I do not think that God needs to have dire necessity come to His children to make them think of Him. But I do know that the present day people are thinking less of God than were the people of a generation ago. Three years ago I attended a meeting in which one of the speakers said with an emphatic tone: "Stop talking religion and talk football and camp life and you will get the boys out. Talk about the things in which they are interested." Now, I believe thoroughly in the idea of presenting a truth in as pleasing a way as possible, but I do not believe you will ever win men for the Kingdom of God if you talk everything else to them but Jesus Christ. I think a service may be *entertaining*, but it can never be *effective* if it is not more than that. It must be inspirational. This then brings us to the question of the mission of the church of today. The church of today must awaken the God in man. He is in the heart of every human being and is asking for recognition. It is the mission of the church to bring men to recognize their Master. It is the mission of the church to establish itself as the exponent of God's plan for His children here. It is for the church to show that the practical teachings of Christianity applied to the social life of the community require business integrity, education, culture, courtesy, neighborliness, co-operation, and civic activity, which are but other words for the living of the Christ life in the place in which we find ourselves. The central truth of the Gospel is the same today as it was two thousand years ago. But we live in an age when there is more universal knowledge of what that truth is. It is for the church to keep ahead of the people in the knowledge of truth. It is for the church to search out the unfathomable riches of God and to tell them to the people.

I have no sympathy for the thought that the church must out-do all other agencies in attraction. The world is going attraction mad. Moving pictures, theaters, clubs, fraternities, granges, all seek to outdo each other in attractions. I am not objecting to entertainment in its proper place. I am not saying that entertainment

is out of place in the above organizations. But it is for the church to hold a steady gait, to hold fast to the fundamental bases of society and to expend every effort to stay the mighty sweep of the people after the enjoyment of the world. It is not the province of the church to cater to the desire for entertainment. Its work is so far above the mere momentary creature enjoyment that any time it stops with that, it is no longer worthy to be called the church of God. I know well the great cry that is going up: we must have more entertainment if we are to hold our young people. I say let them go, if it is going to take that to hold them. If they can see no farther than that, they are not worth the keeping.

This is not saying that the young people are not worth keeping. They are. But it is for more than entertainment that they are worth keeping. They have in them that spark of the Divine that calls for more than creature pleasure. Until this spark is aroused and made to control the life, it will fall far short of being worth holding for the church. It is not my province in this paper to say how this spark is to be aroused. Others that follow me will tell you that. The mission of the church is to show forth to the world the love of Christ as it is manifested in the very walks of life, a religion to live by, even more than a religion to die by. It must turn the hearts of the people to their God. It must be abreast of the times. It must be able to give an answer to the inquiring minds that will have the truth. There never was an inquiry for more light that was not prompted by the Spirit of God.

Let the church, then, keep in the van in its knowledge of truth. Let the members remember they are the exponents of the faith of the church. No church can prosper where everything else is put before the interests of the church. No church can prosper when there are dissensions among the very officials of the church. If you are to have the respect of the younger generations, let them see that your religion stands for something that the world does not have. I am not sure but what the man was right who said that at the center of the cause of the social problem of the rural church is the loss of faith on the part of the people, not in the doctrine or theology of the church primarily, but in the life of the church.

It may be a part of the plan to accomplish the work of the church to set its members at social service. It may be a part of the plan for the church to become a social center of the community. There are a dozen ways for the church to work. But the one central aim must be to fire the hearts of the people with the love of God. This done and the problem will be more than half solved. This is what was accomplished by the church in former days. Shall we say we are unable to do it now? Then do we admit that we are lacking God in our own lives and the mission of the church comes home to us.

Vassalboro, Maine.

"If the Word of God is hid in the heart it will come at once into our thoughts when we are tempted to sin, and the reply to the tempter will be 'It is written'."

A Great Fallacy

BY A. MORRIS CAREY.

Ex-President Roosevelt has, in the judgment of a good many wise people, made a tremendous contribution to the cause of Christian Civilization in his own generation. If he had done nothing else it would be a great thing to have preached, as he has in season and out of season, that if a nation or an individual is to be strong, it is not sufficient to be strong physically or even mentally, but back of these there must be moral backbone. But Mr. Roosevelt has disappointed at least some of his admirers so far as his position on peace is concerned.

He has asserted, and in the minds of a good many people established the view, that the terrible, devastating, barbarous method of settling disputes, known as war, is under certain circumstances not only right, but commendable. The great argument which he advocates for war under certain conditions is that there are worse things than war, and rather than allow these things to come to pass we must go to war. It is terribly wrong they say to kill one's fellows by the thousands, to desolate homes, to bring untold sufferings upon innocent women and children, but is it much more wrong for a nation to allow its honor to be involved, and so war in such case becomes right; in other words, it is right to commit an awful sin in order that a thing which we consider worse may be prevented. Now, the advocates of this theory go on to say in order that we may be ready for such a war, we must be prepared, and so we have our great navy and our elaborate military system. As a matter of fact, the same argument which applies to nations applies to individuals, and if it is right for a nation to go to war under certain circumstances, it is equally right for an individual to go to war under certain circumstances, and kill the man who has injured him or offended his honor, and what is more, it is right for him to be prepared, and to carry such weapons as may enable him to be prepared.

You cannot escape the parallel. If one is right and wise the other is right and wise. Fortunately for the cause of peace and arbitration, civilized Christian nations have decided that individuals cannot settle their disputes with their neighbors in this way even if it is a matter which concerns their so-called honor. They must take such matters into the Courts whether they like it or not. The mighty march of Christian civilization has practically swept away duellings and private feuds just as it is going to abolish war between nations.

Honor is a noble word but Duty is a nobler one. A man must keep his honor clean and bright and unsullied, but there may come a time when his duty to God and his fellowmen may demand his laying aside what the world calls his honor in order that he may fulfil his duty, and what is true for a man is true for a nation. And if a man or a nation faces a crisis where a decision must be made between duty and what seems to be honor, the only course to pursue is to do the right thing and commit one's honor to the keeping of God.

The world has yet to wake up to a realization of the

tremendous power of the man or nation who moves along the line of truth. Running through this universe of ours, there are great moral and spiritual laws just as there are great physical laws, and to get in line with these laws makes a man or a nation invincible.

Ralph Connor in "Corporal Cameron," in his description of the North-western Canadian Police, tells of a gambler who was terrorizing a company in a gambling joint. He had drawn his weapon and was threatening to shoot when a young man with a red jacket and a "pill box" cap stepped up to him and more in a tone of curiosity than anything else said, pointing to his gun, "What are you doing with that thing?" "I'll show you," roared the man. "Put it down, there," said the young policeman in a smooth voice. "You don't need that in this country." The gambler amazed at the audacity of his opponent hesitated when the sharp, imperious command rang out, "Put it down, there, my man, do you hear—quick, do you hear," and he put his weapon down, and slunk away in the crowd to the great delight and amazement of the company.

The whole power of England back of him, do you say? Yes, but what did the backwoods' gambler care for English dreadnaughts? Force, the final thing which won out? No, the crook's pistol handle was notched with the number of men he had killed. It was the mighty, impelling power of a man moving along the line of his duty, and this is the power that will in future win our battles, defend our coasts, arm our sea-ports, and make us strong as a nation.

Baltimore, Maryland.

A Word About "Our Name"

BY C. F. MORRIS

There is now certainly nothing new as to our Quaker name. It is as old as the Church itself. Of course, that name was applied in derision. When George Fox told the people to quake at the word of the Lord he himself almost suggested the name Quaker. I think most likely the Disciples were called Christians at Antioch in derision. A thing in itself is not necessarily wrong and to be forever rejected, even though the motive may have originally been bad. At all events the Quaker name is in possession, and we could hardly go back on it even if we desired.

The name "Friends" is a tame one. The name Quaker carries with it much more readily all the great questions with which this church has been connected in the world, and has made itself universally conspicuous under that title. All the enthusiasm gathers around the Quaker name, because of their achievements which have been wrought out under that name. It is a bold, distinctive, significant name, and my own opinion has been for years that it would be a great strength to drop this confusion of names and adopt the only one that means all—the Quaker Church.

Now we are using the "Friends," the "Society of Friends," the "Friends Church" and "Quaker," so that unless unusually well posted, we are really at a loss to know just who we are.

Bloomington, Indiana.

THE RELIGIOUS LIFE

The Ministry of Intercession

Multitudes are behind in their praying. The prayer-life is essential for far-reaching and abiding souls. All can not preach, all can not sing, all can not give munificently, all are not gifted with magnetic personality, but all can move heaven in prayer. When folks go to praying something begins to happen.

It is recorded in the "Life of John Hunt," that apostolic missionary to the Fijians, that as he lay on what proved to be his deathbed, he never ceased to pray for the people of the island. When the end drew near he grasped his comrade with one hand, and lifting the other, cried, "Oh let me pray once more for Fiji! Lord, for Christ's sake, bless Fiji! Save thy servants, save thy people, save the heathen in Fiji." And then he fell asleep.

These mighty men of God toiled, wept and prayed until the awful cloud of paganism was lifted, and light from heaven flashed into many a benighted heart. Saving people is hard work, for the story of Calvary can be successfully told only by those who are suffering with the Lord Jesus.—*Living Water*.

Thy Kingdom Come

If you do not wish for His kingdom, don't pray for it. But if you do, you must do more than pray for it—you must work for it. And to work for it you must know what it is. We have all prayed for it many a day without thinking. Observe, it is a kingdom that is to come to us; we are not to go to it. Also, it is not to come outside of us; but in the hearts of us. "The kingdom of God is within you." And, being within us, it is not a thing to be seen, but to be felt; and though it brings all substance of good with it, it does not consist in that: "The kingdom of God is not meat and drink, but righteousness, peace and joy in the Holy Ghost"; joy, that is to say, in the holy, healthful and helpful Spirit.—*John Ruskin*.

Christ's Life

In a mission in New York City, recently, a man who was "down and out" and who had been brought to a knowledge of the Savior, gave this testimony: "Jesus Christ gives his life for us; Jesus Christ wants to give his life to us; Jesus Christ will give his life through us to those who need his salvation." This is a practical and inspiring summary of the work of God in the human heart. It includes the three things that every human heart craves: sacrifice, cleansing, and service.

All in Christ Jesus

All treasures of wisdom and knowledge are hidden in Him. It must grieve Him to see us filling our minds with passing things, worthless things, dying after the fashion of the world, while Christ is crowded away into some bare and paltry place in our lives.—*Robert E. Speer*.

Ohio Yearly Meeting—Centennial Celebration

The one hundred and first annual session of Ohio Yearly Meeting was held at Mt. Pleasant, Ohio, August 26 to September 1, 1913. For several months previous and all through the week of the Yearly Meeting there was the spirit of the unusual upon the little town of Mt. Pleasant, and it rested upon the delegates, visitors and people as they transacted the routine business of the various sessions, and colored every gospel service and special message.

The regular work of the Church was carried forward with increased impetus, looking toward the centennial day proper, which occurred September first after the close of the business at 9:30 a. m. Edward Mott was again chosen as presiding clerk. Ralph Coppock, Recording Clerk; Merrill M. Coffin, Reading Clerk; Paul Lindley, Announcing Clerk.

The general and special epistles were read and much appreciated by Ohio Yearly Meeting, for although it is not among the number of American Yearly Meetings composing the Five Years Meeting, she has a loving, cordial interest in all the work of American Friends, and ever welcomes the annual epistolary correspondence and the messages of visiting Friends as the seal "that binds our hearts in Christian love."

In the reports showing the state of the Society there was a manifest spirit of progress and increase along all lines. The Evangelistic and Pastoral Board reported a large ingathering in the special meetings held the past year, nearly all meetings being supplied with pastoral care. William Kirby, pastor at Columbus, Ohio, was made a member of the Board this year. John Pennington, President; Elizabeth Ward, Secretary; S. J. Santee, Treasurer; Edward Mott, Superintendent.

The Bible School Committee reported a decided increase, and arranged for B. F. Rhodes of Moundsville, West Virginia, to give the address this year. He was well received and his address started new lines of thought in Bible school work. The young people's movement has a large place in Ohio Yearly Meeting under the head of the Yearly Meeting C. E. Union. Rallies were held, a social hour was participated in one afternoon, and the number of young people who are being used in our important offices in the Yearly Meeting is a very important factor in the optimistic outlook for another century. On Sabbath evening the young people held a vesper service on the site of the old original meeting house built in 1807. Charles Haworth, the new President of the C. E. Union, presided and J. Shober Kimber of Providence, R.I., gave the address. While Ohio Yearly Meeting has no regular college, she is very much interested in educational work, as shown by her new building addition to the Cleveland Bible Institute the past year. This school is doing a great work in preparing Christian workers for a more efficient service, and also desires to encourage all our young people to strive for a higher secular educational standard. This is shown by the Bible doctrinal course which was arranged for this year, which requires the equivalent of a standard High School Diploma for

matriculation. The old students held their annual reunion during Yearly Meeting when upwards of fifty young people talked and prayed together.

Daniel A. Poling gave an address on the C. E. work, in the afternoon and gave his great address, "The Conservation of Humanity," which set forth the temperance work of the year up to date, by proclaiming the slogan, "State and Nation Wide Prohibition."

Ohio Yearly Meeting is known everywhere as having a great Missionary spirit. This was evidenced this year by the presence of seven missionaries in attendance. Drs. Geo. F. and Isabella De Vol were just home on furlough from Luh Hoh, China. Dr. Geo. F. De Vol gave the annual missionary address on Friday evening. Esther Baird who sails September 16 for Nowgong, India, was present and she with Isabella De Vol led the Saturday morning devotional meeting. Miss Margaret Smith of New Castle, Pennsylvania, who was accepted by the Yearly Meeting as a new missionary for India, was present and was introduced to the Yearly Meeting. She has had five years' experience in mission work in India and will sail for Nowgong in October. Miss Martha B. Hixson was on her way to China and could not be present.

Jefferson and Helen Farr Ford, missionaries of Iowa Yearly Meeting from Jamaica were present, as was also Mary Hill. The Missionary Board has had heavy financial burdens to carry, but the Yearly Meeting came to the rescue this year and placed some funds at their disposal that enabled them to meet all liabilities up to October first. But the estimates for her work in both fields call for more money than she has been raising the past few years, and the board was given authority to take such steps as were deemed advisable to either raise a sufficient amount to carry on the work or make some arrangements to release the Indian work to some other Board.

When the missionary reports were presented to the meeting a public subscription was taken amounting to over \$1,600.00. This was a slight increase over last year. The new officers of the Missionary Board are as follows: President, George E. Kent, Mt. Gilead, Ohio; First Vice-President, Alice M. Terrell, Cleveland; Second Vice-President, Elmer C. Wood, Mt. Gilead; Treasurer, Elbert L. Benedict, Marengo, Ohio; Recording Secretary, Carrie L. Chambers, Damascus, Ohio; Corresponding Secretary, Rachel Pim, 176 W. Oxford Street, Alliance, Ohio. George Hartley presented the work of Home Missions among the Indians and the work of the Children's County Training Home at Amherst, Ohio, J. Walter Malone, Jr., Superintendent, was also considered.

Throughout the entire week the spirit of worship was upon every session, but special devotional services were held at 8:30 a. m. each day and each evening and on the Sabbath evangelistic services were conducted by visiting ministers and evangelists.

On Monday, September 1st, the centennial opened clear and bright. A large and enthusiastic audience was in attendance to listen to the program of the day, which consisted of historical essays, sketches, biog-

raphies, doctrinal statements and addresses on things retrospective and prospective. A map on the platform showing the setting up of the different Yearly Meetings west of the Alleghenies was shown and was denominated the "Quaker Trail," starting with Ohio and ending with Oregon, with Nebraska added later. A letter from John Henry Douglas was read and was much appreciated. Mrs. Grace Updegraff Burgeson wrote an "Ode" to the century past and present, set it to music and sang it with great power and spirit. She and two sisters, daughters of the much beloved David Updegraff, sang beautifully at different times during the week.

Prof. Paul Wright of the Mt. Pleasant school gave a splendid paper on the attitude of Friends toward the anti-slavery movement. Many Ohio Yearly Meeting Friends were willing to be called breakers of the laws of man in helping on the underground railway, several stations being located near Mt. Pleasant, Ohio. Several local incidents in connection with this work were recalled. Edward Mott read a paper on the things we verily believe as Friends, which was a clear, lucid, logical statement of the fundamental doctrines as taught by the Holy Scriptures and endorsed and taught by Friends.

All of these will be printed in a book and published at an expense of approximately \$2.00 per volume.

Perhaps the most helpful and interesting feature of the day was the time when "greetings" were given by our Mother and Sister Yearly Meetings. Ohio was set up by Baltimore Yearly Meeting in 1813 at Short Creek Meeting House, at Mt. Pleasant. The corner stone of this meeting house was on exhibit. The date, 1807, is clearly cut in the stone. Baltimore was represented by Samuel R. Neave and John C. Thomas, who told us of the Mother's love, and still felt it her prerogative to give us good advice along with her felicitations for our future welfare.

Indiana Yearly Meeting was represented by T. C. Kenworthy and Luke Woodard; Western by Frederic J. Cope; Wilmington by Albert J. Brown and John B. Peelle; Nebraska by Townsend Linton; Iowa by Joseph Sopher; New England by John Shober Kimber, and New York by Geo. Evans. A letter was read from North Carolina, while President Edmund Stanley, who represented Kansas Yearly Meeting, gave the address of the day in the afternoon. As the meeting came to a close and Friends took their departure from this old historic spot, feeling that perhaps it might be the last Yearly Meeting held at Mt. Pleasant, because of the inaccessibility from a railroad standpoint, many tender memories were treasured up for our recall through future years.

Many things of interest in the history of our country had their inception in this vicinity. The first abolition paper published in the world was published at Mt. Pleasant, Ohio, by Benjamin Lundy, called the "Genius of Personal Liberty." Silk was first manufactured in this country here also. Broadcloth was first made at Steubenville, Ohio, a few miles away. Benjamin Stanton, known in the councils of the na-

tion, was a native of Steubenville, Ohio, and was a Friend. "Free Labor Stores" were kept in Mt. Pleasant and the old signboard, "Free Labor Store," was on exhibition at this Yearly Meeting. This, together with the underground railway, the introduction of singing into meetings, the genesis of the evangelistic movement of 1875 among Friends, her great departments of work—missionary, evangelistic, educational, Young People's Union, Bible School, Church Extension—and her good start on another century, gives her a right to a place among the Yearly Meetings of America, a place which by God's grace she desires humbly to fill.

An Appeal for Prayer for the United Missionary Campaign

The Home and Foreign Missionary leaders of the United States and Canada have decided to engage this winter in the most extensive and important piece of co-operative work which they have ever undertaken. The object in view is to enlist a far larger number of church members as intelligent missionary workers, supporters and intercessors. Of the more than twenty millions of Protestant church members in North America, less than one-half of them are doing anything or giving anything to meet the missionary needs either at home or abroad.

In addition to aggressive educational plans to be carried forward within the various denominations, there will be several hundred two-day Missionary Conferences held throughout the United States and Canada. More than twenty teams of experienced speakers are already organized for the efficient conduct of these Conferences.

This extensive Campaign is planned to lead up to a simultaneous personal canvass in March, 1914, for all missionary purposes, on the part of all the churches of all denominations, so far as they will undertake it. More than two hundred speakers will participate in the Conferences. Probably hundreds of thousands of men will assist in the simultaneous canvass for missionary subscriptions. The entire effort should mean a marked quickening of the spiritual life of many thousands of churches, resulting in greatly increased Christian activity and liberality.

In view of the vast issues involved, the Executive Committee of the United Missionary Campaign appeals to Christian people everywhere to join in frequent prayer for God's clear guidance and manifested presence and power in connection with this entire undertaking. This quickening will come, and can only come, when fervent prayer is offered unceasingly to God, to this end. "In any land a revival will come when enough people desire it enough—that is, above everything."

"Ye have not because ye ask not."

"The harvest is great,—therefore pray ye."

"Concerning the work of my hands, command ye me."

Signed by officers and the Executive Committee of the United Missionary Campaign.

FOR HOME READING

What the Master Found

The night was shading the landscape with winter twilight when a Man entered this town. He was no common Man, and was bent upon no ordinary mission. An empire was to be overthrown, and upon its ruins a new kingdom established. It was an enterprise environed with peril. Already it had cost precious lives and priceless fortunes.

The Man bore himself as one who journeys through a hostile country, knowing that his enemies swarmed about him, vigilant, fearless, powerful. He took from his breast a little book, glanced at the list of names written therein.

"I have in this community," he said, "a band of five hundred friends, who have vowed ever to be loyal to me, faithful to my cause. They know that it is in danger. This is the night of their own appointment for meeting me, that I may instruct and encourage and strengthen them."

The deep tone of a bell broke upon the air. "It is the signal for their gathering," said the Man, and hastened forward. Soon he paused before a large building, which, save for one dimly-lighted room in the rear of the basement, was empty and silent. A man, evidently on guard, stood at the door. He started as the Stranger saluted him.

"I am expecting to meet some friends here tonight."

The janitor looked suspiciously at him. "You'll have to wait, then," he said presently. "There won't be anybody around here for half an hour yet."

"You are a member of the band that assembles here?"

"Um," replied the janitor.

"Is there great zeal among the brethren of the fraternity? Are they united, loyal, eager, aggressive?"

"Well," replied the janitor cautiously, "things are a little quiet with us just at present. Times are hard, and there's a good deal of opposition. We had a great many things to discourage us. Maybe in a couple of months we may get some outside help and shake things up a little, but we don't feel justified in making any effort now. Will you walk in?"

The Stranger entered the room indicated by a sweep of the hand. Presently an old woman came in, glanced timidly about her, and sat down as far away from the Stranger as she could get. By-and-by came two women. Then a bevy of young girls fluttered in, sat down, bent their heads together for a convulsive giggle, and lapsed into silence. A lame man limped to a seat behind the stove. After a little while a group of women rushed in, one of them leading a reluctant boy. A tired-looking man in laborer's garb sank wearily into a seat apart from the rest. After a long interval there entered a man in black, who stealthily tiptoed his way to a seat behind the others. Others came dropping in, until twenty-three people were assembled in, or, rather, scattered through, the room. They were evidently there in peril of their lives.

Everything disclosed a scene of half-restrained fear. The repeated glances at the clock, the painful intense-ness with which they listened to every approaching footfall until it passed; the quickness with which all eyes were turned toward the door as often as it was opened, deepening the impression that this was an unlawful assembly.

The Stranger softly passed out, no one barring his way. Glancing at his book by the wind-shaken light of the street-lamps, he went searching for his absent friends. Three of them he found on a street corner, discussing the political problems of the government under which they lived. Seven men he found in a club-room, reading, chatting, smoking. A score he found at public entertainments, a few at their places of business, lying in wait for belated customers, half a dozen at a progressive-euchre party. Some were in a neighbor's house whiling away the hour by social intercourse. Many were at home, some too tired to go out, because they had been out all day and were planning to go out again tomorrow, and some doing nothing, and wearily tired of it. A few were sick, a few were ministering to them. Some were curing convenient headaches by reading the latest novels.

So in the course of the evening the band of five hundred was accounted for. Twenty-three at the rendezvous—four hundred and seventy-seven here, there and elsewhere, dawdling, sleeping—a discouraging outlook for a struggling revolution.

"And what is all this ancient history?" you ask.

Oh, nothing much. And not so very ancient, either. Only Jesus Christ dropping in at a recent prayer-meeting in your church. That was all. And where did he find you?—*Robert J. Burdette in Presbyterian Standard.*

Blessedness of Prayer

The privilege of prayer to me is one of my most cherished possessions, because faith and experience alike convince me that God Himself sees and answers, and His answers I never venture to criticize. It is only my part to ask. It is entirely His to give or withhold, as He knows is best. If it were otherwise, I would not dare to pray at all. In the quiet of home, in the heat of life and strife, in the face of death, the privilege of speech with God is inestimable. I value it more because it calls for nothing that the wayfaring man, though a fool, can not give—that is, the simplest expression to his simplest desire. When I can neither see, nor hear, nor speak, still I can pray so that God can hear. When I finally pass through the valley of the shadow of death, I expect to pass through it in conversation with Him.—*Doctor Grenfell.*

Salvation All the Way

Discipleship to Christ is not a long labor, or a long pathway, at the end of which we secure a reward in *payment* for what we have done. It is a life which has its inheritance, as its birthright, at the outset, and moves forward in the conscious possession of it.—*Timothy Dwight.*

Current Items of Interest to Friends

California Yearly Meeting

The women of Pasadena Meeting had a busy day on the second instant preparing an outfit of clothing for one of their number, Elizabeth Stratton, who had a short time before been appointed by California Yearly Meeting Mission Board a missionary to Alaska. Two days later she sailed for Seattle, and from there was to sail for Nome by the steamer Senator, on the tenth instant. E. Stratton is to be a companion and fellow-laborer of Martha Hunnicutt, in place of Rhoda M. Hare, recently returned to southern California.

At the last session of Pasadena Monthly Meeting thirteen persons were received into membership, one by request, and the rest by transfer. Included in the number were two ministers, Joseph John Mills and E. Inez Bower. Another minister, William P. S. Cattell, and family, formerly of Boulder, Colorado, have located in Pasadena.

Bunji Kida and family have removed from Los Angeles to Pasadena.

Pasadena Friends have abandoned their separate Japanese Mission work, and with the Congregationalists of the city, who have been maintaining a mission for some years, have organized a Federated Mission to conduct a union work for the Japanese of Pasadena. Other denominations will be welcomed into the federation. It is hoped that by joining forces the work may be greatly strengthened. Mr. Sawaya, General Secretary of the Christian Endeavor Union of Japan, but now on a six months' furlough in America, is temporarily serving the new union church as pastor.

Indiana Yearly Meeting

The months of July and August are considered the hardest in which to keep up interest in the Sunday-school. So to overcome this in the First Friends' Church at Marion, Indiana, the superintendent of the Sunday-school, W. E. Darter, offered a free ticket to an entertainment to those who were present seven Sundays out of the nine in July and August. This stimulated the attendance, consequently a great many were permitted to enjoy an interesting stereoptican lecture on the "Life of Moses" given at the church Wednesday evening, September 10, followed by a social time at which ice cream and cake were served. Mr. Darter is untiring in his efforts for the welfare of the school, and as a result, we have one of the best

Sunday-schools in the city, with an enrollment of three hundred and forty. The efficient work of Nora Cammack, the assistant superintendent, and Vera Foster, the secretary, is also a factor in the success of the school. We use the graded lessons in the younger classes, and have eight organized classes, a splendid orchestra, and a very faithful corps of teachers. The Sunday-school gave about eighty dollars to foreign missions the past year.

North Carolina Yearly Meeting

Julia S. White gave an interesting, instructive report of the World's Sunday-school Convention held in August in the city of Zurich, Switzerland, to New Garden Bible School on the fourteenth of September. On the same day, Raymond Binford preached a strong sermon at New Garden Meeting, suited to the more than two hundred students of Guilford College at their first meeting for worship this college year. The students meet with the general public at the eleven o'clock meetings in the new meeting house. About five hundred people were present on this Sabbath.

The Bible School at Centre has adopted the Graded Lessons for all classes up to the adults. This is the second school among the rural meetings in North Carolina to adopt the Graded Lessons.

Sarah E. Winslow, of Science Hill, attended Centre Meeting Sabbath morning, September 14. She taught school at Centre about forty-five years ago, boarding with Joshua Reynolds, whose youngest child is now pastor of the meeting.

The time of the general exercises in the Centre Bible School has been used in giving reports of the conference held at Guilford College recently. Fifteen members of the school attended the conference. The school is being helped by the reports of these delegates.

New Garden Quarterly Meeting was held in Greensboro, September 13. In the meeting on Ministry and Oversight the subject of "Duties of Elders," previously planned, was introduced by Earle Harrold, and discussed in connection with reading what the discipline says of the duties of Elders. Eight or nine other men and women engaged in the interesting and profitable discussion. A meeting for worship followed, with preaching by David E. Sampson from the text, "It is not for you to know the times or the seasons which the Father hath put in his own power." Then fol-

lowed Arthur Pain, a minister and missionary in Cuba, on "The Love of God." Julia S. White, just returned from attending Woodbrooke, England, London and Dublin Yearly Meetings, and the World's Sunday-school Convention at Zurich, Switzerland, made brief but fit closing remarks. After a satisfying luncheon provided and so cordially served by Greensboro Friends, the business session opened. It was mainly the usual reports from the recent Yearly Meetings with special emphasis on the minute of advice directed to the subordinate meeting and to the individual members. A committee was appointed with power to act, if the way opens, in the called session of the state legislature, soon to meet, to ask that all the county of Guilford may have a law to prevent railroads from delivering intoxicants in any part of said county, as is already the case in High Point Township, Guilford County, and in Macon County.

Philadelphia Yearly Meeting

Something of the spirit, the solemnity and the message of the early Friends' meetings was manifest at a public meeting held in the Friends' Meeting House in Burlington, New Jersey, on First-day evening, Ninth month 7th. To this old town, famous in the history of the Society, once the home of the converted French nobleman whose journal was the first to convince of the truth of the Quaker doctrine the Friend whose concern led him here from a distant land, was brought a remarkable message of the Holy Spirit and the Kingdom of God, which made a deep impression on the hearers. The meeting was attended by about one hundred and fifty persons, mostly non-members, whose words and manner expressed interest and satisfaction in the service. Besides Max I. Reich, Walter Moore spoke briefly. Several other Friends from nearby towns attended, including Friends from Bristol and Rancocas, who came at no little inconvenience from the storm and the late hour.—*The Friend*.

Western Yearly Meeting

The Young Ladies' Bible Class of First Friends' Church, Indianapolis, Indiana, taught by M. C. Pearson, wishes to come in touch with any young ladies who may be coming to the city for the winter. A hearty invitation is given to all to become identified with this class.

Walter E. Dorland, of Chicago, is on

a business trip to the West, and hopes to have a "look in" upon Friends in Washington, Oregon and California.

After a summer of comparative inaction, the various departments of First Friends' Church at Indianapolis, are rallying their forces with renewed energy for more effective service along their respective lines. Plans are being made for Promotion Day and Rally Day in the Sunday-school, which will be of special interest to the children.

No services were held at First Friends' Church at Indianapolis, on Sabbath, the 21st, the opportunity being given to all to attend Western Yearly Meeting in session at Plainfield.

Having been called to Chicago by the marriage of their daughter, Richard and Florence Simms, of Chester, Indiana, attended the Chicago meeting for worship on the seventh instant, and Richard's message was very acceptable.

Arrangements have been made by which Charles R. Axton will remain as pastor of the Union Street Friends' Meeting at Kokomo, Indiana, for a third year. His service has been very acceptable.

A forward step was taken by the young ladies of Pearson's Bible class in the Indianapolis Bible School, at their monthly class meeting in September, when a Tithing Committee was made one of the permanent committees of the class, the purpose being to organize a tithing band among the young people and create interest and sentiment along this line.

Simultaneous Revivals

The Evangelistic Committee of Western Yearly Meeting has arranged for a few days of simultaneous revivals in all their meetings. These are to be held beginning on Thanksgiving evening next, and running over the following Sabbath.

These services are not to take the place of the regular revival efforts, but are expected to be introductory and preparatory thereto. All meetings in the Yearly Meeting are asked to observe these days according to the plans outlined.

Report of Iowa

The report of Iowa Yearly Meeting has been received. Owing to a combination of circumstances, it is necessary to postpone its publication until next week.

On August 28, Boston gave its first municipal picnic to five thousand mothers and children. Refreshments were provided, and various recreation devices made the day a pleasure to all who attended.

At Poughkeepsie, New York

On a recent Sabbath evening, the Friends' Church at Poughkeepsie, New York, held a service in the interest of education. Many school teachers were present, including Professor Shear, Superintendent of the public schools, who at the close expressed his deep appreciation of the service.

The pastor, William J. Sayres, gave an address on "Public Education", in which the Church and the school were linked together as leaders for the up-lift of the race. Among other things he said:

"The founding of the first grammar school was the surest blow against despotism, and was the beginning of government for and by the people. The schools are the nation's best fortifications and cheapest defense, and instruction should be the object of government.

"There are four kinds of students, the hourglass variety in whom we see all that they are taught running rapidly in and out; the ones who take what they are given but add nothing; those who like strainers retain only the dregs and refuse, and those who like the miner in the diamond mine, retain from all that passes through their hands only the purest gems. These four classes of students have to be trained and co-ordinated with the everyday affairs of the world, by the teachers of the school.

"The task of the teacher is inconceivably difficult. The qualities which he requires beyond all others are tact and common sense. How can we hope to get men and women for this exacting work unless we reward them as they deserve? The boys and girls of the nation must be given an education at any price. We secure the best doctors for our children and never count the cost, why are we not willing to pay our teachers?

"And in this education there must be religion. This nation was founded in a religious spirit, and it is un-American to leave the Bible and religion and God out of our public schools. How these things shall be taught educators must decide.

"Like the sculptor working with his chisel on the marble block, the teacher by means of education must carve out the elements of beauty lying dormant in her pupils and she must develop them that their hearts may be educated as well as their intellects."

On September 3, a brewery agent made a murderous assault upon Dr. W. L. Overholser, publisher of *Clean Politics*, a prohibition publication at Winamac, Indiana. The doctor had been active with others in an effort to rid the town of liquor blind tigers.

Died

COLLINS—Thomas Collins died at his home in Marshalltown, Iowa, September 12, 1913, aged eighty-one years. He was a native of Vermont, and came to Iowa in 1867. He was united in marriage to Mary Stanley in 1867. He died the death of the righteous. Funeral services were conducted by Nereus M. Hodgin.

JOHNSON—Edna Winslow Johnson, wife of Fred Johnson, was born in Fairmount, Indiana, and died at her home at Yarba Linda, California, July 23, 1913, aged twenty-eight years. She was a birthright member of Friends and an active Christian.

The "personal liberty" folks in North Dakota are getting restive under a vigorous enforcement of the prohibitory law in that state, and are threatening to start a movement for its repeal.

The Agricultural Department has completed a motion-picture film of bees engaged in honey making.

HAPPY OLD AGE

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Such an ideal food is found in Grape-Nuts, made of whole wheat and barley by long baking and action of diastase in the barley which changes the starch into a most digestible sugar.

The phosphates also, placed up under the outer-coat of the wheat, are included in Grape-Nuts, but are lacking in white flour because the outer coat of the wheat darkens the flour and is left out by the miller. These natural phosphates are necessary to the well-balanced building of muscle, brain and nerve cells.

"I have used Grape-Nuts," writes an Iowa man, "for 8 years and feel as good, and am stronger than I was ten years ago.

"Among my customers I meet a man every day who is well along in years and attributes his good health to Grape-Nuts and Postum which he has used for the last 5 years. He mixes Grape-Nuts with Postum and says they go fine together.

"For many years before I began to eat Grape-Nuts, I could not say that I enjoyed life or knew what it was to be able to say, 'I am well.' I suffered greatly with constipation, but now my habits are as regular as ever in my life.

"Whenever I make extra effort I depend on Grape-Nuts food and it just fills the bill. I can think and write a great deal easier."

"There's a Reason." Name given by Postum Co., Battle Creek, Mich. Read "The Road to Wellville," in pkgs.

Ever read the above letter? A new one appears from time to time. They are genuine, true, and full of human interest.

With the Children

If You Could Only Know

BY FANNIE HERRON WINGATE

If you could only know, dear,
How deep the harsh words sting.
If you could only know, dear,
How long their echoes ring;
I think that you would leave unsaid
The words you sometimes say,
If you could only feel the pain—
The pain naught can allay.
If you could only hear the tones, dear,
The tones you sometimes use;
If you could see the frown, dear,
I think you could but choose
To put away such cruelties
That wound a heart of love,
And use the blessed gentleness
"That cometh from above."
For should the one you love, dear,
Be summoned from your side,
And you be left alone, dear,
In loneliness to abide—
Oh, sow not seed of vain regret,
But fill each passing hour
With gentle kindness, and thus
Make happiness your dower.

The Man Who Couldn't Let Go

Walking on the street one day he saw a wire lying on the ground. Without thinking much about it, he stooped to pick it up. That was natural enough; why shouldn't he? It seemed harmless, to be sure. But when he grasped it he couldn't let go! He tried to, but he couldn't. It was a "live wire." A strong current of electricity was running through it. It was burning him cruelly and he cried out with the pain. His whole body was writhing in distress. But his hands still gripped the wire, and when men came running to help him, they had to drag him away from it by force.

That is one of the dangers of a live wire. If you once lay hold of it you cannot let go, no matter how much it is hurting you. I know a boy who grasped a live wire a while ago and it is hurting him cruelly. But he doesn't let go. He says he can't, even though his mother and father are begging him to and the doctor says it will kill him if he doesn't. The live wire is the cigarette.

The boy is only sixteen years old, but he is a slave. When he began smoking, he was holding the wire; but now it is holding him. He has a weak heart, already poisoned by tobacco. He has to give up some of the sports he loves because of it and he knows it is killing him. Yet he is clinging to it still, smok-

ing every day, and nobody can stop him. If he were holding a live wire he might be dragged away from it, but no one can compel him to drop the cigarette.

You can see what habit is. We say a boy "has a habit." But after a while the habit has the boy. The only way to be safe with a live wire is never to touch it. And the cigarette is a live wire.—
Frank T. Bayley, in Congregationalist.

"Gather Out the Stones"

"It is such a stony little path between here and Mrs. Harvey's that I can't bear to go over it," said Jim.

"And Dick Harvey doesn't like it any better when he comes over here," said Frank. "I heard him say he had got ever so many bruises in that path. He was grumbling about it yesterday."

"Why don't you clear the way between here and your neighbor's?" asked Mr. Morris. "Much better to do that than keep grumbling about it."

"Why, we should never get all the stones out of that path," cried Jim.

"Not all in one day, nor by taking all the stones at once," said the father. "But if each of the boys who crosses there would take a stone out of the way every time he goes, the work would be done. Try it."

The boys did try it. Half a dozen young lads who used the path helped, and the path was cleared.

This is exactly the way to make it easier and pleasanter for others in this world. Let each one make it his business, as he goes through life, to take some little hindrance out of the way whenever he can. Little faults should be cured, and little temptations that cause unwary feet to stumble should be removed.—*Children's Friend.*

"Choose Ye"

When James A. Garfield, who afterwards became president of the United States, was president of Hiram College in Ohio, a man brought his son for entrance as student, for whom he desired a shorter course than the regular one.

"The boy will never take all that in," the father said. "He wants to get through," the father said. "He wants to get through by a shorter route. Can you arrange it?"

"Oh, yes," replied the president of Hiram College. "I can arrange for it. Your son can take the shorter course. It all depends on what you want to make of him. When God wants to make an oak,

He takes a hundred years; but when He wants to make a squash He requires only two months."—*Young Christian Worker.*

Five-year-old Tommy was being put through a test in numbers before the admiring family one day at dinner. Finally, papa asked him the question that had proved the Waterloo of the older children in past years. "Now, Tommy," said papa, "how many are two apples and three pears?" "Five fruits!" promptly answered Tommy.—*Delineator.*

"Why, Nellie dear," said the little girl's teacher, "I haven't seen you for several days." "Nome," replied Nellie, "I've been on an exertion with mamma."—*Harper's Bazar.*

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BIBLE SCHOOL LESSON

OCTOBER 5.

SUBJECT—Moses' Cry for Help.

LESSON—Numbers 11: 10-18, 24, 25.
 Read Numbers 9-11. Commit verses
 14, 15.

GOLDEN TEXT—The supplication of a
 righteous man availeth much in its work-
 ing. James 5: 16.

CHRISTIAN ENDEAVOR

OCTOBER 5.

TOPIC—The Ideal Christian. X. His
 Co-operation with others. Col. 4: 1-18.
 (Consecration Meeting.)

We are living in an age that requires
 team work in the service of the Lord.

Intensive personal religion is splendid,
 but fellowship in service will insure a
 harvest that is surprising.

The strands of a cable are essential,
 but it is only when bound together into
 a complete whole that strength and ser-
 viceableness are assured.

The exclusive Christian will not have
 many souls for his hire. Being burden
 bearers together implies unity and friend-
 ly sympathy one for another.

The spirit of yoke-fellowship should
 characterize all Christian living and

activity. Co-operation, fellowship, unity,
 sympathy, are the gospel keywords to
 profitable Christian service.

Books Received

Study Notes. Vol. VIII. The Doc-
 trine of the Person of Christ. (Post
 Biblical.) By Edward Grubb, M.A. By
 Woodbrooke Extension Committee and
 Headly Bros., 140 Bishopsgate, London,
 E. C., England. Price, 1 shilling, net.

This book concerns the early days of
 the development of Christian theology,
 and outlines the various views of Christ-
 ology, through Ebionism, Gnosticism,
 Docetism, and Montanism, down to
 Arianism, Nestorianism, and through the
 various Creeds, giving a "look in" at the
 more modern theories of Servetus and
 Socinus, John Locke, and the still more
 modern German criticism. The notes
 are strongly marked by scholarship and
 close with a consideration of a strictly
 modern Christology that is regarded as
 satisfying, and as leading up to a better
 understanding of the nature and mission
 of Christ.

Saloon Fight at Berne, Indiana. By
 Fred Rohrer. 146 pages. Published by
 the Berne Witness Company. Price,
 50 cents.

This is more than the story of a local
 saloon fight. It is a rare record of per-
 sistence amid persecution, extreme faith

in God, and an ultimate triumph that is
 marvelous. It is the story of the writer's
 untiring war upon the local saloon, the
 remarkable escapes from oft repeated
 personal assaults, the resignation of the
 good wife, because she had committed
 her husband to the Lord. It is a thrill-
 ing recital, the more so because it is a
 true story of actual occurrences. The
 author concludes with these words:
 "Verily, it pays to be fearless in the
 right, not only morally, but financially as
 well. And remember, had God not been
 in this movement against the saloons in
 Berne, I would never have lived through
 it to tell the story. Therefore, praise the
 Lord, O my soul."

Yearly Meetings, 1913

Kansas—At Wichita, Kansas, Octo-
 ber 8. Clerk, Edmund Stanley, Wich-
 ita, Kansas.

Baltimore—At Baltimore, November
 14-19. Clerk, Allen C. Thomas, Haver-
 ford, Pennsylvania.

The fourteenth International Confer-
 ence of the Lutheran bodies of the world
 convened at Nuremberg, Germany, on
 September 8. It was expected that 1,200
 delegates would attend from all parts
 of the world. The membership, taking
 the world over, is approximately
 70,000,000.

SMILES

The Farmer—"I hear there's a fine fat pig for sale here. Can I see it?"

The Boy—"Fey-ther! Some one wants to see yer."—*Sketch.*

"How much are these puppies, little boy?"

"All a quarter 'cept that one, and he's thirty-five cents. He swallowed a dime yesterday!"

"I understood the text, all right," remarked Aunt Ann Peebles, after the sermon was over; "but the preacher's explanation of it puzzled me a good deal."—*Chicago Tribune.*

A provident Irishman is going to get his life insured, "so that when he dies he can have something to live on, and not be dependent on the cold charities of the world as he once was."

Visitor—"My good man, you keep your pigs much too near the house."

Cottager—"That's just what the doctor said, mum. But I don't see how it's a-going to hurt 'em."—*Selected.*

"Johnny, I don't believe you've studied your geography."

"No, I heard pa say the map of the world was changing every day an' I thought I'd wait a few years, till things got settled."—*Brooklyn Life.*

"What do the suffragettes want, anyhow?"

"We want to sweep the country, dad."

"Well, do not despise small beginnings. Suppose you make a start with the dining room, my dear."—*Louisville Courier-Journal.*

A student at a medical college was under examination. The instructor asked him, "Of what cause specifically did the people die who lost their lives at the destruction of Herculaneum and Pompeii?" "I think they died of an eruption, sir," answered the student.

Little Jeannette's mother found her one day with her face covered with jam from ear to ear. "O, Jeannette," said her mother, "what would you think if you caught me looking like that some day?" "I should think you'd had an awful good time, mamma."—*Selected.*

An American motoring through a small Scotch town was pulled up for excessive speed.

"Didn't you see that notice, 'Dead Slow?'" inquired the policeman.

"'Course I did," returned the Yankee, "but I thought it referred to your little town!"—*London Evening Standard.*

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The American Friend

Old Series.
Vol. XX. No. 40.

TENTH MONTH 2, 1913.

New Series.
Vol. I. No. 40.

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GOD, GIVE US MEN!

Give us men—

Men—from every rank,
Fresh and free and frank,
Men of thought and reading,
Men of light and leading,
Men of royal breeding,
Men of faith and not of faction,
Men of lofty aim and action,
Give us men—I say again,
Give us men.

Give us men—

Strong and stalwart ones;
Men whom highest hope inspires,
Men whom purest honor fires,
Men who trample self beneath them,
Men who make their country wreath
them,
As her noble sons,
Worthy of their sires;
Men who never shame their mothers,
Men who never fail their brothers,
True, however false are others.

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FOREIGN MISSION DEPARTMENT

Personal Report of Bertrell McClean, Holguin, Cuba, for year ending June 30, 1913

It often seems that the missionaries' wives are like Martha, "cumbered about much serving." But this seems a necessary and unavoidable condition. We have our houses to keep and our children to care for, which alone occupies most of the time of many of our sisters in the States. It is suggested that we should not be without help in our homes. But this is a difficult problem, more difficult than many realize. It is hard to find anyone who is willing to do house work. Trained help is more expensive than we can afford. New missionaries have the difficulty of not knowing the language well enough to direct those who are helping them. And when we take anyone into our homes we take the responsibility for their character and their spiritual welfare, as this is the prime object of our work here and of our association in any way with these people.

From the beginning of July till the middle of September we made one attempt after another to get help in our home. The twenty-third of September we finally took Mercedes Menacho, a girl twelve years old, into our home—the only help we could get. In the meantime I had been trying to study Spanish, but it seemed as if there was not a week passed without something special that took the lesson time. And I don't think I ever spent an hour in study without one interruption and sometimes three or four. It was very discouraging.

On the twenty-seventh of September our little Helen Mary was born. Through the grace of God and the help of the missionaries and our friends we were able to pass through this time which was very trying in a foreign land, especially as Clarence had more than enough to do with the opening of school.

As quickly as I could I tried to relieve him of the extra burden of the home and children. Looking after these was all I found myself able to do for some time. In January I tried to take up the drawing in the school, but as Mercedes had just taken typhoid fever, I found the added strain of all the house work and the school work too hard, especially as I had to guard myself for the sake of the baby. So I began the study of Spanish again. But still it seemed that I must take up the work in the school. The two small rooms were getting so badly crowded and the teachers could not do justice to the work they were trying to do.

In April I began the work in drawing and sewing and followed it by "busy work" for the little folks. For this latter the little folks came over into my home, thus relieving the congested condition of the school rooms for a little while each day. For the last six weeks of the school I had an hour and a half of actual school work every day including Saturday, and every free evening was taken up getting ready for the next

day. An attempt to do this kind of work here is like trying to make bricks without straw. But it seems to me that there is no phase of mission work that can be made more effective than the day school. Next to the parent the teacher in his daily work comes into closer contact with these children and the inner working of their minds than anyone else, and so has a better chance to direct that mind and soul for good. In this work I felt the presence of God with me, and it was only by His help that I did, day by day, all that there was to do. "As thy day so shall thy strength be."

It did not seem wise for me to make the hard trip to Banes to attend the Conference with the three little children. So I prepared my paper and sent it to be read, and since have been trying to rest so that I can begin the study of Spanish again soon.

With the exception of the months of September, October and part of November, I have attended the regular meetings of the Christian Endeavor, Sabbath School and mid-week and Sabbath services. I have tried to do as much visiting among the people as my strength and my limited Spanish would permit. Sometimes in trying to talk to these people it has seemed as if "my tongue would cleave to the roof of my mouth."

In looking back over the year's work it seems as if I have been able to do very little of what is considered actual mission work. But to me the year has been a year of great blessing and I trust it has been to those with whom I have been associated. My prayer is that this year may be the foundation for a larger and better work for the Master in the future.

Our Special Numbers

Friends should remember the announcement that THE AMERICAN FRIEND of October 16th will be a special Bible School number. We are anxious that Bible School news in all our Yearly Meetings will be sent in for that issue. Such items must reach this office not later than October 10th.

The issue of October 30th will be a special Young People's number, and again we are anxious for news pertaining to the work of our young people, which must be in by October 24th. We already have a message for that number from William Shaw, General Secretary of the Christian Endeavor Society, and we have a promise of a similar message from Francis E. Clark, the founder and International President.

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Now is the time for some one in each Friends meeting in America to make an active canvass for new subscriptions to THE AMERICAN FRIEND. From now until January 1, 1915, or fifteen months for the price of a year's subscription, \$1.50. Send for samples and write for particulars. It is the time to reap a great harvest.

THE AMERICAN FRIEND

DEVOTED TO THE INTERESTS OF QUAKERISM IN AMERICA

S. EDGAR NICHOLSON, Editor and Manager

Old Series.
Vol. XX. No. 40.

RICHMOND, INDIANA, TENTH MONTH 2, 1913.

New Series.
Vol. I. No. 40.

The Ability to Worship God

A sentiment expressed by a leading Friend at Western Yearly Meeting, to the effect that the ability to worship God truly is one of the most valuable experiences to which mankind can attain, laid deep hold upon the meeting. The utterance is fundamental to all Christian life. The worship of Jehovah is the most vital element in man's relationship to his Creator. It expresses that heart relationship to the Divine which must ever characterize Christian discipleship.

Primarily worship is reverence, adoration, homage, devotion, which the worshiper pays to God when conscious of His great beneficence and His all-wise providences. This attitude of soul may be manifested at any time, when the sense of God's nearness has enveloped man's whole being, but usually it reaches its most realistic fruition when, in the religious services, the soul is prostrated before the Lord and comes into blessed fellowship and communion with Him.

The value of worship lies in its effect upon the worshiper. No one can really commune with Jehovah without a conscious feeling of grace and spiritual power that renders the recipient sensitive to the Divine leading and the Divine anointing. The act of worship is the time when the consciousness of Jehovah's presence is most realistic and therefore the most precious.

When we worship we enter not only the throne room wherein God reigns as the highest embodiment of power and authority, but the throne room becomes the living room in which soul communes with Spirit in that most sacred relationship to which humanity may attain this side the grave.

How much it means when in the religious service every worshiper can find his way into the holy of holies with our Lord, when he can enter into sympathetic fellowship with all who through the leading of the Spirit are led to participate in the vocal utterances, when by faith the soul can get a vision of the enrichment of life and service that is the ideal of perfect consecration to the will of God! How much of blessing and enlargement of soul the multitudes are missing, when in lighter vein and with ill defined purposes they sit down merely to observe the forms of worship!

Worship is a function of the Christian life to be cultivated. Without it there is leanness of soul and barrenness of spirit that furnishes no equipment for

Christian service. He who learns the art of thus communing with the Father wants no greater entertainment, for the soul has found the real joy of the Lord and the fountain of eternal blessing.

Simultaneous Evangelistic Efforts

Resulting from a burden conveyed to Western Yearly Meeting by Daisy D. Barr of Muncie, Indiana, in behalf of a simultaneous evangelistic campaign, the Evangelistic Board has agreed to ask every local meeting within that Yearly Meeting to observe four days of special services, beginning the evening of Thanksgiving day in November and running throughout the following Sabbath.

It is not meant that this effort shall supplant the usual evangelistic endeavors in the various meetings, but rather that it shall be preparatory to richer and more successful undertakings throughout the religious campaigns of the succeeding months. This concert of action will mean much for the Church and its individual members if undertaken in the proper spirit.

These should be days of earnest prayer together, days of planning and teaching, days wherein constructive work is attempted for the upbuilding of the Master's Kingdom. What an example it will be to all Christendom if Western Yearly Meeting in its entirety can be bowed in prayer at the same time and for the same purposes! Out of it must come enlarged visions of service and a larger power in service.

Indiana Yearly Meeting has caught the spirit of this co-operative movement, and has fixed January 18th as the beginning of simultaneous services in all its subordinate meetings. These may continue for a week or longer as circumstances warrant, but every local congregation in this great Yearly Meeting will be asked to observe the occasion.

There are possibilities in the plans of these two largest bodies of Friends in America that should enlist the prayerful sympathy of all Quakerism. It means united denominational interest in all the problems of the Church, and an earnest effort to find the key to the solution. Our processes have been too haphazard for the most satisfactory fruition, and in this plan lies the highway to denominational unity and denominational efficiency. The Evangelistic Boards of other Yearly Meetings may with propriety consider similar plans in their own work.

Rural Life Teachings of the Bible

ADDRESS BY PROF. LIPPINCOTT AT MANHATTAN, KANSAS

(CONTINUED)

So far as can be learned there were no isolated farm houses where single families lived alone. As a general thing a number of more or less related families united in forming a rural village. These were not cities in any sense, not even small towns, but little hamlets set in the midst of the fields and hills. The country districts were dotted with these tiny villages and we find constant reference to them throughout both the Old and the New Testaments. In the land laws of Leviticus, it says "The villages that have no wall round about them shall be reckoned with the fields of the country" (Lev. 25: 3). To city people, like the citizens of Jerusalem, these villages were considered as a part of the open country, as is indicated in the Song of Solomon (7: 11) where it says, "Let us go forth into the field; let us lodge in the villages."

Every morning the men went out to the fields to work and at night they came back to the village for shelter. Thus in Judges 19: 16 it says, "And behold, there came an old man from his work out of the field at even." The village in question was Gibeah, which lay a few miles north of Jerusalem, and was the home of Saul, who became king of Israel. About Saul we read, "Then came the messengers to Gibeah of Saul, and behold Saul came following the oxen out of the field" (I Sam. 11: 4, 5). David looked after his father's sheep in the hills of Judah, but the family headquarters were at the little village of Bethlehem. And it was from this same rural village that Jesus came in later years.

In the same way most of the leading characters of Old Testament times grew up in these rural villages. Abijah came from Shilo (I Kings 11: 29). Elisha's home was the village of Abelmeholah (I Kings 19: 16). Amos was from Tekoa, in the hills of southern Judah. Micah lived in Moresheth. Jeremiah's home was the little village of Anathoth, northeast of Jerusalem (Jer. 1: 1 and 32: 7-9), and so on down the list.

The reason for this gathering into villages was that the farmers were under the necessity of co-operating against the attacks of enemies from the desert and the surrounding countries. They co-operated just as the sturdy pioneers of our own early colonial days co-operated in the use of the stockade, because they had to. And the trend of the times seems to be that the farmers of today are co-operating more and more for the same reason, because they find they have to. It's a case of self-preservation now as much as it was in Bible or early colonial times. The enemy is not the same save in the characteristic of being a common enemy. Then the necessity was military; now it is economic and social, but it is just as real. And there are those who have studied this question deeply, who feel very certain that the time will come when the American farmers will again be gathered into farm

villages, as the farmers of Germany have already gathered under the pressure of economic necessity and as a part of a broad program of co-operation.

We are today hearing very much and doing comparatively little concerning the conservation of natural resources in general and soil fertility in particular. I suppose the majority of farmers in this and other states consider this as a very modern question and, perhaps, more or less of a temporary scare. And yet if you will turn to Exodus 23: 10, 11, you will find one of the ordinances of the primitive code of laws commanding, that "Six years thou shalt sow thy land and shalt gather in its increase. The seventh thou shalt let the land rest and be fallow." The law giver of that ancient day knew nothing of nitrogen cycle, of humus, nitrifying bacteria, of available and unavailable plant food or the theory of green manuring. But the practical advantage of a fallow period, one of the cardinal principles of dry farming practice today, was so thoroughly recognized that the land lay fallow one year in seven. In Leviticus 25: 3, 4, another statute reads, "Six years shalt thou sow thy field, * * * but the seventh shall be a sabbath of complete rest for the land."

It was at a time when the laws of God and the state, which were then considered to be the same, were being broken that Isaiah (5: 8-10) in a burst of burning eloquence cried out, "Woe unto them that join house to house, that lay field to field, till there be no room, and ye be made to dwell alone in the midst of the land!"

"In mine ears saith the Lord of Hosts, of a truth many houses shall be desolate, even great and fair, without inhabitant.

"For ten acres of vineyard shall yield one bath, and a homer of seed shall yield by an ephah."

Such a prophecy can only be classed as sanctified common sense. When the concentration of land ownership is the rule and land grabbing is a passion, the live stock will be crowded off the range and there will be little attention paid to a program of soil conservation. The only possible result can be that even the vineyards shall be reduced in bearing and the increase over the seed sown will be so small as to make it hardly worth while to farm. The progress is negative and straight toward the abandoned farm.

Such laws would be demoralizing under our present economic and social conditions. It was probably possible then only because of the theory of land ownership in vogue as shown in Leviticus 25: 23: "The land shall not be sold in perpetuity, for the land is mine, and ye are resident aliens and settlers with me." All laws were religious. God owned the land, therefore He had a right to legislate for its conservation and permanent usefulness. It is only a question of time, however, until there will be laws upon our statute books definitely regulating the care of the farm land in certain particulars with regard to the conservation of the soil's fertility.

Perhaps the most striking similarity between ancient practice in Bible lands and modern need is to be found in the land laws of the Old Testament. As already suggested, they faced the problem of the concentration of the ownership of the land and its attendant evils of absentee landlords and a dependent peasant class.

Micah (2: 1, 3), who was always on the side of the man who found himself at a social or economic disadvantage, cried, "Woe to them that devise iniquity, and work evil upon their beds. When the morning is light, they practice it because it is in the power of their hands. And they covet fields and seize them, and houses, and take them away." "They practice it because it is in the power of their hand" may refer to the fact that the prophets made no distinction between seizing land as Ahab did in the case of Naboth's vineyard and foreclosing a mortgage. In their view, all concentration of land was wrong because it alienated from the soil the sturdy, independent farming class of

the day. The prophets preached against it. The law givers formulated statutes against it and at least one prophet, Elijah, took the role which we now designate under term "invisible government" and started a political revolution and overthrew the ruler in power because he seized a tract of land that pleased his fancy. Samuel (8: 13, 14), arguing against the advisability of having a king over Israel, said, "He will take your fields, and your vineyards, and your oliveyards, even the best of them, and give them to his servants (that is his political constituency). Micah and Isaiah, as already pointed out, condemned the ruling class for adding field to field. Ezekiel (46: 18) demands that the prince shall not seize the people's land, so that the people shall not be scattered every man from his possessions. And the book of Deuteronomy (19-14 and 27: 17) curses the removal of landmarks and records a law forbidding their removal.

(TO BE CONCLUDED)

Whither Are We Tending?

BY FRANCIS A. WRIGHT, SR.

[The following is part of a message delivered before the local Meeting on Ministry and Oversight at Kansas City, Missouri, last spring. It is proper to say, perhaps, that the choir vestments referred to are not worn regularly at the services, but only upon special occasions. It is felt that the message may have an application beyond the local situation.]

After prayerful consideration of the matter, it seems right for me to call the attention of the meeting to some thoughts as to whither we are tending. I do not wish to offer these in any spirit of fault-finding, nor do I desire that you should take any immediate or hasty action thereon, but I do desire that you may carefully consider them.

There has been a great change in the practice if not in the actual spirit of Quakerism since my boyhood. Then we had small meetings, such as the one I attended, where twenty or thirty persons met week after week and sat for an hour and twenty minutes on the forenoon of First and Fifth days of the week, as then spoken of, and for a full hour in the afternoon of First day in absolute silence, except on those rare occasions when some traveling minister was present. The women Friends all wore Friends bonnets, which my own sister commenced to do at sixteen. We were taught that it was almost sacrilege to sing at all, or to use the secular name for days and months or to address a single individual with the plural pronoun.

While a very great change has taken place, it has been a very gradual one and is, I believe, still going on. Will those who are young people now look back to as great a change when another fifty years has passed? Will there be any Friends Church then, and for what will it stand and how will its services be conducted?

In this period of change, there is a wide diversity of views and practices. Our own meeting at present stands, I believe, as one of the foremost in advocating and practicing things new to Quakerism. Are all our

new practices wise, whither are they tending, and where will the changes stop, or is there any stopping place in sight? When an objection was raised to the use of vestments for the use of the choir, that this was a practice of the Catholic Church, the answer was made, that if it was a good thing, why should we not avail ourselves of it, even though the Catholics did use it? Well, we would certainly place ourselves in a wrong position if we refused to do anything that in itself was right simply because it was practiced by some other church. But we can view these questions in another light; the practices of the different churches are, to a large degree, the concrete working out of their doctrinal views. Especially is this the rule in the case of the old established churches, the Catholic and Episcopal, where there is a strong ruling force to resist change. Their practices are a consistent whole, and if we begin by using first one and then another of their practices, will we not ultimately be using all of them?

I did not attend the meeting held on the evening of Friday week, which, in accordance with old Quaker usage, is commonly known as Good Friday, because I considered the cautions given by the pastor in announcing it as debarring me from the right to attend. I learn that it was a very beautiful and impressive service, but that there was no room for any spontaneous or impromptu expression of any description. Everything was planned beforehand and each person sang or spoke or prayed in exactly the words of the printed program. This seems to me quite an advance towards a regular Episcopal service, from the mere use of vestments of a year ago. Whither are we tending?

Have we a right to do these things and retain our fellowship in the Society of Friends? I apprehend there are many people who would answer no. We not only call ourselves the Friends Church, but all our

members under existing conditions, including all new ones we may take in, are members of one Church composed of all orthodox Friends both in this country and Europe and are supposed to work in harmony. This membership implies limitations which, it seems to me, make it almost dishonorable for us to adopt Episcopal practices.

But even if we have the full right to adopt these practices, is it wise for us to do so? Where will the stopping place be? Can we use the charm of beautiful and elaborate music and ceremonial without continually desiring more and more of it and drifting further and further from the simple worship of our forefathers? Do these practices promote true religion and pure spiritual worship or do they not? What has been the experience of Christians from the time of the apostles? Has it not been a tendency to drift away from personal, spiritual dependence upon the Lord and His guidance into forms and ceremonies, without the life? Paul wrote, "O foolish Galatians, who hath bewitched you? * * * Are ye so foolish? Having begun in the Spirit, are ye now made perfect by the flesh?"; and again he claimed they were returning "to the weak and beggarly elements, whereunto ye desire again to be in bondage. Ye observe days and months and times and years." As a Friend, whose father had to face a mob because he believed it was wrong even to close his store on Christmas day, it seems to me a surrender of our privileges to observe Palm Sunday, Good Friday, Easter Sunday, etc.

I will freely admit that there are good, devout Catholics and Episcopalians, and that to those who have been taught such things from childhood, the fulfilling of their various ceremonies may seem an essential part of religion. But we have thought we had something better. Shall we go back "to the weak and beggarly elements"? Shall we make these things the ideal for our children and our new converts?

I well remember how in an article on ideals, written years ago by the late Dr. Richard Henry Thomas, he showed the effects of differing ideals thus: When a girl raised in certain surroundings felt the movings of God's spirit she would be impelled to a mourner's bench, while another child with different ideals, would by the same movings of God's spirit, be impelled to take the veil. If we are building up a Church in this neighborhood, have we not a great responsibility as to the ideals we shall form in young people, younger or older, whom we are drawing to us? Is the ritual of the Episcopal or Catholic Church the ideal for worship we desire to set before them? * * *

In writing this, I have no thought of having my personal desires set against what is the best thing for the church and community. When the proposal was made that instead of locating our new church where it would be most convenient for the old members, but where it would have an opportunity to do the most good for others, I heartily endorsed the latter proposition. I have endeavored ever since to promote that end and still wish to continue to do so, even though the measures which the majority of the church may think wise

be at variance with my own wishes or judgment.

The onlooker sometimes sees the game best and, in one sense at least, I regard myself as an onlooker and am therefore giving you the benefit of my views, so that you may deliberately consider them and see whither we are tending. If it is the deliberate judgment of the Church that the best interests of the kingdom of our Lord in this neighborhood will be promoted by having a church service with an elaborate ceremonial then let us press ahead, even if it should result in our separation from the church of our forefathers. If, on the other hand, we believe that the more good will be done and more persons led to true surrender to the Master, by an avoidance of the ceremonial and by keeping music in a subordinate place, let us be warned in time and hold back now or even draw back before we have stimulated tastes in our people, younger or older, which we cannot ultimately fulfill.

* I will refer to one other matter before closing, that is, the question of "prearranged service." I have personally for several years advocated a prearranged service for our meetings in the forenoon, because it was our experience that without some such limitation on the liberty of speaking, our meetings were liable to be harmed by the well-meaning but inappropriate ministrations of spiritual cranks, either members of our church or otherwise. No one who has been a member of this church for many years will, I think, deny that injury was done to the meeting because of persons taking advantage of the opportunity formerly given for speaking at any time during the meeting, such persons sometimes preventing the delivery of the right message by the right person at the right time, or spoiling the effect of a good sermon by undertaking to drive it home. I agree with Mrs. Whitney in Leslie Goldthwaite that the use of the punch to drive the spiritual nail deeper into the wood is best left to the Lord Himself.

But a prearranged service is not synonymous with an unchangeable service, and I should like to see a little more pliability in ours. Is it essential that we should always have three hymns, neither more nor less, one reading in unison and one reading by the pastor, and one prayer by the pastor? Would not prayers or short messages from members be an advantageous change at times, and is there any more reason why they might not sometimes even be prearranged, as well as the pastor's sermon? If the latter is not always able to speak to advantage without notice, why should not others be given the same advantage of notice? Personally I think the old Friends erred in limiting the guidance of the Spirit to "immediate guidance" only, and not recognizing that this guidance could be given in other ways and in advance for definite service.

Unbelief is like a man with his back turned toward the sunshine, walking in a shadow—that he himself makes, while faith, reversing the order, faces the sun and then lives in the light of hopefulness with the shadows all behind it.—*United Presbyterian.*

Iowa Yearly Meeting 1863—1913

The fifty-first session of Iowa Yearly Meeting convened from September 2-7, 1913. An unusually large number of Friends came to attend the celebration of the fiftieth anniversary and the dedication of the new Yearly Meeting House. The business sessions throughout were participated in by a large number and deep interest was manifested in the activities of the church.

Acceptable messages were received from visiting Friends from other Yearly Meetings, among whom were, Ellison R. Purdy, Harriet Purdy and Emma Spencer Townsend from Wilmington Yearly Meeting; Charles W. Sweet, Daisy Barr and George N. Hartley from Indiana; Willard O. Trueblood and Jehu Reagan from Western; Samuel L. Haworth from New England; Alsina Andrews, Mary White and Sada Stanley, missionaries from Jamaica; and Charles Haworth missionary from Cuba.

The keynote, social service, was given at an early session and characterized the considerations of the departments of church work as they were presented. The characteristic meeting was the one devoted to Evangelistic and Church Extension work. The spirit of the meeting was that evangelism is not a department of the church, but is that which the church must accomplish in the Bible School, the Christian Endeavor and the College; that evangelism means social service with regeneration, and that evangelism is the constructive work of the church. There was a deep spirit of co-operation with the words of the report, "We must either take up the work of practical church extension or die. By the call of the Master as He commands us to 'Go', and the history of the past, let us decide once for all that the watchword of Iowa Yearly Meeting shall be 'Forward', that this may prove to be the beginning of a half century of deeper consecration to God, loyalty to each other, and the interests of the kingdom, so that we shall become a praying, loving, working and growing church."

The report on Penn College showed a remarkable amount accomplished with the given equipment, an increased attendance, the high rank of Penn graduates in other educational institutions, that Penn College has a ministerial club of fifteen members, and that a large number of Penn graduates are preparing for the ministry at Hartford Theological Seminary. An appeal was made to arouse greater interest in higher education in the local churches. The needs of the College are finance, prayer and intelligent investigation.

Deep interest was manifested in the reports of the delegates to the Five Years Meeting. They spoke of the delightful fellowship with Dublin and London Friends, and impressed the meeting with the necessity of social service; that prejudices were overcome by becoming better acquainted with those from other Yearly Meetings; that doing the work needed in one part of the field is helping the work in all parts, of their willingness to face the situation; that there is no difference in the fundamental doctrine of Friends in east, west, or central parts, all are one in Christ, and all are

Friends. The general spirit expressed was the oneness of Quakerism, and a broad vision of service.

Willard O. Trueblood addressed the public Christian Endeavor Meeting, emphasizing conservation, vision, service, the personal touch, and the Big Brother movement. The C. E. Union pledged \$1,200 for the Jamaica Mission work, \$150 for home work, and \$100 on the new church building. They agreed to work in connection with the Evangelistic Board and to pray for a revival in Christian service; to hold conferences in each Quarterly Meeting; to send delegates to the Summer Assembly; to make special efforts in the study of missions and church history; and pledged their financial and moral support to the Young Friends Movement. Their motto for the coming year is "Efficient Service."

The Women's Foreign Missionary Society has joined the School of Missions, at Lake Okoboji, a mission union of all churches in Iowa, whose purpose is oneness of action. The women of Iowa Yearly Meeting completed the organization of the Home Missionary Auxiliary, which was started at the Five Years Meeting.

An advance step was taken in the Bible School work. The need of the conservation of the boys and girls was presented. Richard R. Newby was appointed chairman of the committee on Bible Schools and Viola Smith was appointed Field Worker. Oliver H. Stewart, of Chicago, addressed a large audience on the subject of temperance, and Charles E. Beals, Field Secretary of the American Peace Society, gave an address on "International Peace" at the public meeting on Wednesday evening. A full and cordial expression was given in favor of patronizing THE AMERICAN FRIEND and to assist in increasing its circulation.

On Friday the fiftieth anniversary exercises were held in the new meeting house. Nearly all the Yearly Meetings sent fraternal delegates. Messages were received from John Henry Douglas and others. Over fifty persons were present on this occasion who had witnessed the opening of Iowa Yearly Meeting on September 10, 1863, at Spring Grove Meeting House, near Oskaloosa. Two persons were present who have attended every Yearly Meeting: Joseph Sopher, chairman of committee on anniversary exercises, and Sarah Jane Pickrell who gave a beautiful tribute to the reverence and impressiveness with which the business was transacted at the first Yearly Meeting in Iowa.

Of the delegates who were appointed by other Yearly Meetings to attend the opening of Iowa Yearly Meeting, only one, Charles F. Coffin of Chicago, survives, whose presence on this occasion was a precious benediction upon the Yearly Meeting. He was accompanied by his son, Elijah Coffin of Philadelphia, who was present also with his parents, fifty years ago. Charles F. Coffin with others happily presented the scenes of those early days. They spoke of the inconveniences of travel on account of the enormous task of transporting large bodies of Civil War soldiers and military supplies and food; of the Friends coming in covered wagons, bringing their bedding and food with

them; of the novel out-door life; of the rude shed which served as Yearly Meeting House; of the Spring Creek Boarding School; of the separate meetings for men and women; and of the sacrifices and force of character and spiritual weight of those men and women who then composed Iowa Yearly Meeting.

They told of the adoption of the Indiana Discipline; that arrangements were made to build a Yearly Meeting House to cost from \$15,000 to \$20,000; that among the standing committees was one on "People of Color"; that David Hunt was clerk with Willet Dorland and Enoch Hoag assistant clerks; that "never before or since that time has any Yearly Meeting been so blessed by the presence of such a highly cultivated, liberal-minded, intelligent body of representative Friends."

The greetings from other Yearly Meetings were most inspiring. They brought messages of reverence for the past, reminding Friends of the debt to George Fox for civil and religious liberty; to Elizabeth Fry; to the New England martyrs, who with holy stubbornness persisted in sacrificing themselves for the liberty of the gospel. In accordance with the custom of a half century ago the congregation stood while Pliny Fry led in an impressive prayer. While the character of the meeting was historical a prayerful and reverent spirit prevailed. As a whole, the Yearly Meeting was impressed with the dignity and refinement of the simplicity of the "Quaker of the olden time," and recognized that history and reminiscence are valuable only as they inspire to the work of the future.

The new Yearly Meeting House is an artistic building, representing Quaker architecture relieved of its severity. In size it is 115 x 60 feet, with a seating capacity of 900. The frame is of steel, the walls are of hollow tile covered with gray matt brick with trimmings of Bedford stone. The roof is made of red asbestos slate. The building faces west at the corner of C Street and College Avenue, directly across from the College campus. The cost of over \$31,000 was covered by subscriptions. One pleasant feature of the Yearly Meeting was the social time enjoyed together by partaking of the meals served cafeteria in the large dining room.

Ellison R. Purdy preached the dedicatory sermon from the text, "But I say unto you that a greater than the temple is here." The Meeting House was formerly dedicated at the close of the meetings for worship on Sabbath morning.

"Love much. There is no waste in freely giving;

More blessed is it, even, than to receive.

He who loves much alone finds life worth living:

Love on, through doubt and darkness; and believe

There is nothing which Love may not achieve."

—Selected.

The secret of life is not to do what one likes, but to try to like that which one has to do; and one does it in time.

"The straightest way, perhaps, which may be sought,
Lies through the great highway men call 'I ought.'"

Anna G. Wood

"Precious in the sight of the Lord is the death of His Saints."—Psalms 116: 15.

On the third day of August, 1913, came the close of a beautiful life which had been rich in faith, fruitful in loving service and crowned with the favor and blessing of the Lord. This dear Friend was known and loved not only by her family and home circle, but throughout New England Yearly Meeting as a true Mother in Israel. She was born in New Bedford, Massachusetts, in 1822, being the youngest daughter of Reuben and Anna Russell. A birthright member of the Society of Friends, she became one by conviction also, and in early life under deep religious impressions, realizing her need of a Divine Helper, she sought and accepted her Savior's forgiving love. Of this early experience Anna Wood recorded late in life: "I was enabled to enter into covenant with Him by sacrifice, and promised by His help to serve and follow Him all the days of my life. This I have endeavored to do, though there have been many failures and I can with deep humility acknowledge that I have been an unprofitable servant, and need the unbounded mercy and forgiveness of a covenant-keeping God, and now in the eighty-fourth year I can bear testimony to the Lords' mercy and continued care and love."

"Her children rise up and call her blessed" and many a soul we may confidently believe could testify of having been brought to a saving knowledge of the Lord Jesus Christ through her direct teaching or the influence of her saintly life.

In 1845 she was united in marriage to Henry T. Wood of New Bedford. They were kindred spirits and from that time on until his death in 1883 their married life was consecrated to the Lord. Their home was one of the stations of the "Underground Railway" preceding the Civil War and upon the dining room sofa one runaway slave after another came to rest his wearied limbs over night till it was safe to send him on to the next station.

For many years Anna Wood had borne her silent protest against slavery by abstaining from any but free labor products of food. To this house came also traveling Friends, ministers of repute with credentials from England and elsewhere, and also there came not a few more obscure individuals with little or no official endorsement. But the door stood on the latch to the Lord's messengers "toward them that were brethren and strangers withal."

Both Henry T. Wood and his wife were active workers in the Friends First-day School of New Bedford, and a weekly Bible class which met at their house was a source of blessing in establishing sound Scriptural truths in the minds and hearts of those privileged to attend it. Their mutual interests were closely identified with those of the Society of Friends. They served efficiently on its various executive committees, accompanied Gospel ministers on their journeys, and filled with acceptance other appointments to church service.

Anna Wood was an Elder, and served as Clerk of

New Bedford Meeting. For several years she filled the responsible station of Clerk of the Women's Yearly Meeting of New England. In this capacity she was a valuable leader, her clear judgment, her wise discrimination, her spiritual insight and skill in recording the sense of the meeting being tempered by her sweet and patient gentleness of spirit. Her life touched other lives on many sides always with helpfulness. We cannot here enumerate the many different enterprises of Christian usefulness with which at one time or another in her busy life she was connected.

It was a long pilgrimage. She was led on past Life's successive milestones. The allotted three score and ten was passed—then on to four score—and still ten more peaceful years were added. She died in her ninety-first year. During these closing years, as her

earthly tabernacle failed more and more, she who had so faithfully ministered to others was in turn most tenderly watched over and cared for by her children.

The funeral was held in the homestead on Washington Square, County Street, New Bedford, Massachusetts, the house which has sheltered the family for sixty years. Anna Wood had always been a lover of flowers and now it seemed fitting that she was laid asleep in a bed of roses, lilies and other fragrant blossoms. The funeral was conducted according to the simple and impressive usage of Friends. Dr. Augustus T. Murray of the Leland Stanford University of California, a grand-nephew, was the chief speaker on the occasion and the sons and grandsons were the pallbearers, and so "He giveth His beloved sleep."

M. S. K.

The Peace Movement Among Friends

[This Department is designed to afford an opportunity for a presentation of important phases of the Peace question, and will welcome correspondence which gives information in regard to the progress of the Peace movement anywhere among Friends, or which reflects clearly the views of any of our readers, younger or older, on this important subject. Such correspondence should be addressed to *Allen D. Hole, 615 National Road, West, Richmond, Indiana.*]

Recent Events in Australia and New Zealand

[NOTE AS TO SOURCES OF INFORMATION—For detailed information in regard to the situation in Australia and New Zealand, interested readers are referred to publications by the Friends' Peace Committee, 136 Bishopsgate, London, E. C., England, and to circulars of information sent out regularly from the central office of the Australian Freedom League, Flinders Building, Flinders Street, Melbourne, Australia.]

From these two sources the facts given below have been chiefly derived.]

Introductory

There have already appeared in these columns some accounts of the situation in Australia and New Zealand with respect to the Defence Acts, but we in the United States have as yet scarcely begun to realize the hardships to which conscientious objectors there are now subject, or to understand how important it is that we should see clearly the lesson for our own land which military conscription is there teaching. It is impossible in the space at our disposal in THE AMERICAN FRIEND to give more than a mere outline of the course of events in the countries where the Defence Acts are in force, but since the details of the conflict now going on there do not, for some reason, find their way to any great extent into the newspapers, it is worth while noting some of the most important phases of the attempt to enforce compulsory military service, and the organized opposition to it on the part of the people in those colonies.

The System Authorized by Law

The present system prevailing for compulsory military training and service rests upon legislation known as the Colonial Defence Acts, passed in 1909, modified

by amending Acts passed in 1910 and 1912. Enforcement of the provisions of the Acts began in the summer of 1911.

Opposition to the System

From the first there has been determined opposition to the compulsory clauses of the Defence Acts. In New Zealand the National Peace Council began its work on June 21, 1911, and within a week more than 2,000 adult citizens had signed a protest insisting that the compulsory features be repealed. In Australia the Freedom League was promptly organized, and according to recent reports has now over 35,000 supporters in the different Australian states. In these organized efforts to secure repeal of the compulsory clauses the Society of Friends and Labor and Socialist organizations have taken a leading part, but the Freedom League and Peace Council include also ministers of other denominations, teachers and professional men.

The extent of the opposition to the system is also indicated by the number of prosecutions for failure to comply with the provisions of the Defence Acts. A circular letter sent out by Friends in England states that the Defence Department of New Zealand published in the press of the Dominion on May 30, 1913, the following: "Since the inauguration of the Defence Scheme from March 1, 1911, to April 30, 1913, there have been 78 youths (over 100 to date) imprisoned, and 2,480 prosecutions against Junior, and 959 against Senior Cadets."

In report No. 2 of the Report of the Commonwealth Organizer for the Australian Freedom League, under date of July 29, 1913, is the following statement: "The authorities have now admitted that 12,373 prosecutions have taken place up to May 31, 1913. In all probability, up to date over 15,000 lads have been prosecuted. Nearly 300 lads have been incarcerated in military fortresses. This is worse than jailing the boys, because in military fortresses they are dead to Civil Law."

Kinds of Punishment Used

The Freedom League cites the following instances

showing the kind of punishment used when boys refuse to comply with the provisions of the Defence Acts:

1. A report from New Zealand, dated July 18, 1913:

Batches of boys were marched through the streets under escort of soldiers with fixed bayonets, their destination being the fortress on Ripa Island, where they were to be placed for sixty-three days' detention.

The lads while at the fortress refused to carry out the Military commands, * * * and were illegally confined in solitary cells, rations were reduced, blankets removed all day, notwithstanding the bitter cold, and for twenty-three hours out of the twenty-four the lads were each confined in separate small cells. After all the punishment, the illegality was discovered, and the Magistrate was very hurriedly despatched with a Police Sergeant, who knew nothing of the case, and an impromptu Court was held at the fort; no public admitted, no lawyer for the defendants; sentence was passed for a further period of seven days' detention. One of the lads had taken seriously ill, but he was pulled out of bed, taken into the impromptu Court, practically unconscious, held up during the proceedings by soldiers, and remanded for fourteen days until he recovered.

2. A case of refusal on conscientious grounds:

Frank Giles, the son of Alfred Giles, the well-known Barrier Laborite, refused *on conscientious grounds to be taught to kill his fellow-man*. This brave lad was seized at his work, dragged to a court, and it seems that an attempt was made to starve him into surrender. Read the following extract from the *Barrier Truth*.

"On making inquiries at the gaol the father of the lad was informed that he would be permitted to send his son food during his incarceration, but last night a police-officer called at his house and informed him that the permission given to send the lad food had been cancelled, and that for the first seven days he would have to subsist on 1 lb. of bread per day, and as much water as he cared to drink."

3. A case in which attendance on drill interfered with work, and penalty for non-attendance caused him to forfeit his position:

A young man of South Melbourne, who was sent to Queenscliff Fortress, shares with his brother in the support of his widowed mother and younger sisters. The family are strongly opposed to military training, and it was only under protest that the young man registered. He was employed in a foundry and had to rise at five o'clock in the morning. He found that the drills interfered with his day's work and determined he would not go. For this he was sent to Queenscliff.

His mother wrote to his employer asking him to keep the job open for the lad when he returned. The employer replied that he could not do so. So the lad will be amongst the unemployed on his release.

4. A case of cruel treatment:

The sentence of this boy to the fortress illustrates not only the tyranny of Conscription, but also shows how our magistrates are in the military grip.

The boy had just recovered from an attack of pleurisy, and had forwarded to the military authorities his doctor's certificate of exemption. They said they did not receive it. *When the boy opened his mouth to speak, the magistrate silenced him.*

The lad's parents had not the remotest idea that he would be sent away, and when an officer came and asked that his clothing be sent on, they were dumbfounded.

In addition to the kinds of punishment shown in particular instances cited above, the Defence Acts pro-

vide for the following methods of dealing with those who do not comply with the compulsory provisions:

1. Fines from about \$1.80 to \$25.00.

2. Attachment of wages on refusal to pay fine. That is, an employer is obliged to pay to the Government in fines wages due an employee who has refused to pay fines assessed against him for violation of provisions of the Defence Acts.

3. The sentence to imprisonment carries with it sometimes hard labor with criminals of the worst classes, the wearing of convict clothing, and the taking of finger prints.

4. "The convicting magistrate may, if he thinks fit, in addition to imposing a fine, order as part of the conviction that the defaulter shall be *deprived of civil rights* for a period not exceeding ten years, and during such period he shall be incapable of being appointed to any office in the Public Service, such as Telegraph and Post-offices." A further clause also deprives one thus punished of the right to vote.

5. Failure to register or to drill are considered "continuing offences." That is, even if a fine for non-compliance be paid today, another fine may be assessed or imprisonment ordered tomorrow, and so on day after day indefinitely.

6. In New Zealand the Minister of Education, who is at the same time the Defence Minister, "requires the Heads of schools and colleges to withhold 'free places and grants' from any student unless he can present a certificate signed by the Area-officer to show that he has complied with the provisions of the Defence Acts."

One Concession Secured

Objections based on the ground of religious belief have received attention from the officers charged with enforcing the Defence Acts, but so far exemption from military duty can be secured in New Zealand only after the requirements as to registration have been complied with, and then only after a magistrate has been convinced that the objections are based upon personal religious beliefs which are sincerely held. When exemption from military duty has thus been secured, those to whom the exemption applies may be required to perform "such non-military services as the Governor may from time to time prescribe."

To those who feel free to comply with the regulations of the Acts concerning registration, the possibility of obtaining exemption on the ground of religious belief is a genuine concession. But to those who do not feel free to comply with registration clauses, there is no relief. In Australia there seems to be as yet no concession made even on the ground of religious belief.

Parental Authority Superseded by Military Authority

The text of the Defence Acts seems to fix upon parents the responsibility for registration of boys, and prosecutions of parents for neglect or refusal to register their sons are recorded. For instance, the following given by the Freedom League under date of July 29, 1913:

Two leading members of the League in Victoria, Mr. C. Flinn and Mr. T. Ratcliff, were prosecuted during the past month for refusing to register their boys. Mr. Flinn, who is a Quaker, took his stand on the ground that the teaching of Christianity is opposed to war and military training, and also his conscience would not permit him to have any dealings with military law. Mr. Flinn was fined one pound and costs, which he refused to pay and was therefore distrained. Mr. Ratcliff's case also aroused considerable interest. His counsel pleaded that the Defence Act interfered with the liberty of the individual, and with our civic rights. An adjournment was secured, but on the second hearing Mr. Ratcliff was fined seven pounds, and five pounds five shillings costs.

But in practice it seems that regulations recently adopted by the officials in charge of the enforcement of the Acts, gives officers in a given area the power to register boys who have not been registered by their parents. In an interview on July 26th with Senator Millen, Minister of Defence in Australia, his attention was called to the fact that the regulation giving officers the power to register boys was apparently in conflict with the Defence Act itself; his reply was, "Then the Act will be amended to make this possible."

Ministers in Victoria Oppose the Compulsory Clauses

Twenty-five ministers in Victoria have issued a manifesto giving the following specific grounds for opposing the "compulsory clauses and character of the Commonwealth Defence Act:"

1. *The Abolition of Parental Authority.* Parents have the moral and legal responsibility as well as the natural anxiety of rearing their children, and should have the right of deciding whether their sons should be trained as soldiers during their minority. The parents should not be thrust aside while military authority supersedes theirs, during the most critical years of a boy's physical, mental, and moral growth.

2. *The Abolition of Freedom of Speech.* Every trainee is prohibited by military law from discussing in public, or communicating to his friends, any information relating to his military duties; nor may he write to the press without special authority. This will prevent the public from learning of abuses which must inevitably occur, and prepares the way for military tyranny.

3. *The Abolition of Civil Freedom.* Every trainee is liable under military law, to the deprivation of his rights as a citizen, when, in the supposed interests of military discipline, the two are in conflict; and for alleged offences can be tried by a military tribunal (Court Martial), from whose decision there is no appeal to any Civil Court. "That no man is a soldier against his will is the badge of freedom in Great Britain and America," writes Professor D. Starr Jordan. There is no such badge of freedom in Australia.

4. *The Abolition of Religious Liberty.* No parent or child may have either religious principle or conscientious objection against this Act. The citizen's conscience is forcibly suppressed or ignored, unless it agrees with Compulsory Training. Religious Liberty has been won at too great cost to be thus wantonly set at naught.

\$1.50 Till January 1, 1915

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Peace Association of Friends in America

An Opportunity to Help and to Learn

Australia and New Zealand Need Our Help

The article in this week's issue concerning recent events in Australia and New Zealand attempts to open the way for one kind of help which those states need, and which with a little care we can give, namely, publicity concerning the situation there. If the attention of the whole English-speaking world could once be fixed upon the methods used in enforcing the Defence Acts, and, more important, upon principles and motives underlying the Acts themselves, a long step would be taken toward securing relief from the conditions which now exist there, conditions which are intolerable to all who believe in political liberty and in the right of every man to act in accordance with the dictates of his own conscience. There are also other ways in which we might help in the struggle for liberty in Australia and New Zealand, but this one method of helping to make the conditions there known is open to us all. The need is urgent. Let us give this help.

The struggle now going on in those states may soon be our own struggle here. It will be upon us soon if certain of our militarist friends can bring it about. Theoretically in this country now every able-bodied male citizen between the ages of eighteen and forty-five is a member of the militia. It is but the logical step in preparedness for defence to say that boys should be trained in military tactics before they reach the age when duties are heavier and the task of learning more difficult. Debates in Congress in recent years show how strong is the pressure to withdraw from Friends and other conscientious objectors the right to be exempt from military duty. (See extract from the Congressional Record quoted in minutes of the Five Years Meeting for 1907, pages 69 to 73.) Bills to increase the efficiency of the militia and to provide for rifle practice in the public schools have been recently before Congress, and some action may be taken at the next regular session. The Defence Acts in Australia and New Zealand came in 1909 as a surprise; the people were never given an opportunity to express their preference in regard to them. There are many lessons which we may learn from the Australian states; but let us at least be warned as to the inauguration of compulsory training; if such legislation be enacted here let us at least be able to say that we knew the danger and fought with all our might against it.

For the Peace Association of Friends in America,

ALLEN D. HOLE, *President.*

Richmond, Ind., September 18, 1913.

the Yearly Meetings for the remainder of the present year. Many Friends have been expecting to canvass their neighborhoods for new names. This is the best opportunity that will be offered. Back numbers cannot be furnished, and the canvass should be made at once. \$1.50 to new subscribers for fifteen months.

Current Items of Interest to Friends

Indiana Yearly Meeting

Amos M. Kenworthy began a two weeks' series of meetings at Seattle, Washington, on September 7.

A farewell reception was given by the Friends of Fountain City, Indiana, on the evening of September 19, to the pastor of the meeting, Fred E. Smith, and his family. The church room was beautifully decorated, and about two hundred of the members, young and old, gathered in honor of the occasion. It was one of the important events of the meeting within recent years. Arrangements were made by the Ladies' Organized Bible Class, and ice cream and cake were served in abundance. Short talks were given by Luke Woodard and others, and were responded to by Fred Smith. At the last service held by the pastor on the 21st, the house was crowded, and it was an occasion of deep feeling throughout. Fred E. Smith has accepted the pastorate of the Greensboro, North Carolina, meeting, and is moving there this week. He goes with the well wishes of all Fountain City Friends.

A farewell reception was given by the Friends of Dublin, Indiana, on the evening of September 22, to the retiring pastor, Dalton H. Lewis, and wife, Lilian Lewis. It was an occasion where good fellowship prevailed throughout the evening. The room was tastefully decorated with autumn colors, golden rod and Brown-eyed Susan. The Whittier Class of the Sabbath School served fruit juice and wafers. Music and short addresses, appreciative of Dalton Lewis' ministry constituted the program. Conspicuous among those who contributed toward the pleasure of the occasion were those who had come into the church under his ministry. About two hundred, including many from other churches, were present.

On Thursday evening, September 18, a fitting Memorial Service in honor of E. Everett Morgan, was held at the Friends' Church, H. Matamoros, Mexico. The church was decorated with an abundance of beautiful flowers, lovingly presented by the teachers and students of the school of which he was formerly superintendent. There was a large attendance, and the occasion was a solemn one. Workers from the Presbyterian College and church kindly assisted in the service. Everett Morgan had been engaged in missionary work in Mexico for a number of years. Being in ill health, he resigned his work as pastor of the Friends' Church at H. Mata-

moros, Mexico, in May, and went north to the sanitarium at Battle Creek, Michigan, where he underwent a surgical operation which eventually caused his death, August 29, 1913. He was a faithful worker and friend, and has touched the lives of many, who will long cherish his memory.

Iowa Yearly Meeting

Mary White returned recently from Los Angeles, California, where she represented the Christian Endeavor societies of Minneapolis at the National Christian Endeavor Convention.

The Friends' Meeting at Minneapolis has been strengthened recently by the coming of Samuel L. Haworth and wife, formerly of Fall River, Massachusetts. Mr. Haworth begins his new pastorate with the most cordial welcome and the heartiest support of the entire meeting. In the meetings for worship, the Bible school, and the Christian Endeavor, are evidences of new spirit and fresh zeal. The coming of these Friends is especially helpful to Minneapolis Friends, as they have been for some months without a pastor. All are looking forward to a period of greater activity and service for the entire meeting.

Kansas Yearly Meeting

Parker Moon has just closed a year as pastor at Fairview meeting, near Carthage, Missouri, a meeting which he helped to organize forty-six years ago. The meeting has selected M. L. Swafford, of Haviland Quarterly Meeting, Kansas, as pastor for the coming year. He has moved and has already entered upon the work.

Clarkson Hinshaw, Kansas Yearly Meeting Superintendent of Evangelistic work, visited Friendswood Quarterly Meeting, held at League City, Texas, August 23. His gospel labor with us was characterized by deep spiritual teaching, which came as a great blessing to all who listened to his convincing sermons. A few meetings were held at League City and Friendswood the week following Quarterly Meeting, and all were very much appreciated. May God bless him and his wife in all their labors.

The following is an extract from minutes of Hesper Quarterly Meeting on Ministry and Oversight, September 12, 1913:

"The meeting then entered into the consideration of the subject 'The advisability of a union of Protestant Denominations as one church.' The subject was

introduced by John D. Mills, who presented the reasons usually advanced for the continuance of the separate denominations, and also those advanced for union. The meeting decided to continue the discussion at our next meeting, especially directed to the phase of the question, 'How can we best promote unity of action with other churches, and do the most good to the community surrounding us?'"

New York Yearly Meeting

Scipio Quarterly Meeting was held at Perry City, New York, September 26-28. At the Meeting on Ministry and Oversight, Ida T. Parker, of the Biblical Department of Oakwood Seminary, gave an address on "The Relation of the Rural Church to the Community." On Saturday evening the subject of "The Relation of the Rural Community to the Church" was discussed by Eliezer Partington, of Oakwood Seminary. On Sabbath evening, Ida T. Parker had charge of the devotional meeting.

The Oakwood Seminary at Union Springs re-opened on September 16, with a full enrollment of eighty pupils, of whom seventy-six are in the Academic department.

Western Yearly Meeting

Charlotte E. Vickers, President of the Woman's Foreign Missionary Union of Friends in America, has been appointed delegate to a meeting of Women's Boards to meet in New York City in October. She is one of eleven women appointed to this meeting, two of whom are from Canada, and eight are from the United States. One of the eight is Mrs. Peabody, who receives her appointment by virtue of her position as head of all our woman's interdenominational work, which makes Charlotte Vickers one of seven. This is an honor to Friends women which they should know and appreciate.

In the United States the percentage of attendance in the Sunday-schools to population is 16.6; in Newfoundland it is 17.8; in the Fiji Islands, 18.33; in Great Britain, 21.2; in the Marshall Islands, 26.5; and in the Samoan Islands, 29.1.

The Carnegie Endowment Fund for National Peace is sending to Europe a special commission to investigate the enormous cost and waste of the Balkan war.

CORRESPONDENCE

The following is an extract from a letter we have received from Charles F. Coffin, of Chicago, concerning his recent trip, in company with his son, Elijah, to attend the semi-centennial anniversary of Iowa Yearly Meeting:

"The next morning we took a carriage and drove to the new meeting house. There was a large attendance. They consider that the auditorium will now seat nine hundred people and it was full. There were probably fifty or one hundred Friends on the platform. The whole proceeding of the Centennial was well managed, and after a few preliminary items of business I was called upon to speak. I was able, with some exertion, to make them all hear, and gave them a full account of the organization of the Yearly Meeting fifty years before and of the circumstances connected with it. I was the only living member of thirty to forty Friends who were appointed by the different Yearly Meetings to attend the opening of the Yearly Meeting.

"With Elijah's help I had prepared a full written account in the first place of my father's visit to Iowa, upon the request of the Quarterly Meetings for the establishment of a Yearly Meeting. He attended them and gives an interesting account in his diary of the visit. We had selected this account and had it type-written, and I followed it with my account of the establishment of the Yearly Meeting, which was written on the ground fifty years before. The original copy is still in my possession, though very much faded, yet legible. I gave the names also of all the Friends upon the committees from other Yearly Meetings, and of the Friends living in Iowa who were guests of the same house in which we were all quartered. It was a crowded occasion and far from comfortable, but we were all happy and joyous, and made the best of it. Elijah, who was present with us—then fifteen years of age—added an account of his trip and of the condition of railroad travel at that time, and also his view of the Yearly Meeting and circumstances connected with it. We were followed by Friends from most of the Yearly Meetings, who were called upon for short addresses.

"I passed my written copy to the Clerk of the Yearly Meeting. Appended to it are the signatures of almost all the Friends who were on the Committee, which I have preserved carefully for years, but thought it best to commit to the care of Iowa Yearly Meeting.

"These ceremonies occupied about three hours. We returned to the hotel

for dinner, and came back in time for the Meeting at two o'clock, which was devoted to the dedication of their beautiful new meeting house. There is nothing equal to it, in beauty and convenience, in the Society, and it is very creditable to the Friends and to the Yearly Meeting. Penn College is just across the street from it.

Conference at Darlington, Maryland

A week-end conference was held in the Friends' Meeting House, Darlington, Maryland, from September 5-7. It was arranged by the Conference Committee of Baltimore Quarterly Meeting. Besides the people of the Darlington neighborhood, we were pleased to have with us Elizabeth Hopkins, L. Oscar Moon, John R. Cary, and Alva D. Lindley, of Baltimore, Samuel R. Neave, of Hughesville, Maryland, Lindley D. Clark, of Washington, D. C., and L. Walter and Sarah C. Borton, of Moorestown, New Jersey. On Sixth-day evening the conference began with a meeting addressed by L. Oscar Moon on "The Logic of Peace." He made the subject very interesting, giving us up-to-date information upon advances made toward international peace. He reminded us that seventy percent. of the national income is expended for the army, navy and pensions. A discussion followed.

Seventh-day morning the conference began with a devotional meeting. At 10:30 Lindley D. Clark, of the Department of Labor, talked to the conference upon the subject, "Labor Problems—Some Methods of Meeting Them." He told of the necessity of trade unions and of the many laws now providing better and safer conditions in factories. He also spoke of workmen's compensation laws. The talk was interesting and very encouraging. It is gratifying to think that Friends have had a part both in work for peace and in social reforms, but we do not want to be content with priding ourselves upon what our ancestors did.

The same morning Alva D. Lindley gave an address upon "Christ's Kingdom Among the Nations." He spoke of foreign missions in general, but most particularly of China. Discussion followed upon the two subjects of home and foreign missions. It was felt that the morning had been an uplifting and helpful one.

Seventh-day evening at five o'clock, Charles Y. and Rebecca E. Thomas served a tea on their lawn, which was followed by a discussion opened by L. Oscar Moon, upon country neighborhoods, and in particular the Darlington

community. The Boy Scout Movement, suitable amusements for country children and kindred topics were discussed by quite a number of those present. We were glad to have a number of neighbors at the meeting.

First-day morning, following the meeting, came the Bible class led by John R. Cary, of Baltimore. The meeting for worship that night, though small on account of rain, was an especially helpful one, although smaller than desirable. The conference was undoubtedly inspiring to those who were present.

The Baltimore and Ohio Road has fitted up a special car, and handed it over to the health authorities of the several states, to be used in the campaign against the "white plague."

DIDN'T KNOW

That Coffee Was Causing Her Trouble

So common is the use of coffee as a beverage, many do not know that it is the cause of many obscure ails which are often attributed to other things.

The easiest way to find out for oneself is to quit the coffee for a while, at least, and note results. A Virginia lady found out in this way, and also learned of a new beverage that is wholesome as well as pleasant to drink. She writes:

"I am 40 years old and all my life, up to a year and a half ago, I had been a coffee drinker.

"Dyspepsia, severe headaches and heart weakness made me feel sometimes as though I was about to die. After drinking a cup or two of hot coffee, my heart would go like a clock without a pendulum. At other times it would almost stop and I was so nervous I did not like to be alone.

"If I took a walk for exercise, as soon as I was out of sight of the house I'd feel as if I was sinking and this would frighten me terribly. My limbs would utterly refuse to support me, and the pity of it all was, I did not know that coffee was causing the trouble.

"Reading in the papers that many persons were relieved of such ailments by leaving off coffee and drinking Postum, I got my husband to bring home a package. We made it according to directions and I liked the first cup. Its rich, snappy flavor was delicious.

"I have been using Postum about eighteen months and to my great joy, digestion is good, my nerves and heart are all right, in fact, I am a well woman once more, thanks to Postum."

Name given by Postum Co., Battle Creek, Mich. Write for copy of the little book, "The Road to Wellville."

Postum comes in two forms:

Regular Postum—must be well boiled.

Instant Postum is a soluble powder. A teaspoonful dissolves quickly in a cup of hot water and, with cream and sugar, makes a delicious beverage *instantly*. Grocers sell both kinds.

"There's a reason" for Postum.

Arthur and Eliza Dann

The Meeting for Sufferings gathered at 10:30 a. m. on the fifth instant, instead of the usual hour of 11:00. After the Clerk had mentioned that a large number of returning minutes had been received for Arthur and Eliza F. Dann, expressing warm appreciation of their service in America and Canada, Arthur Dann gave a long and very interesting account of their journeys and the meetings they had held during their second visit, which began a year ago. He spoke with special warmth of his experiences in and around Philadelphia, at Atlantic City, at Booker T. Washington's Institute for colored people at Tuskegee, and at New York shortly before his return home. At the last-named city a very impressive meeting was held with some hundreds of men of a very low class. In Canada a new meeting had been started at Calgary as the result of the visit. On the steamer by which they returned, our Friends had several comfortable religious meetings with the passengers, including those in the steerage. Arthur Dann, while returning his minute, said that he felt that his service on the American continent was not yet finished. (Eliza F. Dann was prevented by indisposition from attending the Meeting for Sufferings.)
—*The British Friend.*

Brown Reunion

The Brown family reunion occurred September 15-16, when the seven sons and two daughters of Mrs. Lucinda C. Brown, of 1702 North New Jersey Street, Indianapolis, Indiana, met with her for the first time in ten years. The remarkable thing about this family is that the parents were earnest Christians and the children are active Christian workers. The two daughters are Mrs. Rose Longest, east of the City, and Miss Della Brown, City, who is engaged in Bible extension work. Of the seven sons, six are ministers and one an elder. Charles C. Brown, Carlinville, Illinois, is a minister of the Holiness Christian Church and editor of his church paper, *The Voice From Canaan*. Jacob C. Brown, Southport, where the reunion was held, is an elder in the Presbyterian Church in the City. The other five sons are ministers in the Friends' Church and are located as follows: Clark Brown, pastor, Cumming, Iowa, editor *Monitor*, Hubbard, Iowa; E. Howard Brown, pastor, Earlham, Iowa; Walter W. Brown, pastor, Paoli, Indiana; L. O. Brown, Sunday-school missionary and chalk talker, Franklin, Pennsylvania, and John S. Brown, Sunday-school missionary, Greensburg, Pennsylvania.

Important Joint-Conference

The Ministerial Association of Indiana Yearly Meeting has accepted an invitation from the Western Yearly Meeting Ministerial Association, to meet with them in a joint conference to consider subjects of mutual interest to both bodies.

It has been arranged to hold the conference at the First Friends' Church in Indianapolis, beginning with an afternoon session on Tuesday, November 18, and continuing until the close of an afternoon session on Thursday, the 20.

All ministers in both Yearly Meetings are urgently asked to attend. A program is being arranged that is comprehensive, and that will include topics of vital interest to the church and to the two Yearly Meetings in particular. It is believed that there are great possibilities in this joint gathering, and that new and larger visions of life and service will be revealed by the associations of these two days. Other notices will follow later.

Penn College Notes

Penn College has begun her fortieth year under auspicious circumstances. Many material improvements make the facilities in all lines the best they have ever been. There is a unity among the Friends in Iowa in their support and endorsement of their educational institution. The enrollment at the end of the first week was three hundred and fifty. Work in all lines is starting off in a splendid way and everything indicates that the coming year will be a banner one.

Three members of the faculty are away on leave of absence, one at Harvard and two in Europe. Their places are temporarily filled with excellent substitutes. Christian activities are starting off vigorously. A stirring campaign for membership in the Y. M. C. A. and Y. W. C. A. has brought almost every student in touch with these organizations.

A Correction

In our issue of September 4, on page 581, in the article on Charles and May Repogle, the statement was made that the Friends' Missionary Society in Alaska owns the largest herd of reindeer in the world. We are informed that this is far from correct, and that the herd only numbers one hundred and twenty-five. It is stated that a number of natives own more than does the Mission. Our former statement was copied from a Seattle, Washington, paper as sent to us.

Teddie's Victory

Teddy was such a little fellow that when he wanted to see the basket of fine, ripe pears which mama had left on the table, he had to bring his little stool and climb upon it to reach high enough.

O, my! how nice they did look! And what a delicious smell! They must taste very good; how could he help just taking one?

Surely it would not be missed, the basket was so full. And nobody was by to see if he did it, so what was to hinder?

For a moment Teddy almost put his hand upon the nicest one in the lot. But I am glad to say the little hand was drawn away, and the bright-eyed little man said, firmly, "No, I won't. Mama told me not to touch them, and I won't do it. I promised her I wouldn't. No, Mister Pear, you must stay right there in the basket, and I'll run away for fear I might do it if I looked too long."

Down hopped Teddy, and off he went. Mama was pleased to find him busy with his red horse-line when she came back and the fruit undisturbed.

Brave Teddy! He ran away from temptation, but gained what we call a great victory over his appetite.

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BIBLE SCHOOL LESSON

OCTOBER 12.

SUBJECT—Jealousy and Envy Punished.

LESSON—Numbers 12. Commit verses 10, 11.

GOLDEN TEXT—Love envieth not; love vaunteth not itself, is not puffed up, doth not behave itself unseemly. 1 Cor. 13: 4, 5.

CHRISTIAN ENDEAVOR

OCTOBER 12.

TOPIC—Favorite Verses. V. In the Epistles. 1 Cor. 13: 1-13. (Honorary Members' meeting.)

No words will be recalled with greater refreshing than the words of the lesson text emphasizing the beauty and power of love.

Again many will be blessed in remembering that second chapter of Second Timothy, setting forth the rewards that await the faithful.

Others will recall that honor roll of faithful saints and heroes, spread upon the pages of the letter to the Hebrews, and many a soul will be renewed in consecration and faith as he reads again that wonderful record.

Still others will turn instinctively to that wonderful equipment of the militant Christian in the Sixth of Ephesians, while many will renew their hope as they read from Phillipians, "I can do all things in Him that strengtheneth me."

Died

CARSON—Enos W. Carson was born in Morgan County, Indiana, and died in St. Mary's Hospital, Pierre, South Dakota, August 23, 1913, aged 74 years 9 months and 9 days. He was married to Mary J. Jones in 1857. He moved to Kansas in 1881, settling near the town which bears his name. He was converted in early life and joined Friends. The uplift of man was always his theme. He leaves one son and two daughters. Funeral services at Enosdale, Kansas, conducted by H. B. Rush.

GILBERT—Nancy J. Gilbert, daughter of Hugh and Catharine McTaggart, was born in Warren County, Ohio, and died at Haviland, Kansas, September 7, 1913, aged 68 years 6 months and 15 days. She was married to Oliver Gilbert in 1866, was converted in childhood, was faithful in prayer and testimony, and especially active in Bible school and temperance work. She is survived by her husband and three sons.

HARE—Elizabeth Virginia Hare was born in Southampton County, Virginia, and died in Nansemond County of the same state, August 23, 1913, aged 73 years and 4 days. She was a birthright member of Friends, and in the truth of this teaching led a long and useful life, as faithful wife, loving mother and kind neighbor. Four sons and three daughters survive her, bearing witness to her strength of character.

HENLEY—Miriam W. Henley, daughter of Robert and Rachel Wilson Greene, was born at Fountain City, Indiana, and died at her home in Richmond, Indiana, September 12, 1913, aged 73 years 2 months and 12 days. Having God-fearing parents, she early learned of Christ's love for little children. In 1873 she married John Henley, who died in 1899. She occupied several official positions in the church, being overseer and clerk of her Monthly Meeting for several years. She was also president of the Ladies' Aid Society of East Main Street Meeting for many years, was a member of the Foreign Missionary Society and the W. C. T. U. Possessed of a reticent nature, she was not often heard publicly, but her daily life was a living testimony of her earnest devotion to the Master. She leaves a son, Robert W. Henley, of Richmond.

SMILES

Mrs. Justwell—I think, dear, you really ought to get your life insured.

Hubby—You don't mean that you are going to do the cooking?—*Boston Transcript.*

"That man is one of our leading capitalists," said Miss Cayenne.

"Didn't know he was in that line at all. What is his specialty?"

"The capitalization of the letter 'I.'—*Washington Star.*

Milligan—If I be afther laving security equil ter what I take away will yez trust me till nixt wake?

Sands (the grocer)—Certainly.

Milligan—Well, thin, sell me two av thim hams an' kape wan av thim till I come agin.—*Puck.*

Mr. Murphy (who has called up the doctor at 4:00 A.M.): "I've been knocking for two hours, sorr."

Doctor: "Well, why didn't you knock louder?"

Mr. Murphy: "I was afraid of dis-turbin' ye, sorr."

Wilfred was sitting upon his father's knee watching his mother arrange her hair. "Papa hasn't waves like that," said his father, laughing. Wilfred, looking at his father's bald pate, replied, "No, no waves; it is all beach."—*Weekly Scotsman.*

"Ma," said the newspaper man's son, "I know why editors call themselves 'we.'"

"Why?"

"So's the man that doesn't like the article will think there are too many people for him to tackle."—*Christian Work and Evangelist.*

The young man thought he would like to be a clerk in a bookstore. He went to one to see about getting a job. Placarded about the store was this:

DICKENS WORKS
ALL THIS WEEK
FOR SIX DOLLARS.

The man read it. Then he remarked: "He does, eh? Well, let him keep the job then. I won't work all this week or all any other week for less than ten!"

The Young Idea Relieves Itself Again

Domestic science includes cooking, working, and physical culture.

A buttress is a female goat.

A straight line is one which always runs in the same direction unless it is bent.

Joan of Arc was Noah's wife.
—*Woman's Home Companion.*

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"O Love Wilt Not Let Me Go"

O love that wilt not let me go,
I rest my weary soul in thee;
I give thee back the life I owe,
That in thine ocean depths its flow
May richer, fuller be.

O Light that followest all my way,
I yield my flickering torch to thee;
My heart restores its borrowed ray,
That in thy sunshine's blaze its day
May brighter, fairer be.

O Joy that seekest me through pain,
I cannot close my heart to thee;
I trace the rainbow through the rain,
And feel the promise is not vain
That morn shall tearless be.

O Cross that liftest up my head,
I dare not ask to fly from thee;
I lay in dust life's glory dead,
And from the ground there blossoms red
Life shall endless be.

—George Matheson.

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EDITORIAL COMMENT

A Lesson in Denominational Procedure

We have often wondered what would happen if a number of Friends communities would suddenly conclude that they could get along with ministerial service supplied by other denominations. Some would invite a good Methodist preacher to attend the service; others a Presbyterian; still others a Lutheran, and so on down the list. Without doubt there would be some excellent preaching that might be highly edifying. But it is no discredit to our sister denominations or to the character of their ministry to predict that the Friends congregation following such a practice would soon find itself disintegrating as a body of Friends, losing interest in the principles for which the denomination stands, and ultimately drifting from its established moorings as a company of believers.

There is something discordant about the suggestion that stamps it as an impractical procedure. Yet that is exactly the policy followed by a large number of Friends in relation to their denominational periodical. They are willing to take all kinds of other religious publications, denominational and otherwise, and, when solicited to take *THE AMERICAN FRIEND*, now owned and controlled by the church directly, they ignore its claims upon them, and imagine that they can maintain a position of live interest as part of the working organism of the church by reading other literature exclusively.

Again, we have wondered sometimes what would happen, if after the Church has arranged for its various activities, pastoral service, missionaries in the field, secretarial work, evangelistic work, etc., the members, when appealed to for their share of support, would largely determine to spend their money in other directions, and would announce that they could not afford to maintain the activities already agreed upon.

Yet again, this is the policy pursued by a large portion of our membership in relation to *THE AMERICAN FRIEND*. They are spending their money, many of them, in other directions, with no thought of their obligations to the established periodical of the church. The time has come when all our membership ought to regard their obligation to take *THE AMERICAN FRIEND* as being equally binding with their obligation to support their pastor, the foreign missionary department, or any other department of church endeavor. To quote the words of the Commission at the Five Years Meeting: "The question of a weekly church paper and other literature, which will adequately voice the life, mechanism and operations of Friends in America, should henceforth be regarded as a policy of administration, to be met and acted upon with the same serious consideration as is accorded every other department of church activity."

The almost universal testimony is that *THE AMER-*

ICAN FRIEND is worthy to be taken and read for its own sake, but thousands of families will have to be induced to take the paper as a matter of denominational duty and loyalty, before they can appreciate its worth to them and to the church as a whole. This will have to become a matter of education, wherein ministers and other interested Friends, by constant appeal, press the claims of the paper upon the membership generally.

With the offer now being made, of *THE AMERICAN FRIEND* from now until January 1, 1915, for \$1.50, the price of a year's subscription, a vast amount of missionary and educational work ought to be done in every Friends community, to get new subscriptions. Now is the time of all times to push the interests of the periodical.

The Special Numbers

We have found it necessary to postpone our special Bible School number of *THE AMERICAN FRIEND* until October 23d, at which time it will appear. We are anxious to have brief items of news about the work which Friends Bible Schools are doing. Many will have important rally days, at which time important plans will be set in motion for the coming year. Brief accounts of these, together with anything else of peculiar value, and which would be an inspiration to other Schools will be in order. Copy should reach this office not later than October 16th or 17th.

This postponement makes another necessary, and the Young People's number will be issued November 6th. As in the case of the Bible School number, we invite items of news about the work of young people, which should reach this office by October 30th or 31st.

CHURCH NEWS

There are in the United States and Canada together 135,000 Protestant ministers of the Gospel. Quite an army! It requires annually 6,500 new candidates to make good the loss by death, disablement and retirement.

The State Federation of Churches of California is arranging a series of meetings and conferences relative to church federation and the common interests of the churches, to cover the important cities of the Northwest and Pacific Coast, beginning at Spokane the first week in October.

At its meeting recently in Toledo, Ohio, the Evangelical Lutheran Church adopted a resolution to raise \$2,000,000 for the Ministers' Pension and Missionary Work in honor of the celebration in 1917 of the 400th anniversary of the Reformation. A Jubilee Committee of the Council has been appointed to co-operate with other Lutheran bodies in this country to engage in making a total fund of \$10,000,000.

THE AMERICAN FRIEND

DEVOTED TO THE INTERESTS OF QUAKERISM IN AMERICA

S. EDGAR NICHOLSON, Editor and Manager

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Conserving Our Membership

One cannot read the annual statistics of our various Yearly Meetings without being forced to the conclusion that our system of gathering statistics is largely a failure, or that Friends are sadly lacking in their ability to conserve the interests of the membership. Probably there is a vital weakness in both directions, which should no longer be ignored.

The evangelistic harvest year after year is generally satisfactory, but apparently there is almost a universal leakage that as yet, has found no adequate explanation. In the aggregate some thousands of converts are added to our church rolls annually with a fair degree of regularity, but the totals of membership refuse to grow in corresponding proportion. The church must awaken to the fact that we are not holding what we get. The chances are that the total membership this year will indicate a loss.

The problem is by no means met by the assertion that church efficiency is not measured by growth in numbers. That is a viewpoint which may ease the conscience of lax administration, but in the final analysis it is far from satisfying. It may be admitted that a large membership roll does not necessarily mean a high degree of spiritual life and power. But that is not the problem under consideration. It is just as true that a constantly increasing membership is not necessarily inconsistent with satisfactory spiritual experiences.

The problem under consideration goes far deeper, and concerns the ability or willingness of the Church to devise ways and means by which a large proportion of its new converts may be assimilated into the life and service of the working organism, and thus become permanent factors in its growth and development. Apparently the church has assumed that its responsibility has ended with getting men and women converted. Of course, this is not its announced policy, but its conduct has led in this direction. It is time to recognize that, as with the natural birth, the spiritual birth is only the beginning of life and activity, and that the same care is needed during the early years of the spiritual life as is necessary for the new born infant.

How many of our meetings have taken the trouble to nourish their converts with painstaking care during the early months and even years, of their religious

experience? After spending weeks in prayerful preparation for an evangelistic campaign, and after pleading earnestly and successfully for men and women to forsake their sins, in how many meetings is it the custom to assume responsibility for their spiritual oversight and nourishment by special teaching adequate to their necessities, until such time as they can stand alone among their fellows and accept the responsibilities of grown-up men and women in the Lord? It is our observation that too often the Church has only prepared itself to administer the strong meat of the gospel, and has not concerned itself sufficiently to care for those newly born into the Kingdom, with the result that within a few weeks, after the first glow of religious enthusiasm has spent itself somewhat, the convert finds it difficult to maintain his interest, the Church loses its grip upon him, and failure is written over the life almost before it has begun.

O, that the Church would come to recognize the vital importance of Paul's philosophy in his letter to the Corinthians, "I fed you with milk, not with meat; for ye were not yet able to bear it." Through its evangelistic and church extension and home and foreign mission departments, the Church has been laying emphasis upon the necessity of being converted. Perhaps the time has come when it needs to create a new department, charged with the special responsibility of administering spiritual nourishment and extending religious training to its new membership until they are firmly established in Christian experience and Christian service.

Both for its own sake and for the sake of those it is losing, the Church must seriously face the problem of its losses. It will be found probably that the causes are varied, but whatever may be their character, they should be hunted out with rigid persistency, and no pains should be spared in finding and applying the needed remedy. Taking into account the nature of our denominational activities, we might easily be growing at the rate of five per cent annually. Eight Yearly Meetings report 5,520 conversions and renewals for the year covered by the report, while the others would undoubtedly increase the number to 7,000. It is not so much our purpose to indicate what the matter is, as to impress and emphasize the duty of the church to give serious and prayerful consideration to the problem.

Doing the Will of God

Extracts from a sermon preached at Indiana Yearly Meeting by Jefferson W. Ford.

The sweetest and safest place on earth is in the will of God.

There are two wills that are operating upon our lives continually, or two personalities. The one is Satan, the other God. We must choose to which of these we will yield ourselves. Yielding to Satan brings sin, sorrow, woe and destruction. But Satan can only bring these things into our lives as we yield to him. For our wills control our lives, so that Satan cannot force us to evil without the co-operation of our wills.

On the other hand, yielding to God means salvation, blessing, heaven. God is ready, and longs to pour into our lives all the riches of His grace; but, and I say it reverently, God cannot do this for us unless we yield fully to Him.

Jesus definitely chose to yield His will to God, to fulfill His will rather than His own, and taught us to pray "Thy will be done." Jesus is our Savior who gave Himself an offering and a sacrifice for our sins. He is also our pattern, for "He left us an example that we should follow in His steps." If we find something of what it meant to Him to say, "Thy will be done," we shall also learn what it should mean for us to pray this prayer that He taught us.

Jesus said, "I came not to do mine own will but the will of Him that sent me." It was the purpose of His life to fulfill the Father's will, and He said, "My Father is greater than I." He lived up to this purpose, for the Apostle said of Him, "Even Christ pleased not Himself." Most of us choose the Father's will when it does not interfere with our own will and desires, but not so with Christ.

In all His teaching He taught not His own words, but the Father's. And in all His works he witnessed, "The Father doeth the works." He lived in such fellowship with the Father that He was able to know continually what the will of the Father for Him was. We also may know the joy of this fellowship if we will.

To do the Father's will was a glad service for Jesus. The Psalmist said, "I delight to do thy will, oh my God." There is no richer joy than to know that we are in His will.

There is a very close resemblance between the emotion of joy and sorrow, and to Jesus the will of God meant suffering as well as joy. But in the suffering there was a joy that was so much deeper and richer, that He could delight to suffer because it was the Father's will. Paul, in telling us the desire of his heart, said it was that he might "Know Him, and the power of His resurrection, and the fellowship of His suffering." There is a measure of the sufferings of Christ left for us. Not that we can die for the sin of another and redeem a soul, but that we may get down under the burden of another's sin and help lift him up to Christ that he may be saved.

When a child is born into the world it is the mother

who suffers. The Church is the bride of Christ, and if we would see souls born into His kingdom we must enter into the travail of soul which is the fellowship of His sufferings. One reason there are so few being saved these days is because there is so little travail of soul on the part of the Church. We are too much inclined to leave it to the minister and the evangelist to bear this part of the work. The reason the great heathen world is still without the saving knowledge of Jesus is because the Church, His bride, has not been willing to get down under the burden, and enter into fellowship with Him in the suffering for souls that it must cost us before they can know Him. It was during Christ's sufferings in the Garden that He said "Not as I will, but as Thou wilt." May we thus yield our wills to Him.

Again, the Father's will for Jesus meant service. It was in Samaria after His talk with the woman by the well side, that He said to His disciples, "My meat is to do the will of Him that sent Me and to finish His work." To do Father's will was His meat, His sustenance, His strength. To do His will and to win a soul satisfied Jesus more than His natural food. The words, "Thy will be done," are directly connected with the other words, "Thy kingdom come." The coming of the Kingdom has been the hope of the saints in all the ages. But it depends upon our yielding our will fully to Him for His service, before He can bring it to pass.

God is moving mightily these days in opening the doors of the world to the gospel that the time of His coming and the establishment of His Kingdom may come. Oh, that the Church were in a position to enter these open doors! Our relation to the Kingdom and its coming is illustrated by the experience of Isaiah, described in the sixth chapter of his prophecy. He had a vision of God, and his whole soul thrilled with the majesty and glory and power of the vision. Then he had a glimpse of himself as he appeared in God's sight. He felt the woe of uncleanness, the awfulness of the failure of his service in the sight of God. But then the messenger of God brought to him a thorough cleansing. When he was clean he was shown a vision of the field of service the Lord had for him, and he heard the call, "Whom shall I send and who will go for us?" and then he said, "Here am I, send me!" He had conviction, confession, cleansing, then the commission. This is the order of God's dealing with us. May we with Isaiah be willing to yield fully to Him and say, "Thy will be done."

There are souls in the world who have the gift of finding joy everywhere, and leaving it behind them when they go. Their influence is an inevitable gladdening of the heart. They give light without meaning to shine. Their bright hearts have a great work to do for God.—*Frederick W. Faber.*

Rural Life Teachings of the Bible

ADDRESS BY PROFESSOR LIPPINCOTT AT MANHATTAN, KANSAS

(CONCLUDED)

Isaiah (62: 4, 5), the poet prophet, appealing to the sentiment of the rural people, tries at once to arouse them to action and to faithfulness by comparing their relation to their farm land to that of husband and wife, when he says, "Thou shalt no more be termed Forsaken, neither shall thy land any more be termed Desolate, but thou shalt be called Hephzebah (my delight is in her) and thy land Beulah (married), for the Lord delighteth in thee, and thy land shall be married. For as a young man marrieth a virgin, so shall thy sons marry thee, and as the bridegroom rejoiceth over the bride, so shall thy God rejoice over thee." The picture of the married farm has great homiletic possibilities in it and I bespeak some sermons on the married farm.

The effort to keep the title of the land in the hands of the farming people is strongly brought out in the laws concerning the year of jubilee, the redemption of hereditary land, and the conveyance of real property. It was legally impossible to sell farm land. The only law concerning the conveyance of real property to be found (Lev. 25: 15, 16) shows very clearly that what was sold was the crops and not the land. What was termed selling was in reality only leasing. It was a temporary arrangement. Here is the law: "According to the number of years after the jubilee thou shalt buy land from thy neighbor and according to the number of crops until the next jubilee shall he sell it to thee. If the number of the years be great, thou shalt increase its price, but if the number of the years be small thou shalt reduce its price, for it is the number of crops that he selleth to thee."

The year of the jubilee, which was the fiftieth, or the one following the seventh Sabbatical year, was one when there was a great home-coming. People were not only invited but were required by law to return to their own farming community, and at this time all land was released to its original owner. Thus in Leviticus (25: 13, 28, 31) we find that "In the year of the jubilee ye shall return each to his possessions. At the jubilee a poor man's land shall be released and he shall return to his possession. Houses in villages which have no wall around them shall be reckoned as belonging to the fields of the country; the right of redemption shall be released in the year of the jubilee." The "right of redemption" refers to another law (Lev. 25: 24-27) which runs, "In all the land of our possession ye shall allow the land to be redeemed. If thy fellow countryman become poor and sell some of his possessions, his kinsmen who is nearest to him shall come and redeem that which his brother hath sold.

"If a man have no one to redeem it, and he become rich and find sufficient to redeem it, then let him count the years since its sale and refund the value of the remainder (until the year of jubilee) to the man to

whom he sold it; thus he may return to his possession."

The story of Naboth's refusal to sell King Ahab his vineyard (I Kings 21: 1-16) is but the story of a law-abiding citizen. Ahab was king over a rural people and made the fatal mistake of trying to ape the city kings of Phoenicia, from among whom his wife Jezebel had come, and acquire large land holdings. It was because of his seizure of Naboth's vineyard, rather than because of his murder of Naboth, that Elijah was able to bring about the revolution of Jehu. The horror seems to lie in the king's proposal to treat a patrimonial estate as an item of sale and exchange.

An interesting side light on this whole question of land ownership is found in the following incident: When Jehu was in the midst of his bloody work, he saw a man whose name was Jehonadab, the son of Rechab, coming to meet him. Jehu saluted this man, shook hands with him and took him up into the chariot, saying, "Come with me, and see my zeal for Jehovah (I Kings 10: 15-17). This incident seems to be an isolated occurrence, with no essential relation to the events of the hour. The narrative gives no explicit reason for its inclusion in the Book of Kings; and many readers of the Bible have been puzzled by the story about Jehonadab, the son of Rechab. Other parts of the Old Testament, however, make it possible for us to see this incident in its true perspective. Jehonadab (or Jonadab) was the founder of a primitive sect known as the Rechabites, named after his father. The sect was instituted about this time as a protest against the ideas and usages of settled, oriental civilization (Jer. 35: 1-19). The most characteristic thing about these people was their avoidance of private property in land. They would do nothing which implied ownership in the soil. They planted no seed, because the sowing of seed would make it necessary to possess fields; and they drank no wine, because the raising of grapes would make it necessary to own vineyards. They seemed to have reasoned that the private holding of land was at the root of all evil. By this token, if you have no land, the kings and nobles can take no land away from you. So the Rechabites lived in tents and followed a semi-nomadic life in the open country, away from contact with city life.

The life of these primitive tent-dwellers was a protest against the settled civilization of the ancient world; and many who did not follow their way of life shared their ideals. "I will yet again make thee to dwell in tents," wrote one of the prophets (Hos. 12: 9). All these interesting considerations make it plain why Jehu, the would-be-king, was anxious to have the leader of the Rechabites know about his "zeal" for Jehovah; and when Jehonadab struck hands with Jehu, and entered the chariot, his action signified the support of the Rechabites for the usurper.

Thus we see that even then there were those who would hark back to the good old days that were gone.

And there were wily politicians ready to shake hands with them with the hope of gaining their support.

The material is so plentiful in comparison with the time at our disposal that I cannot do more than touch upon other rural life problems that are dealt with in the Bible and which confront us now. Immigration and the laws dealing with aliens are just now claiming a large share of our attention. The question was of such importance in Old Testament times that laws are found regulating it in four of the five codes. Thus we find in Exodus (22: 21), "Thou shalt not wrong or oppress a resident alien, for ye were resident aliens in the land of Egypt." And again in Numbers (15: 15, 16). "There shall be but one statute for the assembly, both for you and for the alien that resideth among you. There shall be one law and one regulation for you, and for the alien who resideth among you." It is interesting to find that the question of an heiress marrying a foreigner is also dealt with. In the thirty-sixth chapter of Numbers, in a passage that is too long to read, a statute gives direction that daughters may inherit the patrimonial estate only on condition that they marry within the tribe. If they marry a duke or a count in another tribe, the inheritance will be withdrawn. No inheritance might pass from one tribe to another.

In the ninth chapter of the first book of the Bible, we find this prohibition (Gen. 9: 4): "But flesh with the life thereof which is the blood thereof, shall ye not eat." And again in Leviticus (19: 26), "Ye shall not eat anything with the blood." These statutes in common with all others were given a religious significance because life and religion were one. There can be no doubt, however, that hygiene was the fundamental basis for such regulations. Proper bleeding in the killing and packing of certain kinds of meat is still one of the matters which today is not closely enough watched and regulated. Prevention of disease was probably at the basis of such regulations as (Deut. 14: 21) "Ye shall not eat anything that dieth a natural death." Today we have an elaborate system of government inspection to protect us from this very thing. And so throughout the long list of unclean things. While in some cases ceremonial uncleanness is carried to an extreme which is difficult to understand from so great a distance, nevertheless, the prevention of the spread of disease was the underlying principle. The great white plague of that day was leprosy. Today it is tuberculosis.

There are a host of farmers' laws that are full of suggestive interest because of their relation to the life of that day and their similarity to some of our modern statutes. I read but a few taken almost at random: (Ex. 21: 33) "If a man open a cistern, or if a man dig a cistern but doth not cover it, and an ox or an ass fall into it, the owner of the cistern shall make it good; he shall give money to the owners and the carcass shall be his." (Ex. 22: 5) "If a man burn over a field or vineyard and let the fire spread so that it devoureth a neighbor's field, out of the best of his own field, and the best of his vineyard, shall he make

restitution. If fire break out and catch in thorns so that the shocks of grain, or the standing grain, or the fields are consumed, he that kindled the fire must make restitution." This sounds very much like some of our laws governing railroads relative to fires in grain fields. (Ex. 22: 14) "If a man borrow an animal from his neighbor, and it be hurt or die while its owner is not with it, the man must make restitution. If its owner be with it, the man need not make it good; being a hired animal, it came for its hire." (Lev. 24: 18) "He that smiteth a beast so that it dieth shall make it good, life for life."

I began by calling your attention to the very large number of Bible men who were prominent for one reason or another, who were country bred. You noticed, no doubt, that not one of them was held to be eminent because of his farming ability alone. He was great because he was a pioneer, or a prophet, or a king. And today, I wonder how many of the 65 per cent of our eminent men, who were country bred, are eminent because of their work in agriculture. Why? A Hebrew writer by the name of Dirach, who lived over a century before Christ and whose writings are to be found among the apocryphal books of the Bible, said:

"The wisdom of the scribe cometh by opportunity of leisure; and he that hath little business shall become wise. How shall he become wise that holdeth the plow; that glorieth in the shaft of the goad; that driveth oxen, and is occupied in their labors, and whose discourse is of the stock of bulls? He will set his heart upon turning his furrows; and his wakefulness is to give his heifers their fodder. All these put their trust in their hands; and each becometh wise in his own work. Without these shall not a city be inhabited; and men shall not sojourn nor walk up and down. They shall not be sought for in the council of the people; and in the assembly they shall not mount on high. They shall not sit on the seat of the judge; and they shall not understand the covenant of judgment. Neither shall they declare instruction and judgment; and where parables are, they shall not be found. But they will maintain the fabric of the world; and in the handiwork of their craft is their prayer."

This is a startling statement of our modern state of affairs. The need of rural life is leadership. And rural life, now as then, is producing great numbers of great leaders. But big business and the professions are beckoning them away. The pressing rural problem is to so bind the rural people together economically and socially that they may offer big jobs to big men and the prizes to be gained in rural work may be comparable in dignity and difficulty with the presidency of a great bank, the general managership of a business corporation or eminence in the profession.

The Giver of all good gifts is very generous and He is very rich; and His soul will be grieved if He sees only the poorer and cheaper benefits accepted.—*William R. Richards.*

Western Yearly Meeting

Western Yearly Meeting convened at Plainfield, Indiana, September 16, 1913.

The Meeting of Ministry and Oversight held two sessions on Third-day. E. J. Carter, clerk, made appropriate remarks introducing visiting ministers. The reports showed, in connection with some deficiencies, much good accomplished, the soundness and fitness of the ministry and a living concern for the advancement of the Truth. Discussion suggested that the capacity for true worship seems to be on the decline—a tendency to depend upon the means of grace in preaching, praying, singing, etc., instead of grace itself. True worship is apart from and underlies all vocal expression of worship. At the evening session E. James Carter and Elizabeth Murphy were re-appointed clerks and Robert Pelt delivered an address on "Bible Messages to Church Officials." He affirmed that the Bible Message is one of authority and teaches that nothing can take the place of spiritual religion, which has its fundamental experiences in the birth of the Spirit and the baptism with the Spirit. The Spirit also sets the believer apart as a chosen vessel, "holding fast the Word of truth" and "rightly dividing the Word of truth."

Under rather adverse circumstances the Yearly Meeting convened at 10 o'clock on Fourth-day morning in its fifty-sixth annual assembly. The Meeting-house, partly destroyed by fire, is in process of rebuilding, hence it was necessary to meet in a tent provided for the occasion. After a devotional period of earnest waiting before God, during which there was vocal expression in song and prayers expressing humiliation, praise and petition for blessing and guidance, the opening minute was read by George H. Moore, presiding clerk. The representatives were called and the meeting proceeded in confidence of Divine approval, to the business in charge. At this and following sessions credentials were read for the following visitors to the Yearly Meeting, viz.: Rufus P. King and Franklin and Mary Moon Meredith, North Carolina Yearly Meeting; Charles E. Tebbetts, Secretary of the American Friends Board of Foreign Missions; George N. Hartley, of the Associated Executive Committee on Indian Affairs; Daisy D. Barr, Murray S. Kenworthy, Elbert Russell, Richard Hawthorth, Robert A. Pelt and Leora Bogue from Indiana Yearly Meeting; E. Howard Brown, Jefferson Ford and wife, Helen Farr Ford, and Clark Brown from Iowa Yearly Meeting; John C. Griffin, William L. George and wife, Lucinda S. George, Arthur Chilson and Jesse C. Hobson and wife, Mary E. Hobson, from Kansas Yearly Meeting; Amos Walton from California Yearly Meeting; Abijah E. Wooten, Edgar A. Wollam and Leola King from Ohio Yearly Meeting; Esther G. Frame from Wilmington Yearly Meeting.

These came quickened by the Spirit, with living messages from the word of Truth, which were delivered in the demonstration of the Spirit and power. Many phases of Bible doctrine were touched upon

by the various speakers—the greatness of God and His condescending love and forbearance in seeking fellowship with men; the great doctrine of reconciliation with Him through Jesus Christ His son, who is Prince and Savior; the Holy Spirit in His work of conviction for sin, baptizing and sanctifying the believer and giving him power over all enemies and to render acceptable service. Practical applications of these great doctrines were fittingly and forcibly made. We were exhorted to greater faithfulness and loving but persistent effort to compel men to enter the Kingdom of Heaven. This phase of the gospel was further emphasized in the consideration of the reports on the state of the church. While these reports showed a fair working condition of the congregations, yet they indicated many deficiencies that ought to be remedied. The reports showed without exception the ministry to be sound and adapted to the needs of the congregations.

Question: How shall ministers reconcile the soundness and adaptability of their messages to the meager results in harvests garnered? There was a manifest conviction on the part of pastors and evangelists that they ought to do better the coming year. This conviction which had been growing throughout the sessions of the Yearly Meeting was brought to a climax in the Sabbath evening meeting when E. M. Woodard, evangelistic superintendent, in an earnest message exhorted the church to fuller consecration and greater devotion and faithfulness to her Lord.

Several missionaries were in attendance. Those from Mexico especially had seen troublous times, but they came with shining faces and bore marks of their self-sacrifice and devotion to their Master. The work in Mexico has been left largely in the hands of native workers who are developing good ability as leaders. The reports on missions were good, showing increased activity and contributions, yet the latter when figured out per capita seems very low, and some of the Quarterly Meetings have fallen far short of their duty. The talks by the missionaries created great enthusiasm. Especially was this the case with the two Mexican girls who had come to this country with Sarah Lindley. They have been teachers in Mexico but desire further education in the United States. When this fact was known the congregation quickly contributed \$127.00 to aid them.

C. E. Tebbetts in a short address inspired to greater activity in carrying out the Savior's great commission to His followers. In connection with the report of the Executive Committee on Indian Affairs, George N. Hartley gave an inspiring address full of historical information and knowledge of present conditions, which encouraged the Meeting to continue its interest in that field of mission work.

The Friends Boarding Home for Girls or "Bertha Ballard Home" is an institution under the control of the Yearly Meeting which is rendering an increasing service in providing at moderate cost a home for girls of good character who come into the city for business employment. Three hundred and thirty girls have been sheltered the past year. Others who could not

be accommodated with rooms have found lodging in the vicinity and taken their meals in the Home. Receipts have been about \$19,000.00. Willard O. Trueblood, in an address on the subject, emphasized the fact that this is not a rescue home, but a home that renders rescue work unnecessary. Anna Hiatt, the efficient Superintendent, called attention to a few of the many testimonials of appreciation by those who had been recipients of its hospitality and culture. \$1,660.00 contributed for the purpose has been applied on the indebtedness.

The Committee on Literature and Peace made the annual report showing about the usual activities in this department. This was followed by a stirring address on "Peace" by E. Howard Brown of Iowa, in which he gave as reasons for universal peace: 1. The cost of war. 2. World polity. 3. Socialism. 4. Jesus Christ condemned war. 5. The Bible teaches peace notwithstanding Bible wars. 6. Nations depending on the sword for defence and maintenance have perished by the sword. The advance of peace sentiment was shown by numerous historical facts. A resolution was ordered sent to the heads of our National Government approving their policy in dealing with Mexico where revolution and strife now prevail.

In connection with the report on "Temperance and Prohibition of the Liquor Traffic," Edith Smith Davis, National and World's Superintendent of Scientific Temperance Instruction of the W. C. T. U., gave one of the strong addresses of the week. Her plea was for temperance instruction for the rising generation that it may not be ignorantly led into the formation of drinking habits resulting in misery and crime. She strongly enforced her plea by information gathered from broad reading and travel, and close observation.

In connection with the report on Social Purity, Arthur Hammond of Carmel, Indiana, cited statistics showing that the condition of 71 per cent of 11,600 fallen women examined was due to parental neglect. The extreme styles in modern dress was considered a leading cause of the downfall of both men and women. The report called attention to the great need of a vigorous public sentiment against the social evils of the day.

The educational interests of the Yearly Meeting as shown in the reports on Bible Schools and Education, are in good condition. Earlham College was shown to be efficient and aggressive along safe lines and furnishing the equipment for many young people for efficient service in both state and church. Willard O. Trueblood made a strong plea for trained Christian teachers not only for Bible schools but for secular schools also.

The Memorial Hour was a solemn occasion. Memorials were read for David Tatum, Everett E. Morgan, Martha J. Binford and Charlotte Hiatt, and verbal mention was made of some thirty others who have passed beyond during last year. As the lives and deeds of these were referred to by many speakers we felt that the church on earth and the church in heaven had drawn near together and our hearts were com-

forted. In the closing hours of the Yearly Meeting there was an earnest conviction that the time was ripe for increased travail of soul upon the local congregations for the birth of children into the Kingdom, and earnest petition for the Lord's return to us in spiritual power and quickening life.

John Bright

It is possible that we do not appreciate how much John Bright's life has meant to Quakerism or what Quakerism meant to him. We have obtained fresh insight from the Autobiography of Allen Jay, but there has recently appeared a book which will probably be more helpful than any means at our command in understanding the life of that great statesman. One can not separate his religion from his life, and this fact is clearly emphasized by the gifted author of the volume to which reference is made. I speak of Trevelyan's "Life of John Bright."*

From *The Independent* of August 28, 1913, in which there appeared a long and commendatory review, the following is taken:

"It is a great merit in Mr. Trevelyan's book that he enters so comprehendingly into the life, the beliefs and traditions of the Society of Friends, in which John Bright was born, and to which he was faithful throughout his life. Nowhere in English biography are the peculiar virtues and characteristics of the Friends more sympathetically recognized, and this understanding is necessary for a full rendering of John Bright's character, in its strength and its limitations. Bright's sturdy honesty of thought and action, his disregard of persons, his consistent belief in democracy, and his power to stand alone against popular passion must all be counted as more or less due to his thorough grounding in the principles of the Society of Friends" (and to be honest in our quotation we must include what follows, which is,) "to which may also be attributed the rigidity of his views and his inability ever to get his opponent's point of view."

It seems worthy of note, also, that at the opening exercises of Columbia University, a few days ago, President Butler, in his address of welcome, departed a little from the customary course in order to call the attention of that large gathering of students to this book, by giving testimony to personal pleasure in reading it and by recommending it as a well-written history of one of the noblest of men.

New York City.

HOMER J. COPPOCK.

Our daily life should be sanctified by doing common things in a religious way. There is no action so slight or so humble but it may be done to a great purpose or ennobled thereby.—*George MacDonald*.

"The tendency to persevere, to persist in spite of hindrances, discouragements and impossibilities—it is this that in all things distinguishes the strong soul from the weak."—*Carlyle*.

* *The Life of John Bright*. By George Macaulay Trevelyan. Houghton, Mifflin Company, Boston and New York, \$4.50.

Official Communications From Various Yearly Meetings to the Five Years Meeting, October, 1912

Through a misunderstanding, the following official communications from various Yearly Meetings to the Five Years Meeting held at Indianapolis, Indiana, in October, 1912, were omitted from the printed Minutes of the latter body. At the request of the Executive Committee of the Five Years Meeting, *THE AMERICAN FRIEND* prints herewith these communications as below:

New York Yearly Meeting

New York Yearly Meeting of Friends reports to this Meeting as follows:

Minute 49a—That the Minutes of the Proceedings of 1908 of New York Yearly Meeting record the following action as taken.

The recommendation of the Permanent Board that the proposition for the change in the uniform discipline in reference to the Meeting on Ministry and Oversight, which was considered by our Yearly Meeting last year and printed in full in its Minutes, was approved, and the Meeting directed that our action be reported to the Five Years Meeting.

By the Minutes of the Proceedings of the Yearly Meeting of 1912.

Minute 49a—"The proposition to ask the Five Years' Meeting to organize a Board of Temperance Reform which shall be authorized to co-operate with such Board of other Religious bodies was approved, and the Clerk directed to forward it to the Five Years Meeting.

"b. The proposition to ask the Five Years Meeting to take action looking to the amendment of the Interstate Commerce Act to prevent the sale of alcoholic beverages in prohibition territory was approved, and the Clerk directed to forward to the Five Years Meeting."

JAMES WOOD, *Clerk*.

Indiana Yearly Meeting

Minute 37, Ninth Month 20, 1912. The following recommendations made by the Evangelistic, Pastoral and Church Extension Committee were read, approved and directed forwarded to the Five Years Meeting:

RECOMMENDATION FROM EVANGELISTIC COMMITTEE IN REGARD TO A MORE EFFICIENT MINISTRY.

After careful and prayerful consideration of the subject referred to this committee last year, we are united in reporting that Indiana Yearly Meeting realizes that one of the greatest needs of the time is the adequate preparation of her ministers and special church workers.

To meet this urgent need, we ask:

1. That the Five Years Meeting appoint a committee consisting of two persons from the Evangelistic Board of each Yearly Meeting, to plan a uniform course of study.

2. That this committee be empowered to establish said course, making it effective and operative at such time and place or places, as in its judgment shall seem best.

3. That if at all feasible, a central school be established for the operation of the course, and that uniform beginners' or preparatory courses be arranged for other schools desirous of offering limited courses of study.

4. That plans be devised for securing funds and providing other means of assisting needy persons in pursuing the work as planned.

5. That a correspondence course be prepared for all who

desire to prepare themselves by private study, and a secretary selected to conduct the same.

Respectfully submitted,

EVANGELISTIC COMMITTEE,

ROBERT L. KELLY, *Clerk*.

Western Yearly Meeting

Held Ninth Month 11th to 16th, 1912. The Young People's Society of Christian Endeavor reports a resolution approved by them, which came from the Young Friends' Assembly held at Winona Lake, Indiana, asking the Five Years Meeting to establish a department on Young People's Activities, with a Secretary in charge: the department to be supported by the young people themselves.

The report of the Christian Endeavor Society is approved by the meeting.

GEORGE H. MOORE, *Clerk*.

The meeting is united in requesting the Five Years Meeting to make the Richmond Declaration of Faith and George Fox's Letter to the Barbadoes a part of the Uniform Discipline.

GEORGE H. MOORE, *Clerk*.

The following Resolution was adopted and the delegates to the Five Years Meeting instructed to act in accord therewith.

RESOLUTION.

Whereas, The Friends' Church has, from its rise, been among the first and foremost to lead the promotion of Moral and Civic reform, and

Whereas, The National Inter-Church Temperance Federation has been organized,

Therefore Resolved, That Western Yearly Meeting (through its delegates to the Five Years Meeting) request that body to organize a Temperance and Prohibition Department, preparatory to joining said Federation.

GEORGE H. MOORE, *Clerk*.

Iowa Yearly Meeting

The following extract from the Minutes of Iowa Yearly Meeting, was directed to be forwarded to the Five Years Meeting to be held in 1912.

Minute No. 40 of 1910. The report of Committee on request from Des Moines Quarterly Meeting was presented as below, and was approved by the meeting.

REPORT.

We submit the following recommendation to the Yearly Meeting and through it to the Five Years Meeting.

RECOMMENDATION.

Believing that the work of the Bible School and the Christian Endeavor Society is of great value to the present and future welfare of the church as affording direct avenues of usefulness and the developing of gifts among our young people, we are united in requesting that the next Five Years Meeting take under consideration the desirability of recognizing both of these important departments of work in the Uniform Discipline, with organized Boards to represent them in the Five Years Meeting, in order that the interests of both may be fostered and developed in all of our Yearly Meetings.

S. M. HADLEY, *Clerk*.

To the Five Years Meeting of Friends:

Iowa Yearly Meeting referred to its Permanent Board the subject of the recording of ministers. The Board carefully considered the subject and united in recommending that the Yearly Meeting request the Five Years Meeting to consider the desirability of leaving the final act of recording with the Yearly Meeting of which the person is a member.

The Yearly Meeting adopted this report and instructed the delegates to present this matter to the Five Years Meeting.

On behalf of Iowa Yearly Meeting.

W. JASPER HADLEY, *Chairman of Delegation.*

Kansas Yearly Meeting

To the Five Years Meeting of Friends:

The following attached copies of Minutes are taken from the records of the proceeding of Kansas Yearly Meeting of Friends, and the same are directed to be forwarded to the Five Years Meeting of Friends to be held October, 1912. The action of the Yearly Meeting is set forth in the copy of the Minutes, as will appear.

[Signed] EDMUND STANLEY, *Presiding Clerk.*

HENRY H. TOWNSEND, *Recording Clerk.*

Minute No. 11 (1909). In the matter of the proposed change of the Uniform Discipline, as submitted by the Five Years Meeting, reports were received from fourteen Quarterly Meetings, twelve of which were opposed to the change proposed. The meeting is united in recording its judgment against the proposed change, and the Clerk is directed to inform the clerk of the Five Years Meeting of this decision.

Minute No. 33 (1911). The recommendation "That the Five Years Meeting take steps, if practicable, to provide suitable lesson helps for the use of our Bible Schools," was united with and is directed to be forwarded to the Five Years Meeting for its consideration.

Minute No. 57 (1912). The following communication was received from the Meeting of Ministry and Oversight. The recommendation contained therein is approved by this meeting.

Our attention was directed to last year's printed Minute No. 51, touching the place held by the Richmond Declaration of Faith and George Fox's letter to the Governor of the Barbadoes in our doctrinal statements in the constitution and discipline.

William L. Pearson, Nathan Brown and James Pitts were appointed to present the matter to the Yearly Meeting, and to propose for the Meeting of Ministry and Oversight that Kansas Yearly Meeting request the Five Years Meeting to make it a matter of record, that several Yearly Meetings adopted the constitution and discipline with the understanding that the Richmond Declaration of Faith and George Fox's above named letter should be incorporated as a part of our official doctrinal statement.

And second, that those several Yearly Meetings entered into the Five Years Meeting on the express condition that they should be so regarded by the Five Years Meeting and the American Yearly Meetings.

Minute No. 66 (1912). The Yearly Meeting is united in approving the method of amendment of the Constitution and Discipline by the affirmative action of three-fourths of the Yearly Meetings in the Five Years Meeting, as referred to the Yearly Meetings by Minute No. 52 of the Five Years Meeting in 1907.

EDMUND STANLEY, *Presiding Clerk.*

HENRY H. TOWNSEND, *Recording Clerk.*

The following Minute No. 33, of Minutes of Kansas Yearly Meeting of Friends, 1912, was accepted and approved by the meeting.

Minute—Report of the Committee on Recommendations from Walnut Creek and Mount Ayr Quarterly Meetings is as follows:

The Committee recommends that the Yearly Meeting instruct its delegation to the Five Years Meeting to use its influence, voice and vote that the Five Years Meeting correct

its Minutes so as to show that the Richmond Declaration of Faith and George Fox's letter to the Governor of the Barbadoes were incorporated into the constitution and discipline when the same was adopted by the several Yearly Meetings.

The report of the Committee is accepted and approved by this meeting.

EDMUND STANLEY, *Presiding Clerk.*

HENRY H. TOWNSEND, *Recording Clerk.*

A proposition was received from Hesper Quarterly Meeting, asking this meeting to forward to the Five Years Meeting, a request that it establish an agency to care for aged ministers in their declining years.

Inasmuch as ministers frequently remove from one meeting to another, and the life work of some of them is national rather than local in its scope, this meeting believes an agency to care for them should likewise be national rather than local, and is united in directing that the proposition be forwarded to the Five Years Meeting.

Signed on behalf of Kansas Yearly Meeting.

EDMUND STANLEY, *Clerk.*

Wilmington Yearly Meeting

Minute 62, in the Proceedings of 1911. The proposition from the Meeting on Ministry and Oversight in reference to the appointment of Elders was approved, and is as follows:

It being made to appear that there is a lack of uniformity in the Monthly Meetings, as to the manner of the appointment of Elders, some being appointed in conformity with the printed paragraph No. 1, page 58, of our Discipline, and others making their appointments in accordance with the provisions of the Uniform Discipline adopted by the Five Years Meeting, we refer the matter to the Yearly Meeting with the recommendation, that it direct such appointments be made in the future as provided in our Discipline as now printed, until the meeting of our next Five Years Meeting; and that this Yearly Meeting request the Five Years Meeting to define the Discipline on that point.

California Yearly Meeting

The following resolutions were adopted by California Yearly Meeting, Annual Assembly, 1912:

23. *Resolved*, That we petition the Five Years Meeting to consider at its next session the establishing of a Bureau of Men's Work, looking to the promotion of the same lines of work throughout all Yearly Meetings.

The object is to bring the men of the church more closely together; to have them study and discuss the burning questions of the day which concern all men everywhere; to have them fully realize this responsibility to their fellowmen; to bring them to understand and assume due responsibility for the proper education, training and protection of our boys. In short, to follow up and promote to the fullest extent, the work outlined by the "Laymen's Missionary Movement" and "The Men and Religion Forward Movement."

46. *Resolved*, That it is the sense of California Yearly Meeting that Friends at large do accept the Richmond Declaration of Faith and George Fox's letter to the Governor of Barbadoes as our ground of belief, but because this is a disputed question, we therefore, instruct our delegates to the Five Years Meeting to request that meeting to take official action, declaring the said Declaration of Faith and George Fox's letter to be as the Articles of Faith of the Five Years Meeting of Friends, and therefore, a part of the Uniform Disciplines.

JOHN CHAWNER, *Presiding Clerk.*

SUSAN H. JOHNSON, *Recording Clerk.*

Nebraska Yearly Meeting

Minute 52. The subject of Home Missions or Church Extension Work, having for its object the establishing of religious work in needy and outlying districts, having come before us at this time, a very deep concern was felt that Friends ought to have an endowment fund to be loaned to needy fields at a low rate of interest, and this interest to be used for carrying on such work. We therefore, request the Five Years Meeting to take the necessary steps to create such a fund.

(Taken from the Minutes of Nebraska Yearly Meeting of Friends held at Central City, Nebraska, by adjournment, from May 29-June 2, 1912.)

[Signed] GEORGE D. WEEKS, *Clerk*.

Minute 54.

REPORT OF COMMITTEE ON CENTRAL PUBLISHING HOUSE FOR FRIENDS.

We recommend that this Yearly Meeting forward to the Five Years Meeting a Minute urging the establishing of a Central Publishing House for Friends under the control and direction of the Five Years Meeting.

The report is adopted.

(Taken from the Minutes of Nebraska Yearly Meeting of Friends, held at Central City, Nebraska, by adjournment, from May 29-June 2, 1912.)

[Signed] GEORGE D. WEEKS, *Clerk*.

Oregon Yearly Meeting

To the Five Years Meeting of Friends to be held at Indianapolis, Indiana, Tenth Month 15, 1912:

Inasmuch as there is no regulation in the discipline as to how ministers from other denominations may be received as ministers in our own denomination, we respectfully ask that you consider the matter, and make some regulation in regard to it.

Taken from the Minutes of Oregon Yearly Meeting held at Newberg, Oregon, Sixth month 15 to 20, 1911.

JULIUS C. HODSON,

N. BLANCHE FORD,

Clerks.

It seems that the smaller churches are more diligent than the larger ones. This is demonstrated by a writer in the Christian Observer, of the Southern Presbyterian Church. It says, that taking the Church as a whole, there was one conversion for every 18.32 members. In the churches of over 500 members, there was one for every 22.32 members. In the churches where the membership was 250, the conversions were one to every 20.8 members. Whilst in the churches of less than 250 members there was one conversion to every 17 members.

The men of the Methodist Church will meet in national convention in the latter part of October in Indianapolis. It was intended to limit the number of delegates to 3,000 men. The enrollment has already gone over that mark. The management, therefore, announces with regrets that there will be no seats in Tomlinson Hall, the largest in the city where the convention will be held, for the general public. None but the delegates will be admitted. The aim of the convention is to bring into line the laymen of Methodism and arouse the whole denomination.

FOREIGN MISSIONS

Since the Methodist Episcopal Church established its school to train preachers in the Philippines, six years ago, more than one hundred students have enrolled and fifty-five of them have become pastors.

King George of England bestowed six Kaiser-i-Hind medals upon six Indian missionaries on his recent birthday, one of them going to Rev. J. E. Cummings of the American Baptist mission of Burma.

No phase of missionary education surpasses in importance that of imparting missionary information and the missionary spirit to the church of the future as at present largely enrolled in the Sunday Schools.—*Methodist Protestant*.

A high Chinese official, recently converted, is now supporting twenty evangelists at an expense of \$7,000 annually for the conversion of his countrymen. Another Chinese Christian supports a hospital where 50,000 patients are treated each year.

The ninety-two members of two Chinese churches in Shansi have been volunteering shorter or longer terms of evangelistic touring. Their aggregate periods of free service amount to fifteen months. In Hunan the members of another church have systematically visited 1,448 villages, out of the 2,211 in their district, and hope to evangelize the balance this year.

Last year the Salvation Army sent out one hundred officers from England for service in the foreign field. General Bramwell Booth, the new leader of the army, says that another one hundred are being recruited from Northern Europe for service to India, Korea, Japan, Africa and the East Indies. During the coming five years eight hundred more are to follow.

A worker in the Malay Peninsula tells an interesting story of a poor old Chinaman, an inmate of the decrepit ward of the pauper hospital at Kuala Lumpur. By industry in making baskets he had saved twenty dollars, and half of this sum he gave as a free-will offering to God, the remaining portion being placed in trust with one of the older Christians against the day of burial. "Hath not God chosen the poor of this world, rich in faith and heirs of the Kingdom?"—*The Missionary Review of the World*.

A wonderful example of the pouring out of the Holy Spirit is now being witnessed in Dweshula, South Africa. Rev. W. M. Onslow Carleton of the South Africa Mission, Zulu Branch, has written of a "continuous revival" there, and a fuller account will soon appear in the *Missionary Herald*. For two years and more a native evangelist who, like the Apostle to the Gentiles, has a physical disability which may well be called a "thorn in the flesh," has preached with such power that not a week passes without conversions. And the converts are from the wild men, the untouched heathen Zulus.—*Congregationalist*.

Current Items of Interest to Friends

Canada Yearly Meeting

From the October *Canadian Friend*:

British Columbia Quarterly Meeting is to be held on October 25 and 26, in the new meeting house, Fern Street, Victoria.

At the Friends' Meeting near Hartney, on August 17, a special song service was much enjoyed. About fifty were present, mostly young men. H. A. Sutton spoke on the Cities of Refuge, and the discourse was frequently interspersed with solos and quartets in which Mr. Forbes, of the Construction Camp Mission, took a leading part.

W. K. Baker, his wife, and sons, Hinman and Orman, of London, England, accompanied by Edith K. Bowermon, of Toronto, visited at Swarthmore and the College, Newmarket, on the 10th ultimo, and went in the evening with John R. and Margaret D. Webb to attend the special meeting for the discussion of methods in meetings for worship, at the Friends' Meeting House, Toronto.

Westlake Quarterly Meeting was held at Moscow September 6-7. The ministry of Alfred Young, of Wellington, was much appreciated. A missionary meeting was held on Saturday evening.

About one hundred persons gathered in a special meeting at Toronto, on September 6, to consider methods in a true meeting for worship. Supper was served at 6:30, and several were present from out of the city. A period of earnest devotion was followed by a consideration of such questions as How shall we most nearly attain the ideal in a true meeting for worship? Could alteration be profitably made from our present method? Shall we have singing and use the organ? Shall we have periods of silence, etc. It was most interesting to note how the meeting labored mentally with this great question, then one by one a number were able to give expression to the thoughts taking form in their minds. Some of those taking part were Elias Rogers, Clarence E. Pickett, Conrad Hay, Joseph Willetts, John Severs, Moses Yourex, Joseph Rogers, George Rossiter, Ada Secord, Cuthbert Wigham and Margaret D. Webb. The earnestness of spirit and unanimity of decision after a strenuous hour, not in heated argument, but in careful thought and speech, was most pleasing. We should have singing and use the organ. There should be perfect liberty in the Spirit for any service felt to be appropriate and required of the

Lord from any one present, subject of course, to the best judgment of the meeting, as sensed by those chosen to sit at the head of the meeting. There will naturally be some periods of silence, not necessarily long, in the early part, and also near the close of the meeting for opportunity to those who have a short message. But great care was urged upon all to have a jealous regard for good harmony in form and thought, as well as in spirit, and not to call for a hymn or introduce matter irrelevant to the thought before the meeting. Emphasis was also placed upon most careful preparation of that to be offered in a meeting for worship and to be ready, in the fullest sense, for any service we may render for the edification of all. The injunction of Paul, "Let all things be done decently and in order," expresses very well the findings of this meeting. W. K. Baker, of London Yearly Meeting, conveyed greetings from Friends in England, and expressed pleasure at being present, and hearty approval of the decisions arrived at. The occasion was felt to be one of real profit.

Indiana Yearly Meeting

After attending Indiana Yearly Meeting, Austice M. Harvey has returned to Traverse City, Michigan, to enter upon his second year as pastor at that place.

Raymond S. Holding, who recently returned from mission work at Matehuala, Mexico, has been engaged for pastoral work at Spiceland, Indiana.

C. Everett Davis has just closed a very successful pastorate of two and a half years at Dunreith, Indiana. A live C. E. Society and many accessions to the church are some of the fruits of his labors.

Fred Tormohlen will serve the meeting at Van Wert, Ohio, as pastor the coming year.

Charles Swander has entered upon his duties as pastor at Farmland, Indiana, succeeding Milo S. Hinckle, who has moved to Lynn, Indiana, to serve that meeting as pastor.

Spiceland Quarterly Meeting was held September 12-13. On Seventh-day morning Truman C. Kenworthy brought the message, which was inspiring and helpful. Rufus King gave some earnest words of exhortation. At the noon hour a bountiful basket dinner was served in the Endeavor room. At one o'clock the meeting again convened, and the business of the Quarterly Meeting was transacted. On Sabbath morning the pastor, George C. Levering, preached his fare-

well sermon. After two years' work in this meeting, he now goes to Selma, Ohio. The best wishes of Spiceland friends go with him and his family to their new field of labor.

Iowa Yearly Meeting

September 28 was observed as Missionary Sunday in the Friends' Church at Des Moines, Iowa. At 10:30 there was a missionary sermon by the pastor, Richard R. Newby. Christian Endeavor met at 6:30, with a missionary topic, Stonehill Keats, leader. A missionary rally was held at 7:30, addressed by J. H. Fellingham, general secretary of the Y. M. C. A. of Des Moines. Friends are pledging \$500.00 for Missions this year.

The Men's Brotherhood was organized at Des Moines on the evening of September 29, in the parlors of the church. It has for its object the betterment of the social, spiritual, and intellectual conditions of the church and associations. Much good is expected from this organization.

Kansas Yearly Meeting

Shawnee Quarterly Meeting was held at the Shawnee Mission, near Shawnee, Oklahoma, September 12-14. Calvin Choat, of Lawrence, Kansas, was in attendance, and brought cheer and encouragement in the various messages he delivered. Missionaries were present from the Otoes, Iowas, Kickapoos, Big Jim and Shawnee missions. These missions, with the Osage, are all located within the limits of this Quarterly Meeting. The attendance was smaller than usual, on account of the heavy rain which just preceded the meeting. Though the attendance was small, the Father's presence was manifested in each session. The business for the Yearly Meeting was dispatched in good order and with much unity.

The Friends' Church at Kansas City, Missouri, observed Rally Day, September 28. There was an unusually large attendance at the morning and evening meetings. Ting-fu Tsiang, a brilliant young Chinese Christian, was present at the morning meeting, and testified to the power of Jesus Christ in his own life, and among his people. Mr. Tsiang is sent to this country by the Chinese government to be educated, and is attending Park College. Sabbath evening five men of the church gave short addresses on different lines of religious work. Monday evening, the 29th, the church had the unexpected pleasure of

an inspiring address by Bishop Kephart, of the United Brethren Church, on the Social Influence of Jesus. A son of Bishop Kephart is a worker in the Friends' Church here.

The meeting at Kansas City is conducting a series of Monday evening meetings on the general theme of "The Influence of Jesus Christ in My Life." On September 29, the theme was "The Influence of Jesus in My Social Life;" October 6, "In My Business Relations;" October 13, "In My Home;" October 20, "In My Intellectual Life;" October 27, "In My Sorrows and Disappointments," and November 3, "In My Pleasures."

O. B. Ong, of Pasadena, California, held a two weeks' revival meeting at Walnut Grove Meeting in Cottonwood Quarterly Meeting. These services were honored by the Lord's presence and power, the Holy Spirit setting His seal to the ministry. Sixty or more sought and found God either in saving or sanctifying power. This was a glorious victory for God's cause. At the close of the meeting an offering was taken for Brother Ong amounting to \$180.00, besides raising \$159.00 of the pastor's salary. We are praising God for sending His servant this way.

Nebraska Yearly Meeting

The meeting at Boulder, Colorado, is in a promising condition. A splendid spirit of unity and push prevails, and there are bright prospects for the future.

Oregon Yearly Meeting

Ralph Woodward from West Branch, New York, has taken up pastoral work of South Salem Meeting, Oregon.

Western Yearly Meeting

Bloomington Academy began its sixty-eighth year, September 23, with increased enrollment and good prospects for a very profitable year. The faculty consists of H. Paul Kelsey, principal, and instructor in History and Mathematics; Maude M. Woody, English and Latin; Hazel Wilson, Chemistry and Domestic Science; Kenneth Morrison, Physics and Manual Training; Enos Harvey, Bible, and J. I. Reed, Agriculture.

The Temperance committee in co-operation with the pastor, Enos Harvey, arranged that September 28th should be Temperance Day in Bloomington, Indiana. In the Sabbath-school there were appropriate exercises and pledge-signing, in which both old and young participated. In the meeting for worship I. S. Wade, a well-known temperance lecturer of Lafayette, Indiana, gave a stirring message, and in the evening service also he made an impressive appeal.

At Winthrop Center, Maine

W. Carleton Wood, Ph.D., who has been pastor of the meeting at Winthrop Center, Maine, for two years, has been granted a leave of absence of three months by the meeting, in order that he may devote his whole time to the completion of a work for publication. His place of study will be at Hartford Theological Seminary Library, Hartford, Connecticut.

In his absence, Mrs. Wood, who is a graduate of Hartford Theological Seminary, is looking after the interests of the meeting. Mrs. Daniel H. Cook, of Strathmore, California, who is her mother, is spending the summer and fall with her.

Dr. Wood was born in western New York, and graduated from Penn College, Oskaloosa, Iowa. After attending Princeton Theological Seminary one year he was called to a professorship at Penn College, where he remained for two years. He then went to Hartford Theological Seminary, where he was graduated in 1909. After his graduation he took one year of post-graduate work at Hartford and another in Jerusalem, Palestine, as Fellow of the American Archaeological Association. Returning to America he was called to the pastorate of the meeting at Winthrop Center, Maine, where he has labored for the upbuilding of Christ's Kingdom. His faithful work, together with that of Mrs. Wood, is bearing fruit. Ten new members have been received into the meeting this fall. He has the best wishes of all for the success of his new work at Hartford.

Haworth Reunion

William P. and Abbie C. Haworth had planned to retire from the Indian mission work this autumn, but on further consideration, and with a promised vacation of a few weeks for rest, they consented to remain another year. They went to Colorado for their vacation, where they were joined by all their other children in a family reunion at the home of their oldest son, Homer, near the beautiful town of Boulder. A commodious tent had been secured and pitched in the yard under the spreading boughs of the trees and near the splendid spring, that sends forth its supply of mountain water the year round, to cheer the heart of both man and beast.

The location and climate was all that could be desired, and a few excursions into the mountains did much to sharpen appetites and rest tired nerves.

Charles C. and Orpha Haworth, who have been engaged in mission work on the Island of Cuba for ten years, arrived

in the states, with their family, for their much needed quinquennial rest in the month of June. After a few days' rest in and around Boston, they attended a few of the closing sessions of New England Yearly Meeting.

While enroute to their home at Pleasant Plain, Iowa, they visited a number of their relatives in Indiana and Illinois. After resting a few weeks in Iowa, they passed on to Boulder, Colorado, to enjoy the family reunion referred to above. The two daughters and their children were in attendance at the family meeting, Mrs. Flora Haworth Wood, of Deer Trail, Colorado, and Mrs. Alice Griffiths, of Miami, Oklahoma.

The family thus completed, except the two children of the youngest son, John, who passed on to the other shore near one year ago, consisted of father, mother, two sons, two daughters, and twelve grandchildren.

On account of better school privileges, and with a hope to recuperate the worn system of his wife, Charles Haworth will leave his family in Boulder for the coming year, and return to his work on the Island alone. He hopes to sail from New York on the 25th of October.

Thirty missionaries, speaking twenty-four languages, have been employed for the past year by the Chicago Tract Society to work among the foreign population in that city.

REVIVED

Old-Time Health, Eating Grape-Nuts

"I had been sick for 10 years with dyspepsia and a lot of complications," wrote an Ark. woman.

"An operation was advised, change of climate was suggested, but no one seemed to know just what was the matter. I was in bed three days in the week and got so thin I weighed only 89 lbs. No food seemed to agree with me.

"I told my husband I was going to try some kind of predigested food to see if I could keep from this feeling of continued hunger.

"Grape-Nuts and cream was the food I got and nothing has seemed to satisfy me like it. I never feel hungry, but have a natural appetite. Have had no nervous spells since I began this food, and have taken no medicine.

"I have gained so much strength that I now do all my housework and feel well and strong. My weight has increased 8 lbs. in 8 weeks and I shall always eat Grape-Nuts as it is far pleasanter than taking medicines." Name given by Postum Co., Battle Creek, Mich. Read "The Road to Wellville," in pkgs. "There's a reason."

Ever read the above letter? A new one appears from time to time. They are genuine, true, and full of human interest.

Leanah Hobson in England

We copy the following from *The London Friend* of September 19:

"Joseph H. Taylor sends the following information respecting the service of Leanah Hobson, of Indiana, in the North of England. Though August is generally regarded as "a close time" for work of all kinds, and the holiday month of the year, the following record will show that Orlando and Leanah Hobson were fully employed during the month. Their activities in the North began by a meeting at Middlesbrough on July 30th, followed by Ayton General Meeting on the 31st, and Stockton on August 1st; thence to Close House, with large gatherings over the week-end, and a few days on Tyne-side, with meetings at Newcastle, North and South Shields, and Sunderland. The Monthly Meeting at Darlington was attended on the 14th, and a large open-air meeting held in Osmotherly on the 15th, the week-end being spent at Darlington. From the 18th to the 22d, Leanah Hobson helped the workers connected with the Race Course Mission on the race course and in the streets at Stockton, where wonderful results followed the preaching and singing of the Gospel. After a few days among the small meetings in Wensleydale, an eight days' mission was conducted in the Village Hall, Great Ayton, lasting until September 5th. The various Nonconformist churches joined heartily in this effort. L. Hobson addressed eighty members of the men's Adult School on Sunday morning, ninety at the women's section in the afternoon, and a united gathering of more than three hundred at night; the attendances throughout the week were very good, varying from one hundred and twenty to two hundred and twenty each evening. Two helpful Bible readings were given on two afternoons. L. Hobson's visit to Ayton has been greatly appreciated, a very common expression being, "What a pity she could only be with us for a week." Many of the North country places named above are trying to secure a second visit."

We have the following from Leanah Hobson direct under recent date:

"We have just had the privilege of attending Harriet Greene's Quarterly Meeting at Saffronwalden. From here we go to Coalchester. A letter from Arthur and Eliza Dann asks us to visit them soon, which we hope to do. We are enjoying the work very much. As we are not getting back to America in time for pastoral work, we hope to be back by December 15th, in time for evangelistic work. Any wishing help in such work, please drop me a line at Donnington, Harlesden, London, N. W., England."

Earlham College Notes

Earlham College opened on September 29th with practically a full attendance in all departments.

Dr. David W. Dennis gave a lecture on October 2 in the college auditorium on the Panama Canal. Dr. Dennis, with Mrs. Dennis, spent the summer in the Canal Zone, and took many pictures, slides from which illustrated his lecture.

Coach Reagan is giving the foot ball team strenuous practice, with good prospects of getting some good records during the fall season.

"Political Parties in Oregon" is the title of a new book by Dr. Walter C. Woodward; Professor of History in Earlham. The work deals with the political history of Oregon from 1843 to 1868. Much of the work on the book was done in working for a doctor's degree in California University. Dr. Woodward is a native of Oregon.

Luisa Guijarro and Josefa Sanchez, two Mexican girls, who are graduates of the Friends' Mission School at Matehuala, Mexico, and who for the past year have been teachers in that institution, are in Earlham this year, studying to become more efficient teachers later on in their native country. They were brought to Earlham by Sarah Lindley, of the Mexican Mission, and in company with her attended both Western and Indiana Yearly Meetings. Friends in the two Yearly Meetings, after hearing them speak, made it possible for them to take up the work in the college.

Mordecai Morris White

Just after we went to press last week, word was received in Richmond of the death of Mordecai Morris White, of Cincinnati, Ohio. He was a life long member of Friends, prominent in church and Earlham College circles, and was a leader in the financial world. He was eighty-three years old, and had been in failing health for some months. The funeral services were conducted by Albert L. Copeland. Timothy Nicholson, Benjamin Johnson and President Robert L. Kelly, of the Earlham College Board, attended the funeral services. We hope to have a more extended account of his life in the near future.

Return to Japan

Gurney and Elizabeth Binford left Richmond, Indiana, October 3, for the Pacific Coast. They will spend a month visiting Friends and the meetings in the Northwest, Vancouver and Victoria. They will then go to California for a short visit, and intend sailing for Japan from San Francisco, November 19.

New England Yearly Meeting Notice

Friends in New England Yearly Meeting can obtain extra printed copies of the London General Epistle for free circulation by applying to George C. Herbert, 145 Munroe Street, Lynn, Massachusetts. This document is considered a strong presentation of the truth, and the Committee has had a large number printed for distribution. They will be sent in small quantities post paid.

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Married

GREEN-UTTER—At Friends' parsonage, Alum Creek Meeting, Ohio, October 1, 1913, Willis L. Green to Stella Belle Utter, Clinton O. Reynolds officiating.

GREILICK-WHINNERY — At Traverse City, Michigan, September 15, 1913, John S. Greilick to Vesta Maude Whinnery, Austice M. Harvey officiating. At home at West Bay Shore, Traverse City, Michigan.

JOHNSON-HARROLD—At Dunreith, Indiana, September 16, 1913, Raymond Johnson, of Lewisville, Indiana, to Edith Harrold, of Dunreith, Elizabeth M. Bundy officiating.

WILLIAMS-CHAPMAN—At the home of the bride's parents, Mr. and Mrs. Henry D. Chapman, near Bloomingdale, Indiana, October 2, 1913, Pearl O. Williams to Bernice Chapman.

WORTHINGTON-MOSHER—At Friends' parsonage, Alum Creek Meeting, Ohio, September 30, 1913, Z. James Worthington to Phoebe Harlan Mosher, Clinton O. Reynolds officiating.

Born

HAWORTH—At Shawnee, Oklahoma, on August 16, to John P. and N. May Haworth (former deceased), a son, Clarence Perry.

FRENCH—To Howard P. and Martha

Binford French, of Mt. Carmel, Illinois, September 5, 1913, a son, Howard Preston, Jr.

Died

COLLINS—(Corrected Notice)—Thomas G. Collins died at his home in Marshalltown, Iowa, September 10, 1913, aged 82 years and 7 days. He was a native of Vermont, and came to Iowa in 1861. He was united in marriage to Mary M. Carter in 1867, who survives him with their nine children, three of whom are in the foreign field as missionaries. He lived trusting in the merits of Jesus' blood.

ELLIOTT—Rebecca J. Elliott, wife of William Q. Elliott, of Sterling, Kansas, died September 11, 1913, in her seventy-fifth year. She joined Friends in 1860, and continued a much beloved and loyal member of Sterling Monthly Meeting. She leaves eleven sons and one daughter. Funeral services were largely attended.

GILBERT—Harold Gilbert, son of Parm and Emma Gilbert, of Traverse City, Michigan, died at their summer home at Long Lake, August 6, 1913, in his nineteenth year. He was a member of Traverse City Monthly Meeting and was a Christian young man. Funeral services were conducted at the Traverse

City home by the pastor, Austice M. Harvey.

MILES—Bruce Norman Miles, youngest son of B. C. and Anna B. Miles, was born at Newberg, Oregon, and died at Salem, Oregon, September 18, 1913, aged 8 years 7 months and 29 days. He had a sunny, manly disposition, and has left a lasting influence for good, both in the family, and among relatives, friends and playmates. To know him was to love him.

MILLER—Mary Miller, daughter of William and Elizabeth Sayre, was born at Darlington, Indiana, and died at Farmers' Institute, Indiana, August 27, 1913, aged 80 years 7 months and 13 days. She was married to Henry Miller in 1852, and they were instrumental in founding Farmers' Institute. She was prominent in the work of Friends, and interested in temperance, civic reform and all religious movements. She is survived by two daughters and five sons. Funeral services were conducted by Elbert Russell, of Earlham College.

SWAN—Catharine Swan, daughter of J. Benjamin and Hannah Sutton Swan, died of typhoid fever at her home, Tecumseh, Michigan, September 18, 1913, aged thirty-five years. She was a valued teacher in the Friends' school at Germantown, Pennsylvania. She was a life long member of Friends.

BIBLE SCHOOL LESSON

OCTOBER 19.

SUBJECT—The Report of the Spies.

LESSON—Num. 13: 1-3, 25-33. Read Num. 13-16. Commit verses 31, 32.

GOLDEN TEXT—If God is for us, who is against us? Rom. 8: 31.

CHRISTIAN ENDEAVOR

OCTOBER 19.

TOPIC—How to Make This the Best Year in Our Society's History. Phil. 3: 7-15. (Led by the pastor.)

1. Let every member renew the pledge to be present at every prayer meeting possible, and to be faithful in whatever service is indicated.

2. Let the Society plan for some special service aside from its efforts to benefit its own members. It may be an anti-liquor campaign, the relieving of distress among the poor, or an attempt to interest others in the Society and the Church.

3. Plan a study course for spiritual as well as intellectual self-improvement, especially along lines relating to denominational history and present day activity.

4. Seek to get every member of the local congregation interested in the Society, and solicit the membership of every young person connected in any way with the congregation.

5. Impress the importance of prayer as a means of fitting the members for their tasks and as a means of opening up new fields of activity.

Home Mission Meetings

The Field Secretary of the Woman's National Sabbath Alliance is prepared to speak this winter in Home Mission Meetings on the subject, "Giving the Immigrant the American Sabbath." For dates, etc., address Mrs. William H. Danielson, 156 Fifth Avenue, New York City.

Yearly Meetings, 1913

Kansas—At Wichita, Kansas, October 8. Clerk, Edmund Stanley, Wichita, Kansas.

Baltimore—At Baltimore, November 14-19. Clerk, Allen C. Thomas, Haverford, Pennsylvania.

The sane Fourth propaganda succeeded in reducing the number of fire-works fatalities this year to twenty, the lowest number in recent years.

Thirty-five nations, including the United States, have signed the treaty looking to the prohibition of the opium traffic.

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Old Series.
Vol. XX. No. 42.

TENTH MONTH 16, 1913.

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Vol. I. No. 42.

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OUR PARTNERSHIP WITH GOD

'Tis sweet to feel that we may be
In partnership, dear Lord, with thee;
'Tis sweet to feel that all we do
To make our lives sincere and true
Is known to thee, and that we share
As partners all thy love and care.
Thou knowest, Lord, our times of pain,
When rest and peace seem hard to gain,
And help is needed lest at last
Despair take hold and bind us fast.
O, help us to remember then
Our partnership with thee; and, when
Perplexities arise, may we
Send fearlessly our call to thee,
Who sharest with us night and day
Whate'er befalls us on life's way.
And, journeying toward the better land,
We only need to grasp thy hand
And trust our partnership with thee
To win us heaven's eternity.

—*Mary D. Brine,*
in Christian Endeavor World.

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EDITORIAL COMMENT

The Liquor Traffic Not Respectable

Ohio is having a tussle with the problem of trying to make the saloon respectable by an elaborate system of Commissions, that are supposed to review all applications with critical inspection. The experiment will probably fail, because the liquor traffic is evil and only evil. Such efforts are merely postponing the death of the whole liquor system which is already past due.

Mrs. Pankhurst Coming

Mrs. Pankhurst, the militant suffragist of England is now on her way to America. For some weeks she has been in France taking the "rest cure." Whether her coming to America will help the cause of equal suffrage is questionable. Certainly it will be deplorable if the terrorizing methods which have characterized the suffrage movement in England are transferred to America. The cause here is marching on to steady victory, and should have no interruption by the introduction of violent methods.

Railroad Directors Blamed

For the first time in railroad history, the directors of a great company have been blamed officially for a disastrous wreck. In the report of the United States Railroad Commission, which has been making extensive investigations of the railroad wreck at Wallingford, Connecticut, on the New Haven road, censure is directed toward the management and they are held officially responsible for the inefficient system that has been in vogue. The Commission is now proposing to ask Congress for authority to regulate the speed and operation of trains with a view to insuring greater safety to the traveling public.

The Panama Exhibition

The resolutions of the Christian Churches in America, petitioning the mayor of San Francisco and the managers of the Panama Exhibition to rid the city and exposition of commercialized vice in 1915, appears to be bearing fruit. A manifesto from the mayor gives promise of better things, and gives assurance that efforts will be made to insure a clean city. Whatever may be the result, the power of the church to command the attention of the authorities to the situation has been demonstrated. And what might the Church not do with many an evil situation, if it would only get together and direct its energies simultaneously in a given direction!

Home Rule in Ireland

It is surprising to many on this side the Atlantic that the Irish are seriously divided over Home Rule for their native land. It is argued by many that Ireland is better governed, especially in regard to its moral welfare, than she would likely be for many years to come under a system of self-government. Contrary to

the general understanding, the residents seem already divided into two hostile camps. With rioting in Dublin upon a large scale, there are those who fear the incitement to civil war, if agitation which is regarded as political is pressed much farther. Many have regarded Home Rule for Ireland as a great moral issue, and it is interesting to find that many moral reformers at least regard it otherwise.

Mormonism Aggressive

Just now the public agitation over the evils of Mormonism appears to be quiescent, but the Mormons themselves have by no means ceased their aggressiveness. Perhaps more than any other organization, the Mormon Church has grown militant in its missionary endeavors. Unlike the Christian Churches, its missionary activities do not extend to heathenism, but everywhere throughout Christendom their agents are pursuing proselyting methods that would do credit to the most aggressive methods of the commercial world. Mormonism with its polygamous relationships is by no means stamped out, and the effort should not cease to put the ban of the Federal Constitution upon polygamy whether it be in Utah or in any other state.

Safety at Sea

An officer of an Atlantic liner, writing in the *Atlantic Monthly* on "The Unlearned Lesson of the Titanic," declares that transoceanic travel is as dangerous today as it was before that great maritime disaster a little more than a year ago. The lessons of insuring better safety and of promoting engineering improvements have not yet been learned. Another writer cites the recent fire in the hold of the gigantic *Imperator* as evidence of the insecurity of the great vessels that now travel the highways of the seas. A leading newspaper editor declares that the time has come when we must demand less luxury and greater safety, and that appears to be the lesson for all transportation to learn, and what the transportation companies will not do themselves must be supplied by legislation.

The Church and Workingmen

No doubt the Church fails at a good many points to do all that it might do or should do, but a habit of faulting the Church has grown up in certain quarters that is by no means justified. Certain Socialists, of the rabid, street-corner type, have grown accustomed to denouncing religious teachers as being unable to sympathize with the viewpoint of the toilers as against the employers, and as a result many workingmen have been led into the grievous error of regarding the Church as their enemy. It is our conviction as well as observation that the Church deserves better treatment at the hands of the workingmen. With rare exceptions, a gospel for *all* men is preached, and more than ever before the Christian ministry has a genuine sympathy for the burdens which labor bears. Were it not for the labor agitator and the misrepresentations of the type of Socialists described above, the Church would have a better chance to express its sympathy for the toilers in terms of concrete fellowship.

THE AMERICAN FRIEND

DEVOTED TO THE INTERESTS OF *QUAKERISM* IN AMERICA

S. EDGAR NICHOLSON, Editor and Manager

Old Series.
Vol. XX. No. 42.

RICHMOND, INDIANA, TENTH MONTH 16, 1913.

New Series.
Vol. I. No. 42.

The United Missionary Campaign

The details of the United Missionary Campaign have been set forth in various issues of *THE AMERICAN FRIEND* with sufficient clearness to make their repetition unnecessary. The importance of the campaign cannot be emphasized too strongly. As indicated by the name, it is a union of effort on the part of the various denominations to increase the general interest in missions, both home and foreign, and at the same time to increase materially the contributions thereto.

Already the distant conferences which are to be held in the various states have begun, and will continue throughout the autumn, until practically every community has been brought within the reach of their influence. These are to be followed by local conferences, to be addressed by the delegates who have attended the district gatherings, with a view to promoting additional interest in the various local congregations.

The movement is to culminate next March in a canvass of its membership by every local church with a view to committing every member young and old to the plan of giving some definite sum regularly to the work of the church.

This ought to be a matter of general concern to Friends throughout America. It is to our discredit that our giving is far below the standard of per capita giving in the other denominations. This, we believe, is due more to our lax financial systems as a denomination than to a lack of liberality. Until recently, and in most Yearly Meetings yet, our financial system has been upon an assessment basis, every meeting and every family being taxed a certain per cent to make up the whole.

In common experience, however, the bulk of humanity is far more liberal in voluntary giving to causes in which genuine interest has been aroused, than in the payment of taxes. The latter are invariably kept down to the barest necessities, while under a system of voluntary giving, in which the interests of every member is sought, the giver generally gives the largest sum he can afford.

How many Friends are giving to the church what they really can afford to give, and how many are giving anything at all? A system such as is proposed

by the United Missionary Campaign would soon work a revolution in our denominational finances. Where the burden now falls upon a few, the giving would be more widely distributed and where the giving is now oftentimes spasmodic, it would become systematic and well organized. Within a short while the income for all the work of the church would soon be doubled, and the basis laid for more aggressive and successful activities in all our departmental work.

Perhaps no better system has been devised than the every member canvass, and the duplex envelope for the regular weekly payment of the amount agreed upon. A few Friends congregations, comparatively speaking, are using this system and with rare exceptions we are told the results are most satisfactory.

The United Missionary Campaign ought to result in a new and widely developed interest in the cause of saving the world from sin, both in the home and the foreign field, and we have no doubt that this will occur, but if the campaign does nothing more for Friends than to create new interest in our method of collecting funds for the use of the church in its departmental work, it will have been worth the effort. This campaign should have a peculiar value to Friends, and it is to be hoped that every local congregation will see that it is represented at the district conferences now beginning.

If you want to build up the Church and the Bible school go out after the people, and make a place for them when they come. People must be made to know they are hungry before they will come to dinner, and when they come they must be given a place at the table, or the chances are they will not come again.

The salvation which Christ brought to earth is for the human derelict, quite as much as for those who have been more fortunate in life, and the Church ought to be out on the highways hunting him out and pointing him to the Lamb of God who is seeking to fill the whole earth with His presence.

Our relationship to our fellows is determined by our relationship to God. He who loves Jehovah truly, will be concerned about the welfare of all His creation. It is not a hard thing to love one's neighbor when one loves God with all the soul.

The Position of the Young Friend in the Church

BY DAVID D. PRIESTMAN

As we consider this subject I want to be sure that we understand one another as to the meaning of our title. What is a Young Friend? If we turn to the New Testament, we find records of a growing Church, but without special reference to young or old. In later history of the Seventeenth Century, there is no reference to Young Quakers, and in some cases it is difficult to discover whether those we read of were young or old.

But in spite of these two facts, we are met with a great agitation in our Church which has sprung from England, called the Young Friends' Movement, and I repeat the question, What is a Young Friend? George Hamilton Archibald, of children's Sunday-school fame, strongly objects to children being called "little people," for as he says, "They are not little people, but men and women in the making." In the same way a "Young Friend," though for the time we speak of him specially, is not some distinct kind of person, but just a "Young Friend" in the making.

If you treat a boy as a little "man" he remains such, and it is only as we begin to treat him as an integral part of, first, the family, and through that the Nation, giving him responsibilities which he is able to carry, no matter how small they may be in the first instance, that he will grow to take his right place. In the same way, it is only as we appreciate the Young Friends as "Friends in the making" and give them such duties as they are able to perform, that they will grow to be reliable church members.

Now let us go back a few years and see the reason for the rise and rapid growth of the Young Friends' Movement in England. About sixty years ago some Young Friends having had an education at a Quakers' boarding school, returned home desiring to start a children's Sunday-school. Such an important step came up for the serious consideration of the elders of the meeting, and these worthy leaders decided that the desire of the younger members of the meeting must be repressed, as it was evidently "creature activity," and human beings must not interfere with the free operation of the Spirit in their midst.

What was the result? All the young people interested have, without exception I believe, become cold members of the Society, and one, whom I know personally, is a hard, unsympathetic, poor, rich man. He loves the Society as much as he can love anything outside of business, and bemoans the fact that all his children have left Friends.

Again, it is hardly a generation ago since Friends in England were disowning young men and women who "married out" that is, married those of another denomination, with the result that large districts have become entirely depopulated, so far as Quakers are concerned. Out of this sad state the Society in England has slowly emerged, and owing to the ruthless "chopping off," there were comparatively few middle

aged Friends and the younger ones rather naturally kept silence in the presence of so many Friends with more weight and experience.

To combat the lethargic state of the Society about fifteen years ago, conferences and Sunday-schools, etc., were arranged with the object of deeper study in the whys and wherefores of our existence as a Society, and to talk over subjects which have been so well described as "the things that matter." This gave the young men and women the opportunity of meeting one another inside their own Society, and the natural result was a number of engagements, so that some of the more staid Friends somewhat unkindly dubbed these conferences as "matrimonial agencies." However, feelings were changing, and with the more liberal views of the twentieth century, these croakings were smiled at, and all was quiet.

Following these gatherings, and largely as a result of them, the younger members have been drawn together in the organization which we now know as the "Young Friends' Movement." As I have already hinted, the main object was to get the Young Friends to take a more intelligent and spiritual interest in the government and work of the Church. At once the difficulty arose as to how to get them into harness, and it is right here where the most care and attention is needed. Whilst this has, to a certain extent, been overcome, it is very hard to say exactly what have been the best methods.

A small boy was once very anxious to go to a meeting of the British and Foreign Bible Society, and when asked by a companion for his reason, replied, "I gave these people a penny and I want to hear what they are going to spend it on." We need money badly for our work, but I think probably the most important part of giving is the interest caused in the mind of the giver. Some of the most energetic meetings are those where they have a systematic arrangement of giving, not only from the heads of families, but also those younger members who can perhaps only afford a few cents each month.

There are numerous offices that young people can undertake, but these can only be arranged by individual meetings. Probably all know of the motto, "What is worth doing at all is worth doing well," but sometimes we are inclined to lay too much emphasis on it and forget, "What is worth doing at all is worth doing badly—at first." Even when mistakes are made, and young people are not the only ones guilty in this respect, which is most important, the work which has perhaps received a slight check or the training of those who, through the error, have learned a valuable lesson?

A story is told of Abraham Lincoln which illustrates that, what sometimes seems like failure to the one most concerned, is not really so at all. He was traveling one day with some companions in the train up to

the city where there was to be a great demonstration, and on his way he turned over in his mind some of the important matters of the country and put down some notes relative thereto for the speech which would be expected from him as president. As he went over it he felt it to be very poor, but it was his best and he could but hope it would be good. The time came for him to speak after several had already spoken and received thunders of applause. His feeling of humility was very keen as he addressed the crowd and when he was allowed to take his seat in dumb silence he was deeply hurt. He had done his best and the people had not cared enough even to applaud.

Later in the evening he was asked by a boy not knowing that he was president, to come and see his sick brother. Being always ready to help where he could he went, and found the brother in bed eagerly reading the newspaper just out, giving the account of the day's proceedings. The part which interested him most was the report of Abraham Lincoln's speech, and he thrust it eagerly into the visitor's hands. Yes, they were his own words and they looked to him very poor, but the paper went on: "These noble words spoken from the heart of our worthy president, were received by the people in dumb silence. They seemed to feel it was too sacred to even applaud and silence was the most perfect tribute they could pay." Slowly it dawned on him that the silence which he had taken as meaning indifference had meant very much the reverse, and what he had felt to be failure had been no failure at all.

Naturally a young person feels very diffident about opening his lips in a public meeting for the first time, and he will usually find it easier to speak before those of his own, rather than of maturer age. Thus when the Young Friends had their first meeting at London Yearly Meeting, it was behind closed doors and no one was allowed inside who had passed the age of thirty-five.

The following year the Young Friends' Meeting was held in the large meeting house, the floor being reserved for those under thirty-five, whilst elder Friends were allowed to sit in the gallery and look down, but were not allowed to speak. It was afterwards suggested that perhaps at some future Yearly Meeting elder Friends would be allowed in the body of the hall, which foreshadowed that possibly the special Young Friends' Movement had a passing work, and having helped those of younger years to take more responsible parts in meetings for both worship and business, it would have largely fulfilled its mission.

From reports I have seen of the Five Years Meeting last year, I understand expression was given to the thought that whilst the pastoral system had been found necessary in the past, and had done great things in helping to build up the Church, some Friends in America were increasingly conscious of the fact that if carried on beyond a certain point it tended rather to weakness. So I think as years go on it may be a disadvantage to retain a separate organization for Young Friends, even though at the present time it is

a strength in that it brings out members who would otherwise be backward in coming forward.

Friends generally are not very careful as to whom they appoint for various offices which, I think, is one of our weaknesses, and this especially applies as it concerns Young Friends. So well do I remember at one meeting in England when appointing representatives to the home Monthly Meetings, how name after name of older Friends would be proposed who were far more at liberty to get away to other meetings, and Young Friends whose sole opportunity of being representatives was when Monthly Meeting was held, were passed by.

I now want to speak on a subject which perhaps needs more care than almost any other, that of correcting faults. Why is it that leaders are so slow in pointing out the mistakes and errors that beginners naturally fall into? Some years ago at a Yorkshire Quarterly Meeting a middle-aged lady Friend made a stirring appeal to the elders of the Church to be more faithful in encouraging and admonishing those who were beginning some work for the Society, and more especially as it concerned vocal ministry. As a day school teacher she spoke of the careful way in which they were criticised and advised concerning the best methods of teaching, but so seldom does anyone give counsel as to speaking in meeting.

It has been my privilege to speak frequently in meetings for worship, mission meetings and open air services, and yet the only time I had any admonition of any kind was following a meeting which had not gone very well, and I went to a Friend and definitely asked what had been wrong. Someone may argue that in pointing out errors one is in danger of damping the ardor of beginners and making them timid, but if it is carefully done this should not be the effect. Surely anyone who is worth training is willing and almost glad to receive correction, although it is quite true that, "No chastening for the present seemeth to be joyous." A few days ago when talking with a Friend in Vancouver about the almost careless way in which parents bring up their children, he remarked, "Our method seems to be to let children alone, so that if they turn out well, it is in spite of circumstances, rather than because of them."

Possibly this plan may help to make sturdy men and women, but at what cost? How many young men and women are on the streets today in the depths of sin only because no one told them of the dangers ahead or corrected them for the mistakes which we are all so prone to. The Psalmist of old says, "Blessed is the man whom thou chastenest, O Lord," and the writer to the Hebrews says, "Whom the Lord loveth He chasteneth," and again, "If ye be without chastisement, then are ye bastards and not sons." Today in business you can frequently see this thought upon the office walls, "Don't kick when we correct you; if we don't think you are worth correcting, we shall fire you."

Still our Society goes on heedlessly, not even taking as much pains as an ordinary business in the training

of its young members. Friends are very kind in giving encouragement, but we need more than that. A diet of sweet things only would not make a very healthy person. It is not necessary to say much as to the importance of this work being done carefully and well, for in spite of all I have said, it is better not done at all than to be done badly.

In closing, I would just repeat what I said at the beginning, a "Young Friend" is a Friend in the making, and the sooner we realize this and lay ourselves out not only to evangelize the world, but train those inside the Church, so much the sooner shall we be raising up a strong, vigorous body and helping forward the time for which we often pray, "Thy kingdom come; on earth as it is in Heaven."

Ashcroft, B. C., Canada, July 22, 1913.

The Ram Allah Mission

BULLETIN No. 7.

RAM ALLAH, August 26, 1913.

Dear Friends of the Ram Allah Mission:

So much has happened in the last two months since we wrote to you that we wonder in what you will be most interested. Of necessity that which has to be uppermost in our thoughts most of the time is the new building. The two lower stories are now complete and already in its elevated location it can be seen from afar. Thus far the work has gone on without one serious interruption or costly mistake. It has required careful and constant supervision and the exercise of a great amount of patience. Much credit is due to the energy and efficiency of our architect and the faithfulness of our head workman. Above all, we realize that with Nehemiah of old we can say, "The hand of my God which was good upon me." We realized this especially two weeks ago when one of our workmen was hurt. From the beginning of the work we have especially prayed that no serious accident might occur, for in this country most of the work is done by brute strength, without labor-saving contrivances, and risks in the way of accidents are at a maximum. One of our Moslem carriers had a narrow escape from death when a girder slipped and struck his head a glancing blow, inflicting a scalp wound. For his deliverance we felt devoutly thankful.

An account of the laying of the corner stone on July 4th has been sent to THE AMERICAN FRIEND. Suffice it to say, that in the presence of about four hundred people, with the stars and stripes floating above us, our American Consul laid the stone after a prayer, a hymn and short speeches in English, Turkish and Arabic. Since school closed Khalil Totah has superintended the construction which has been a big relief to me. To have a native with American push and training is a big asset and has relieved the superintendent of much routine work.

The boarding schools closed on July 18th with simple exercises at the meeting house. With happy faces the boys and girls turned homeward after the songs and recitations that were serious and amusing. The next day the teachers and workers went away to rest and recreate. Helen Crosman left on July 27th for

America and Alice Jones started for the Lebanons August 12th, leaving us quite alone. The Day Schools closed on July 31st and the village children have largely gone to the vineyards, outside the town, to spend the summer and enjoy the grapes and figs that are rapidly reaching their prime. All of our schools will reopen on October 1st.

This week we were fortunate in securing the services of a strong Christian Scotch woman who was looking for something useful to do in this land, to which she had come as a pilgrim. She will serve as matron of the boys' school and meantime, before school opens, she is helping us for her board.

The problem before us is to secure a good cook for the boys and two teachers in our Day Schools. We pray that we may be directed providentially in our selections.

Our Mission servant felt, after his vacation, that too much was demanded of his strength. He resigned after over three years of honest service and we have a young man in his place who is busy from sunrise to sunset doing the many necessary repairs on the G. T. H. building. All the woodwork on the outside of the school was in dire need of paint and much of the interior woodwork is being done in the lower story. A former servant, who served the mission for fifteen years, has just returned from America and is doing the whitewashing in an efficient and satisfactory way.

One of our cisterns was exhausted before school closed, consequently must be investigated to find the cause of such early failure. The other cistern still furnishes us with very good water, and the cisterns on the boys' grounds are more than half full now after the heavy demand the building operations have made upon them. The lack of water in Jerusalem is very serious and exorbitant prices are being asked, putting the poor people into sore straits.

The Educational Conference of workers in all Syria, August 1-3, was an event that brought great inspiration and pleasure to the Jerusalem teachers. It meets here every three years, the other two sessions being held in Beyrout. Many educationalists from the north came down and most of the sessions were given over to discussions of questions in which we are all vitally interested. Among the principal speakers were five Friends, and Marshall Fox of the Brumana Friends' Mission, was elected chairman of the Conference for the next two years. Great unity and friendliness was maintained throughout the meetings.

The purchasing and preparation of supplies for the coming year occupy part of our attention and, with frequent callers who drop in for a cup of tea, there is no time for loneliness. After the Conference we were delighted to have a short visit from three of the Brumana workers and one other English Friend. Two others from the same Mission will spend next Sunday with us. Such contact of workers of the two Missions is very helpful.

Sincerely your friends,

A. EDWARD AND MARION KELSEY.

Read "Our Special Offer" on page 675.

Indiana Yearly Meeting

It was a matter of common remark that the ninety-third session of Indiana Yearly Meeting, which convened in regular session at Richmond, on September 23, was the best one held in recent years. The attendance was quite up to the average, and the number remaining for the closing session on Monday, was gratifying. Some sessions were marked with more than usual interest. Especially was this true of the foreign mission, temperance, Earlham College, Bible school and Christian Endeavor sessions.

A marked spirit of unity prevailed, and several advanced steps were taken that revealed a determination to measure up to the full requirements of the Lord's work.

At the Meeting on Ministry and Oversight, there were several questions of unusual importance under consideration. There was considerable discussion of the non-resident problem, and a communication to the Yearly Meeting was approved, outlining a better system of keeping in close touch with this portion of our membership. A proposition in harmony with the recommendations of the Five Years Meeting to secure greater efficiency in the work of the Church, by selecting a General Secretary of the Yearly Meeting who would serve the interests of the various Boards, was considered at some length, and was finally referred to the Yearly Meeting by a majority vote. After discussion the proposition was approved, and a Committee consisting of one member from each of the principal Boards was directed to be selected with power to appoint the Secretary when the proper person is found.

A proposition for simultaneous evangelistic services was also considered, and was approved and referred to the Evangelistic Committee for action. Later it was decided to ask each meeting in the Yearly Meeting to hold special services the week of January 18.

A large number of visiting Friends were present from other Yearly Meetings as follows: Rufus P. King, and Franklin and Mary Moon Meredith, North Carolina Yearly Meeting; William G. Hubbard, Ida M. Allen, Effie Minehart and Leola King, Ohio Yearly Meeting; H. Orville Jones and wife, Charlotte E. Vickers, John Kendall and Rebecca W. Flagler, Western Yearly Meeting; Arthur Chilson (missionary from Africa), Kansas Yearly Meeting; Esther G. Frame, Wilmington Yearly Meeting; Jefferson W. Ford (returned missionary from Jamaica), Iowa Yearly Meeting; John and Pearl Walters and Harry McKinley, New York Yearly Meeting; Bertha E. Cox (missionary from India), Oregon Yearly Meeting, and Amos Walton, California Yearly Meeting.

Besides these and without minutes, were Eliza Armstrong Cox, editor of *Friends' Missionary Advocate*, Raymond S. Holding and wife, and Sarah Lindley (all three recently returned from the Mexican mission field), besides several from Western Yearly Meeting who were present part of the time, including Gertrude Reinier, Charles R. Axton, William J. Cleaver and E. J. Carter, Gurney and Elizabeth Binford (missionaries from Japan) were also in attendance.

The subject of Foreign Missions took deep hold on the meeting, owing in part to the presence of the missionaries from the foreign field named above. The presence of two native Mexican girls who have been helping in the school at Matehuala, and who have entered Earlham College for this year, added greatly to the interest of the meeting. The missionary report was presented by Belle C. Bailey, the Secretary of the Board, and showed encouragement. On Sabbath afternoon the services in the auditorium were given over to the missionaries, each one speaking briefly of the work in the respective fields.

The Evangelistic report was an encouraging one, and a liberal subscription for the work the coming year was taken in the face of the meeting. During the past year, by using the card filing system, a vast amount of detailed information about ministerial work has been collected and is now on file. It was shown that of pastors receiving a salary, forty-three receive an average of \$648.00; twenty-five an average of \$241.00, while sixteen receive no salary at all.

The reading of the London General Epistle was listened to with unusual interest, and the reading of the London and Dublin special epistles was followed by a most interesting report of Lillian E. Hayes concerning her visit last spring and summer to England, Scotland and Ireland. She reported that Friends there are showing great interest in the work of American Friends.

The Temperance report was decidedly optimistic in tone. Eighteen users of intoxicants were reported, and two hundred and fourteen users of tobacco. A resolution favoring the founding of a chair of philanthropy, temperance and social ethics in Earlham College was adopted. The temperance address by Daniel E. Poling, of Ohio, was one of the features of the Yearly Meeting, his strong and eloquent appeal for unity of action receiving unanimous approval.

The report of the Committee on Indian Affairs was most interesting, as was the address given on the subject by George N. Hartley. Six of the larger Indian schools have an attendance of from 500 to 800 students, or a total of about 4,000. The subject of Peace received more than the usual share of attention. The report, which was optimistic, was followed by addresses from Charles E. Hiatt and Allen D. Hole, the latter being Chairman of the Peace Association of Friends in America. Resolutions were adopted approving the position of President Wilson, Secretary Bryan and Governor Ralston on the peace question.

The report of White's Industrial Institute at Wabash, Indiana, was most satisfactory. The receipts during the year were \$35,746.21 and a cash balance on hand of \$1,823.77 was reported. Following the report of the Book and Tract Committee, which showed considerable activity, Elbert Russell gave an address, in which he emphasized the need of ministers and workers being conversant with the history of the Church.

The Home Mission Committee presented a satisfactory report, showing much relief extended to flood

sufferers last spring. The sum of \$1,738.16 was spent during the year and clothing of the value of \$2,400.00 had been distributed. Over 700 cottage prayer meetings were held and 246 Bibles distributed. Over 130,000 pages of literature were distributed. The Southland College report showed that 400 students are now under the tutelage of ten instructors. The Yearly Meeting continued its usual support of the institution.

The Earlham College report was presented in the main by President Kelly, who was followed by Professor Laurence Hadley of the college faculty, Vincent D. Nicholson, the new field secretary of the college, and Timothy Nicholson of the College Board. The financial report showed a balance in favor of the college for the year of about \$1,400.00. Spiceland Academy reported an enrollment of 67, and Fairmount Academy 199. A new academy building is being erected at Spiceland.

The Bible School report showed an increase in enrollment of 2,472. An address by J. H. Welsheimer on methods of increasing the attendance in the Bible Schools followed the report. There was a large attendance at the Christian Endeavor meeting on Saturday evening. Harry Reeve, the Yearly Meeting President of C. E. work presented the report, and a profitable address was given by W. O. Trueblood of Indianapolis.

The statistics were incomplete and showed an apparent loss in membership of 777. The secretary reported, however, that if proper corrections were made, there was a probable increase of 56. Memorials for Isom P. Wooten and E. Everett Morgan were read, and called forth sympathetic words of appreciation of the work of these departed Friends. Joseph A. Goddard and Leander J. Woodard were reappointed on the Earlham Board of Trustees.

The Meeting endorsed the United Missionary Campaign movement, and adopted a petition to the Mayor of San Francisco and the Managers of the Panama Exposition, protesting against the commercialization of vice at the Exposition. The interests of THE AMERICAN FRIEND were presented, and several members spoke earnestly in its behalf. The sum of \$200.00 was appropriated for the guarantee fund of the paper.

Westfield Quarterly Meeting was discontinued and the two Monthly Meetings were made a part of Whitewater Quarter. The reports on the state of the Church were for the most part satisfactory, though some deficiencies were noted. It was a matter of regret that more time could not have been given for the consideration of this important subject. A branch of the Home Missionary Union was formed with Mary Doan Hole as President.

The Clerks of the previous year were reappointed: Robert L. Kelly, Presiding Clerk; Winifred H. Milligan, Recording Clerk; Edwin P. Trueblood and Edith J. Hunt, Reading Clerks, and Milo S. Hinkle, Announcing Clerk.

The Meeting closed Monday forenoon, after much routine business had been transacted, with many expressions of thankfulness from many members.

A Testimonial Worthily Bestowed

The Boston Advertiser, under date of September 26, pays a high editorial tribute to Dr. Benjamin F. Trueblood, well known in both America and Europe as one of the leading peace advocates of the world. It is a pleasure to say that Dr. Trueblood appears to be recovering, although slowly, and is beginning to give a little attention to his work. The testimonial of *The Advertiser* is so well merited that it is worthy to be read by all American Friends.

"The serious illness of Dr. Trueblood has been an occasion of great anxiety to the whole American peace public, but nowhere more than to his multitude of friends in Boston. We have not yet quite got into the habit of thinking that Dr. Trueblood is not still a Boston citizen; and if the attack from which he is suffering proves of a nature to compel a long vacation from the arduous labors which are so largely responsible for the break in his health, there are many who will hope that he will think of Boston or his old Newton neighborhood as a better place than Washington for the necessary rest.

"It is more than twenty years ago that Dr. Trueblood came to Boston to assume the duties of secretary of the American Peace Society. It was in 1892, seven years before the meeting of the first Hague Conference; and a glance backward over the twenty years is an impressive reminder of the amazing advance which the peace cause has made in that time in this country and in the world. Never was a greater revolution; and the revolution has transformed the whole machinery of the peace propaganda.

"When Dr. Trueblood came to Boston in 1892, the American Peace Society was almost the only important agency of the cause in America. It was not until three years after 1892 that the first Mohonk Conference on International Arbitration was held. There were next to no branches of the American Peace Society in the different states, where now there are a score. The World Peace Foundation, the Carnegie Endowment, the School Peace League, the Society of International Law, the Society for the Judicious Settlement of International Disputes, the Intercollegiate Peace Association—all these things were undreamed of and far in the future. International Peace Congresses had been instituted a few years before, and the first one to meet in America was that held at Chicago in 1893, the year after Dr. Trueblood came to Boston, and this was largely organized by him.

"It can probably safely be said, then, that when he came here to take up his secretarial duties, and for years afterward, he was the only man in America whose exclusive and regular business it was to promote the peace cause. Many will remember the little room which he long occupied in Somerset Street, and what a considerable expansion it was considered when the Society's headquarters were removed to 31 Beacon Street, where they still remain—in the room, it is interesting to remember, in which President Eliot was born.

"Dr. Trueblood brought to the administration of the American Peace Society in 1892 great strength of character, distinct intellectual power, untiring devotion to the cause, thorough familiarity with its history and problems, and broad general scholarship. Born in Indiana in 1847—he is still only in the sixties—he had been president successively of two Western colleges connected with the Society of Friends, and after his presidency of the latter had resided for two years in France, engaged in international studies. In its earlier days the American Peace Society had done noteworthy work and had great names; but it was at a rather low ebb when Dr. Trueblood came to Boston, and he infused stronger life into it, represented it in the European Congresses with dignity and ability in days when he was almost the only American representative, and especially edited its journal, the *Advocate of Peace*, with an ability which at once gave it a new and important place among the agencies of the movement.

"Admittedly Dr. Trueblood's writing in this journal during these long years has covered every aspect of

the growing movement with rare intelligence, breadth, and courage; and his whole work has been informed by the soundest philosophy of the peace movement; which, when we remember some of the superficialities of many peace advocates and the half-heartedness of others, is, in view of the central position of influence which Dr. Trueblood has occupied, saying very much. He has no vagaries of thought to answer for; and he has been quick to recognize the great new forces which have so rapidly been making the little peace organization of 1892 the great factor in world politics of 1913.

"These are things which the American peace party remembers with such profound gratitude when its veteran servant becomes worn in the service. All will wish comfortable days for him in the enforced cessation of his labors for a time, and will wish for him rapid recovery; and nowhere is there more general sympathy, more concern, and a warmer wish for his future usefulness and welfare, than here in the city of Worcester and Channing and Sumner, where his best work has been done."

The Peace Movement Among Friends

[This Department is designed to afford an opportunity for a presentation of important phases of the Peace question, and will welcome correspondence which gives information in regard to the progress of the Peace movement anywhere among Friends, or which reflects clearly the views of any of our readers, younger or older, on this important subject. Such correspondence should be addressed to *Allen D. Hole, 615 National Road, West, Richmond, Indiana.*]

Concerning the Panama Tolls Question

BY MARY DOAN HOLE

The following paragraphs have been suggested by the record of an informal discussion of the Panama Tolls question given at the last Mohonk Peace Conference, the proceedings of which have just been published.

The History

There is much material for thought in the history of the Panama Canal question, particularly in the attitude of mutual partnership in the proposed waterway which the United States and Great Britain have assumed during all the years. The neutrality of the land and the absolute equality between ourselves and Great Britain are the two points which have been continually emphasized in all negotiations up to the time of the Hay-Pauncefote treaty, about the meaning of which so much difference of opinion exists. To become really acquainted with the present problem one must spend considerable time on this earlier history of the Panama Canal project.

Domestic Policy

The question seems to be whether or not we have the right to discriminate in favor of American ships and against British ships. The Ex-President of the United States and Congress have assumed that certain American vessels may be allowed to pass free while British ships are charged tolls.

It is considered by those who favor exemption of certain vessels that the matter is exclusively one of domestic policy, that our owning the canal and the land through which it passes makes it out of the province of another country to inquire whether or not we charge tolls to our coastwise vessels. Some are quick to reply that this is a great world passageway and that therefore we cannot exclude other nations from equal use of it with ourselves; that, indeed, international law and the dictates of conscience agree in this particular that even if it had been a matter of domestic policy, still it became one of international concern at that moment when Great Britain and the United States became parties to a treaty concerning it.

Acquiring of Territory

Again, the acquiring of territory through which the proposed canal was dug is said by some so to change conditions that we are warranted in abrogation. The reply to this is made by quoting from the treaty, as follows: "It is agreed that no change of territorial sovereignty or of international relation of the country or countries traversed by the before-mentioned canal shall affect the general principle of neutralization or the obligation of the high contracting parties under the present treaty."

As Yet No Injury

Secretary Knox advances the belief that no injury having yet been inflicted, no case for arbitration has yet arisen. This point being entirely technical does not bring with it particular interest to us as laymen who see that the conditions are at least ready for the infliction of injury, if, indeed, the prospective trade is not already suffering from prospective tolls or no tolls.

Vital Interests

Perhaps the most frequent reason given for our present attitude is that "vital interests" are involved and that we are therefore within the provisions of the treaty. Students of American history can set forth the tremendous size of certain questions which have been arbitrated between Great Britain and ourselves and show us how small in comparison is the question whether we have the right to grant this favor—this subsidy to our coastwise vessels. The clear thinker does not dare say, "Too vital for arbitration." It has been said of the attitude of Great Britain and the United States at the time of the Geneva Arbitration, it was "the noblest spectacle of modern times, in which two great and powerful nations, gaining in wisdom and self-control and losing nothing in patriotism or self-respect, taught the world that the magnitude of a controversy need not be a bar to its peaceful solution."

Are We Sincere in Our Advocacy of the General Policy of Arbitration?

The most astonishing phase of all this is the fact that we who have posed as influential in bringing about arbitration among nations are about to refuse them the same justice we have demanded.

Sound Business Policy

It is recognized by many of our scholars that whatever the Hay-Pauncefote Treaty may ultimately be held to mean, the policy of exempting the owners of coastwise ships from canal tolls should be decided upon its merits. Dr. Emory R. Johnson, well known as a student of the Panama Canal, says in an address at the last Mohonk Conference that if we arbitrate and win we shall have established our right to pursue a policy which is at least of doubtful wisdom.

The canal will have cost the people of the United States at least \$375,000,000. As he says, the interest and principal of this investment must be paid either from funds secured by general taxes or from revenues derived from canal tolls. He contends that political prudence as well as sound methods of financing make it advisable to require those who derive immediate benefit from the Panama Canal to pay a reasonable toll for use of the waterway. Taxes must inevitably increase, Dr. Johnson declares, and if the burden of carrying the Panama Canal is to be thrown upon the federal treasury and the taxpayers instead of upon the producers, traders, and shipowners who make profitable use of the canal, the reasons must be clear and convincing.

In an exhaustive statement of the probable financial record of the canal this specialist continues: There is "a possible aggregate revenue of \$17,000,000 per annum in 1925, obtainable from canal tolls, if all ships are required to pay the dues. The exemption of the coastwise shipping will reduce the revenue in 1925 to about \$15,000,000 a year, or to less than the estimated annual outlay for operation, Zone sanitation, and government, the Panama annuity and the interest on the amount invested in the canal. The revenues would

yield no surplus for betterments and nothing for the amortization of the \$375,000,000 or more which the people of the United States will have paid for the canal."

Senator Root said in the Senate last January that the coastwise shipping is "the most highly and absolutely protected special industry in the United States." It will have to be proved by the coastwise steamship companies if they need still further assistance, while we have it stated by such authorities as Dr. Johnson that rates double those established might be imposed without preventing the canal from being used by coastwise carriers.

(TO BE CONTINUED)

FOR HOME READING

Quaker Girl Saw Sultan

In 1657, when Sultan Mahomet the Fourth had removed his court to Adrianople, a Quaker servant girl appeared one day before the royal encampment demanding speech with the Grand Turk about the things of her religion.

The account of her journey reads like a page from the "Arabian Nights," and is worthy a place in history beside that of the young Saracen who found her way to her beloved across the breadth of Europe with the two words "Gilbert" and "London" for her passport. But it is doubtful whether this seventeenth century pilgrim possessed so much as two words of any foreign tongue. The mysticism which was so pronounced an element of her religion made naught of material obstacles. She was sustained by some such vision as that which confronted the Quaker preacher in Newgate jail—a vision of "several men, of most nations upon the earth, whose (outward) language I understand not, but the seed of God in them I saw and understood clearly, . . . breathing and crying to the Lord." Again, however dreadful was the report of Turkish cruelty which was current in England, it was not likely to exceed the cruelty which Mary had endured at the hands of her own countrymen. Although not yet thirty-five years of age, she had had long and varied acquaintance with the insides of English prisons. While still a young girl in service at Selby, her determined interruptions of the service in the "Steeple-house" had earned her three periods of imprisonment in York Castle, and she was the first of the Friends to endure the punishment of public flogging, the result of her denunciation of the Cambridge scholars. In 1656 she had attempted to carry the Gospel into New England, but was not even allowed the privilege of landing in Boston. By order of the Deputy Governor she and her companions were stripped and searched for signs of witchcraft, and after lying in prison for five weeks, half-starved and unable to communicate with their friends, they were shipped back whence they came. Mary may well have preferred the tender mercies of the Turk to those of her own kindred.

She was not without precedent for her journey, although up to this date no Quaker missionary had succeeded in reaching the capital of Turkey, being invariably intercepted along the route and sent home by an English Consul or Ambassador. The mission which set out from England in 1657 "to convert the Grand Signior" consisted of three men, all of them Irish, and three women, of whom Mary Fisher was one, and, according to contemporary accounts, the only one who reached the goal of their journey. They started with the help of the newly-formed General Quaker Fund for the Service of Truth Abroad, which contains items for this year under the head of "Turkey," to the amount of £177 5s 7d. At Zante, which they reached by way of Leghorn, the first separation occurred, and Mary Fisher, still accompanied by her two women friends and by one of the men, pushed on to Smyrna. The remaining two men, Perrot and Luffe, after traveling to and fro in Italy and interviewing the Doge of Venice, were betrayed in Rome into the hands of the Inquisition. The fate of the unfortunate Luffe was for some time in doubt—he was reported at the end of the year to have died in prison as the result of his refusal to take food, the hunger-strike being one of the many early practices of the religious world which have been revived of later years in the political. The truth, however, leaked out at last, that he had been hanged as the reward of his too plain speaking before the Pope Alexander VII.

Perrot's captivity lasted two or three years longer—first in the prison and latterly in a madhouse. When at last his release came his shattered mind had revolted from the doctrines for which he had suffered so cruelly, and he became the leader of the first serious schism which took place among the Quakers. The cruelty of William Penn's summing-up of this history is only equaled by its quaintness—"John Perrot, who if he had been as faithful as his companion might with him have been hanged at Rome—to his own Comfort, the Truth's honor, and the Church's peace."

Meanwhile Mary Fisher had learnt, on arriving in Smyrna, that the Sultan was to be found at Adrianople, and thither she resolved to pursue her journey. But the English Consul, having tried in vain to dissuade her from an enterprise which seemed to him both mad and dangerous, put her on board a ship bound for Venice. When she learned the destination to which she was being carried, Mary persuaded the ship-master to set her down upon the nearest coast. From this point there is no further word of any companion, and it seems certain that it was alone and on foot that she performed the land journey of 500 or 600 miles along the sea coast of the Morea, Greece and Macedonia, and so across the mountains of Thrace to the broad plain where Adrianople lies, watered by the River Maritsa. Here the Sultan was encamped with his army and the whole of his vast retinue of courtiers and attendants. It was only after many attempts that Mary found a friend bold enough to speak for her to the Grand Vizier and tell him that

"a woman was come who had something to declare from the Great God to the Sultan." Ahmed Pasha belonged to an Albanian family who for two generations supplied a Grand Vizier to Turkey, and by the magnificent gift of organization and their genius for government might even now give the lie to the popular estimate of Albanian capacity. He procured Mary Fisher an audience with his master, and the following morning she was ushered into his presence, where three dragomans stood ready to act as interpreters between them. The Sultan Mohammed IV, at this time a young man of 17, received her with all the honors accorded to an ambassador. As she stood "weightily pondering" how best to deliver her message, he spoke to her with encouraging words, bidding her not fear, for all present had good hearts and could hear it. They listened gravely while she was speaking and then the Sultan acknowledging that what she had spoken was the Truth, desired her to stay in his country, as they could not but respect one who had traveled from so distant a land to bring them a message from the Lord God. When she insisted on returning to her friends, he urged her at least to accept an escort, as he "would not for anything that she should come to the least hurt in his dominions." But it was Mary's wish to go to Constantinople, as she had come, without a guard, "whither," says the old history, "she came without the least hurt or scoff."

A curious sidelight is thrown on the last stage of this journey by a letter from Sir Thomas Bendish, the English Ambassador at Constantinople, to be found in the Thurlow State Papers. It is dated 24th July, 1658.

"Nor are all our troubles from without us," he complains; "some are, as I may say, from among us, and from within us, occasioned by a generation of people crept in unawares, called Quakers, three whereof not long since arrived here from Zante by way of the Morea, whom I suffered with tenderness. . . . until by reason of their disturbances of our Divine exercises and several notorious contempts of me and my authority, I friendly warned them to return, which the two women did quietly, but John Buckley refusing, I was constrained to ship him hence upon the Lewis."

In this manner Mary Fisher returned to England, her mission accomplished, to be honored ever after amongst her fellow Quakers as "she that spake to the Grand Turk."—*Mabel R. Brailsford, in Manchester Guardian.*

Our Special Offer

We must rely upon ministers and other interested Friends to inform the membership about our special offer of THE AMERICAN FRIEND to new subscribers now until January 1, 1915, for the price of a year's subscription. No resident family in any of our meetings ought to be kept in ignorance of this proposition. Tell your neighbors about it.

Current Items of Interest to Friends

Indiana Yearly Meeting

October 5 will go down in the history of Portland, Indiana, Friends, on account of the interest and enthusiasm shown in all the services, this being the first service in the new pastoral year with Tennyson Lewis from Van Wert, Ohio, as pastor. The meeting and Bible school are the largest in the quarter and have been making rapid progress in attendance and interest the past three months, and today the school is in a most flourishing condition, with a wide awake corps of teachers and officers. Rally Day was observed on this date, and the church building was most fittingly decorated for the occasion by class No. 6. After a short study of the lesson by the school, a very fitting program was given. The principal address was given by Judge John F. LaFollett, who pictured most beautifully the life of the child Christ, from His infancy to His death on the cross, showing that it was from the lower walks of life that we derive our strongest and most helpful Christian characters, drawing illustrations from Abraham Lincoln, James A. Garfield, and other statesmen and writers. He was followed by Dr. John W. Hall with a reading of his own composition, which was highly appreciated. Following this, musical selections were given, the primary department performing their part well. The pastor gave some very fitting remarks along the line of Bible school work for the coming year. Services were largely attended, and much interest was manifested in all services of the day.

On Wednesday evening, October 8, there assembled at the Friends' Church at Portland, Indiana, the members of the church, with a goodly number of those who are interested in Christian work, for the reception of the new pastor, Tennyson Lewis, and family. A program had been previously arranged, consisting of short addresses and musical numbers, all of which was carried out in a very pleasing manner. Mayor C. A. Paddock, who is a Friend, spoke on behalf of the city. He also spoke of the church and its leaders, and what it means to a people, a city and a nation. He gave to Rev. Lewis and family a most hearty welcome to the city. Each department of the church was represented, many speaking with encouraging words, both to the coming pastor and to the church. Mrs. Lewis gave a most hearty response on behalf of the family

and what it means to settle in a new community, to form a new set of acquaintances and friends. She was followed by their daughter, Mary, who spoke in a pleasing way. Evelyn was introduced, and the pastor gave the closing address of the evening. The people were happy and full of enthusiasm, as was manifested from time to time by the many happy cheers of the evening. The piano solo by Miss Iva Fields was especially appreciated. Refreshments were served and the social hour was especially helpful and greatly enjoyed by all. The church is expecting a most prosperous year.

Charles Tebbetts and wife attended Chester Meeting on First-day, the 5th instant. Charles Tebbetts gave a most inspiring address to an attentive and appreciative audience, on the line of the manifest world-wide readiness for the knowledge of and acceptance of our Christ and His salvation. We are sure there will be much good fruit from the seed sown through the address.

Richard Simms attended Williamsburg Meeting on First-day, the 5th instant, in his capacity of New Garden Quarterly Meeting Evangelistic Superintendent. John Reddick, who has been serving Williamsburg Meeting as pastor the past year, has felt called to go to Arba Meeting as pastor, and is making the change at this time. Seven new members are to be received into the meeting at Williamsburg at next Monthly Meeting.

Franklin and Mary Moon Meredith have returned to Michigan, and will take up pastoral work at Long Lake in Traverse City Quarterly Meeting. The Quarterly Meeting, as well as the local meeting, appreciate their coming, and pray their work may be greatly blessed in this place. Their post office address will be Traverse City, Michigan, R. F. D. No. 2.

The centennial of Union Monthly Meeting will be held at Ludlow Falls, Ohio, November 1-2. A special invitation is given to all who wish to attend, to come prepared to stay for each service. Homes will be open to receive all who come from a distance.

Kansas Yearly Meeting

On Sabbath, September 28th, we had the acceptable company and services, both morning and evening, of William R. Harris, a minister from La Harpe, Kansas, who gave us at each meeting a stirring and interesting discourse. Also on Monday evening, he gave an able

address on the "Social Evils of the Day and White Slave Traffic," to a well filled house of anxious listeners. The subject was handled with skill and ability, and to the satisfaction of those who heard him.

Western Yearly Meeting

Rally Day exercises were held in the Bible school at Bloomingdale, Indiana, October 5, with encouraging results. The members of the school met at the home of the pastor, Enos Harvey, and marched through the business part of the town to the church carrying Sunday-school banners. Dr. M. F. Woodard is superintendent and is bringing new life into the school by his enthusiasm. New classes are being organized. In the meeting for worship, the pastor presented the importance of Bible study in development of Christian character, taking as his theme, "The Word of God is living."

News From China

In view of the fact that many are not able to get direct news from our dear fellow missionaries in China, we will give a concise review of the letters which have just reached us.

It is evident that the recapture of Nanking by the government troops was attended with horrors even greater than those which accompanied its capture by the Revolutionists in December of 1911.

Miss Holme and Miss Stanley, Dr. Isao and Pastor Gao have been at Nanking throughout this whole dreadful experience. About the middle of August the city was surrounded by northern troops, and a struggle began for the possession of Purple Mountain.

Four times it was captured only to be retaken, but finally on September 1, the government troops under General Dang Hsuin entered the city. Immediately upon their entrance they began reckless firing and looting everywhere. Quoting from Miss Holme's letter she says, "Oh, they have certainly spoiled Nanking. They have carried off bedding, clothing and all that was of any use. What they did not want, they threw on the ground in the yards, smashing and breaking stores, and almost everybody has suffered."

Mr. Williams arrived from Keiling on the day following, just in time to be of the greatest comfort and assistance to our ladies who had been shut within the city. Mr. Williams writing on the third says, "One of us stay in the gate house

all the time. I slept here last night and had charge of the watchman. I was up around the compound several times in the night."

"The soldiers looted all day yesterday. When they stopped for the night the policemen and tu-fei (brigands) took up the work and kept it going till morning." "We have taken in lots of people today, mostly women and children. Many will have to sleep outside on the ground tonight. It is not cold and the ground is nearly as dry as a floor, so they will not suffer much that way. But the poor things are so scared." "I believe God will give us protection. There is no help but in God." "The people are stricken with fear and hunger, and all go about looking so poor and dejected." "We are peaceful inside. All are orderly and quiet. The hospital, school building, gate house, wood shed and servants' quarters are full, besides from thirty-five to fifty out in the open yard." "None of the people foreign or Chinese, had much sleep last night. The looting was accompanied by such yelling as to rob almost anyone of sleep."

I will also give Mr. Williams' account of his entrance into Nanking in his own words. I would only stop to explain that Hsai Kwan is a prosperous foreignized settlement outside Nanking which has grown up with wonderful rapidity during the past ten years. Mr. Williams landed there and was seeking entrance when the American Consul, Mr. Gilbert, rode up on horse back and told him that the city gate was open. He says: "So I hunted coolies for baggage. With difficulty I found two men who would consent to carry as far as the city gate. Through the ruins of Hsia Kwan still smoldering, over hot streets and bricks, threading our way through twisted telegraph and telephone wires we went to the gate. Only a short distance inside the gate we found one ricksha. We put our things in and walked by it. Shells, soldiers' clothing and some things worse to see were in evidence. We soon met groups of soldiers carrying loot out of the city. This we saw the entire way to our mission (a distance of about five miles).

Margaret Holme, writing on the eighth, says that conditions have so much improved that Mr. Williams has gone over to Kuho, to pay our helpers. The trains and boats are again running and on the sixth, Esther Butler returned from Chi gong shan, where she has been during the hot season. We are sorry to learn that she has not been as well as usual.

From another source we hear that there has been fighting between two factions of the Northern troops, owing to

an effort to suppress the looting.

These have been trying days for our Christians, but we are thankful to hear that they are having abundant opportunity to prove the keeping power of Christ and are faithful in their testimony.

GEORGE F. DEVOL.

Annual Meeting of Boards

During the week of October 19, the Executive Committee of the Five Years Meeting, the Publication Board and the Executive Committees of some of the other Boards will meet in annual session at Richmond, Indiana.

The Executive Committee of the Foreign Mission Board will meet on Monday evening, the 20th, and continue at least until Wednesday, the 22d. The Publication Board will meet the afternoon of the 22d. The Central Committee of the Executive Committee will meet that evening. On the 23rd a conference of the various Boards with the Executive Committee is planned, while on the 24th the Executive Committee will be in session continuing until the following day, if necessary.

It is probable that some other Committees will also meet during the week. Among other matters, the Executive Committee is expected to take up the selection of the General Secretary.

Home Mission Campaign

This season of the year is now being widely used by nearly all denominations for a strong educational campaign in the interest of home mission work. That subject is beginning to claim the serious attention of Friends, but not yet as widely as it should. The campaign centers at Thanksgiving time. As Friends have no organized Home Mission office, the Foreign Mission office will handle the literature this year.

A fine sixteen page announcement is now ready, and will be sent on application enclosing two cents for postage.

It is on the plan of the Livingstone Campaign of last Spring. The main theme is, "*What can be done for the foreigners in our midst.*" The outline includes work for all departments of the Church. The material includes the following: Books—"Immigrant Forces," (58 cents, 42 cents); "The New America," (57 cents, 35 cents); "America, God's Melting Pot," (30 cents).

First figures above, cloth, postpaid; second, paper, postpaid.

Pamphlets, 5 cents each—"The Poles in America," "The Italians in America," "The Bohemians in America," "The Germans in America," "The Hungarians in America," "The Orientals in America," "The Task of the Church in the City."

Suggestions for special meetings, two cents each—To Pastors for Sermons; Outlines for Prayer Meetings; Programs for Young Peoples' Meetings; Suggestions for Sunday-schools; Leaflet, "I am the Immigrant."

An Order of Worship for Thanksgiving Day, 50 cents a hundred.

Thanksgiving Cantata, 28 pages, 25 cents each; \$2.50 per dozen.

Immigrant Facts, 8 pages, 3 cents each; 20 cents per dozen.

A Bad Night for America, 4 pages, 2 cents each; 15 cents per dozen.

The Church Missionary Committee, 5 cents.

For Junior Boys and Girls—"Old Country Hero Stories," 30 cents, postpaid; "Just Plain Peter," 25 cents, postpaid.

Picture Stories for small children, complete set of five pictures, 12x15 inches each, with teacher's book, and five stories for the pictures, 35 cents, postpaid.

The above can be ordered through Charles E. Tebbetts, Richmond, Indiana. Orders should be sent in very soon, as the season is fully at hand.

A GOOD DRINK Which Brings Daily Enjoyment

A lady doctor writes:

"Though busy hourly with my own affairs, I will not deny myself the pleasure of taking a few minutes to tell of my enjoyment daily obtained from my morning cup of Postum. It is a food beverage, not an irritant like coffee.

"I began to use Postum 8 years ago, not because I wanted to, but because coffee, which I dearly loved, made my nights long, weary periods to be dreaded and unfitting me for business during the day.

"On advice of a friend, I first tried Postum, making it carefully as suggested on the package. As I had always used 'cream and no sugar,' I mixed my Postum so. It looked good, was clear and fragrant, and it was a pleasure to see the cream color it as my Kentucky friend wanted her coffee to look—'like a new saddle.'

"Then I tasted it critically, for I had tried many 'substitutes' for coffee. I was pleased, yes, satisfied with my Postum in taste and effect, and am yet, being a constant user of it all these years. I continually assure my friends and acquaintances that they will like it in place of coffee, and receive benefit from its use. I have gained weight, can sleep, and am not nervous."

Name given by Postum Co., Battle Creek, Mich. Write for the little book, "The Road to Wellville."

Postum comes in two forms:

Regular Postum—must be well boiled.

Instant Postum is a soluble powder. A teaspoonful dissolves quickly in a cup of hot water and, with cream and sugar, makes a delicious beverage *instantly*. Grocers sell both kinds.

"There's a reason" for Postum.

BIBLE SCHOOL LESSON

OCTOBER 26.

SUBJECT—The Sin of Moses and Aaron.

LESSON—Num. 20: 1-13. Read Num. 17-20. Commit verses 11, 12.

GOLDEN TEXT—Let the words of my mouth and the meditation of my heart be acceptable in thy sight, O Jehovah, my rock and my Redeemer.—Ps. 19: 14.

CHRISTIAN ENDEAVOR

OCTOBER 26.

TOPIC—Missionary Essentials, Home and Abroad. IV. Going. Mat. 22: 1-10.

Missionary work means migration. As a rule those who need the Gospel must be hunted out where they live. It will not be sufficient to set up a shrine and expect all people to come up and worship.

Paul could not reach the Gentile world by staying at Jerusalem. The Apostles were to be witnesses, not merely at Jerusalem, but "unto the uttermost parts of the earth."

Christ's command was to "Go." The slums of the city will not come to the Church. The Church must go to them. Bad politics will not come to the Church to be cleansed. The Church must go where it can cleanse politics. Whether at home or abroad, the call to missions is a call to go, even though it be to the ends of the earth to find men and women who need the Gospel.

Abington Tea Meeting

Little Abington meeting house, near Ogontz, was the scene of an afternoon tea meeting on Seventh-day, the 20th instant, in which about seventy Friends participated. The meeting house was built in 1836. The trees then planted in its ample yard have grown to noble size, and lend that air of quiet peacefulness so dear to Friendly hearts. Two decades ago the wooden partition in the building was removed and the benches faced lengthwise of the room. The room was very comfortably filled by the Friends assembled. The lowering weather prevented an outdoor meeting, as planned, but indoors, cordiality and religious fellowship were unabated.

The meeting was held under the care of the Quarterly Meetings' Committee, several of whom are incorporated with Abington Monthly Meeting to aid it, in its reduced condition, in administering the Discipline. Though the membership of the Monthly Meeting (composed of Horsham and Abington Meetings) is

only thirteen, about two score Friends from other meetings live within its limits, and some of them are among the most faithful attenders.

Tea was served during the ingathering from 3:00 to 4:15, at which time our London Friend, Max I. Reich, formerly of Germany, was introduced. The subject of his earnest address was "The Spiritual and the Natural." He began by reading Paul's analysis of his own feelings when he came among the Corinthians, "not with excellency of speech or of wisdom," but knowing nothing "save Jesus Christ and Him crucified." (1 Cor. ii.) He then contrasted the terms, body, soul and spirit, and the conditions implied by each, stating that one might be religious or soulful without being spiritual, the latter condition being dependent upon full surrender to the Cross of Jesus, in addition to the living of a merely religious life. The reality of the Incarnation as an experience resulting in the new birth of the individual in Christ is an essential step in the path of true spirituality. Self-denial in matters of conscience—abstaining from extravagance, the theatre or dancing, are evidences on the side of morality, of the acceptance of the Cross, and constitute part of the true spiritual life, but its full significance consists of more than this; it calls for the presence of Jesus in our lives in daily walk and constant communion.

A brief summary of this kind never adequately reports the true burden or the real life of a spiritual exercise. Under our Friends' concern, the meeting was closely united in a living fellowship which was increased by a period of silence before closing. At the warning of the approaching dusk we scattered to our homes, thankful that once again so many of us had heard the Savior preached in the little drab house by the road.—*The Friend*.

Married

COMFORT-ARMS—At the home of the bride's mother, Elizabeth R. Arms, Oskaloosa, Iowa, September 24, 1913, D. Fred Comfort to Effie Janette Arms. At home after October 1, at Oskaloosa.

Born

LINDLEY—To William W. and Otia Orem Lindley, of New London, Indiana, September 30, 1913, a daughter, Agnes Rachel.

Died

BRANSON—Louisa N. Branson died at Evanston, Illinois, October 4, 1913. She was a life long member of Friends, and

a beloved member of Chicago Monthly Meeting. Hers was a sweet devoted life, and her presence created an atmosphere which was a real benediction to all. Funeral services were conducted by Emily Ellis and the pastor, Charles Axton. Interment at Kokomo.

CARSON—John Tatum Carson died at the home of his son, Martin L. Carson, Chino, California, aged 89 years and 21 days. He had been a life long member of the Society of Friends.

HANSON—Elwood Hanson died at his late residence in Portland, Oregon, September 19, 1913, aged 71 years 2 months and 16 days. He was a birthright member of Friends, and as an acknowledged minister spent the best of his years in labors for the upbuilding of the church in various parts of the central west.

HOLLINGSWORTH—Isaac Hollingsworth died at Lynn, Indiana, October 3, 1913, in his eighty-fourth year. He was a life long Friend and his life was an honor to the church of his choice.

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TEMPERANCE SONG.

In answer to inquiries about the temperance song "Our Cause is Marching On," I am prepared to furnish it printed on card at 10 cents a dozen, or on paper, to put in Song Books, at 30 cents a hundred, post paid.
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TRANSIENT BOARDERS desired in a refined home in Washington. Very convenient to car line and Union Station. LAURA N. WILSON,
46 Bryant Street, Washington, D. C.

WANTED—The name and address of every Friend coming to Chicago. Report for yourself or friends to Herman Newman, 1817 Republic building. Meeting for worship, 4413 Indiana Ave., First-day, 11 a. m.

YOUNG men for Community Work in New England towns and villages. Qualifications needed are such as would be required for Y. M. C. A. Secretaries. Address "G.S.," care of American Friend, Richmond, Ind.

ROOMS FOR RENT.

Friends visiting Washington, D. C., can secure lodging near Friends Church (Orthodox). Every convenience, good board near, handy to cars.
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BROOKLYN MEETING

Is open for the engagement of a pastor. Any minister in our church desiring to change his field of labors is invited to communicate with Chairman of the Pastoral Committee,
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JOHNSON—Eliza P. Johnson, daughter of William and Susanna Pickrell, was born at Pleasant Plain, Iowa, and died at the home of her niece at Denver, Colorado, September 12, 1913, aged 70 years 4 months and 27 days. She was a birthright member of Friends, and was converted at an early age. She began teaching at the age of fifteen, and taught for twenty years. In 1878 she married William P. Johnson, of Ohio. She taught in the Sunday-school for many years, and was prominent in church and missionary work. Funeral services were conducted in the Friends' Church at Boulder, on the 14th, by Kirby V. Bowen.

MEADER—Eva Taber Meader, wife of C. C. Meader, and adopted daughter of Lois Taber, died September 17, at their home at Long Beach, California, aged forty-seven years. For six years she had been a great sufferer, but through it all she manifested great trust in God, and was ready to meet her friends with a smiling face, even when in pain. Funeral services were conducted by Andrew F. Mitchell. Interment in Sunny Side cemetery.

MOWRY—Hannah T. (Smith) Mowry died August 26, 1913, in her eighty-first year. She was a beloved member and elder of Smithfield Monthly Meeting, Woonsocket, Rhode Island.

NICHOLS—Bishop Marvin Nichols, son of Washington and Priscilla Nichols, died at his home near Mt. Airy, North Carolina, August 15, 1913, aged twenty-five years. He was converted at an early age. He attended Guilford College and won high rank among the students. For a number of years he was deputy registrar of deeds of Surrey County, and later found employment in the bank at Mt. Airy. He was a young man of safe conduct and his consistent Christian walk was a benediction to all associated with him. He leaves a father, mother and two brothers. Funeral services were conducted at White Plains Friends' Church, on August 17, by Eli Reece, of Greensboro, and Joseph Peele, of Guilford College.

SANDERS—Mary Ellen Sanders was born in Henry County, Indiana, January 1, 1843. After more than a year of lingering illness caused from heart trouble, she died September 5, 1913, aged 70 years 8 months and 4 days. She was a life long member of Friends, was converted during her young womanhood and lived a sincere Christian life.

SHARPLESS—Evi Sharpless was born of Christian parentage in Mercer County, Pennsylvania, and died at Boulder, Colorado, September 21, 1913, aged 69 years 3 months and 17 days. He was converted in early life, and in him was

manifested to a marked degree what the grace and power of God can do for a life wholly consecrated to Him. In 1881 he visited Jamaica, where he founded a mission which has since grown to large proportions, resulting in the establishment of several churches. Later he returned to the states and spent much time in evangelistic work. In 1892 he married Delia Mann, of Rhode Island, who died in 1903. He then went to Colorado and held many gospel services at mining camps, resulting in many conversions. In 1908 he married Margaret Haddock, who survives him. He died in the triumphs of living faith.

TALBERT—Joseph Talbert was born in Wabash County, Indiana, February 25, 1886, and met death in an automobile accident near La Grange, Indiana, January 13, 1913. He held a responsible position with a picture company, and met death while about his work. He was the son of Alonzo and Rosa Talbert, faithful members of Friends. Joseph was a promising young man of unusual ability, faithful to his many friends and greatly respected by all.

WHITE—Henryanna Hackney White, wife of David White, of Greensboro, North Carolina, and daughter of Henry C. and Priscilla Benbow Hackney, was born at Friendsville, Tennessee, December 8, 1876, and died May 12, 1913.

FRIENDS' BIBLE-SCHOOL PUBLICATIONS

The Bible School Commission in its Report to the Five Years Meeting, found that Friends have 680 Bible Schools, with an average attendance of 58. This gives about 39,000 Teachers and Pupils.

We are sending out each Quarter in excess of 32,000 copies of our Quarterly and Weekly Helps to the Friends Bible Schools on the American Continent, or over 80 per cent of the amount needed to meet the wants of these Teachers and Pupils. Our entire output for the Year is nearly 600,000 single copies with over Five Million (5,000,000) Pages.

We publish the following:

Teachers' Quarterly

48 pages. Help for teachers and superintendents. Price, single copy, 40 cents per year; club rate, 7½ cents per quarter. 8,800 annually.

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CHARLES O. NEWLIN

PLAINFIELD

The

American Friend

Old Series.

VOL. XX. No. 43.

TENTH MONTH 23, 1913.

New Series.

VOL. I. No. 43.

Teaching the Commandments Diligently

NOW this is the commandment, the statutes, and the ordinances, which Jehovah your God commanded to teach you, that ye might do them in the land whither ye go over to possess it; 2 that thou mightest fear Jehovah thy God, to keep all his statutes and his commandments, which I command thee, thou, and thy son, and thy son's son, all the days of thy life; and that thy days may be prolonged. 3 Hear therefore, O Israel, and observe to do it; that it may be well with thee, and that ye may increase mightily, as Jehovah, the God of thy fathers hath promised unto thee, in a land flowing with milk and honey. 4 Hear, O Israel: Jehovah our God is one Jehovah; 5 and thou shalt love Jehovah thy God with all thy heart, and with all thy soul, and with all thy might. 6 And these words which I command thee this day, shall be upon thy heart; 7 and thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thy house, and when thou walkest by the way, and when thou liest down, and when thou risest up. 8 And thou shalt bind them for a sign upon thy hand, and they shall be for frontlets between thine eyes. 9 And thou shalt write them upon the door-posts of thy house and upon thy gates.

Deut. 6: 1-9.

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One of the Best Helps

The Western Christian Advocate, which is one of the best of the *Advocate* family of Methodist papers, makes an appeal to its readers, which so aptly fits the case of THE AMERICAN FRIEND, that we take the liberty of adopting it as our own, substituting the name of our own paper for the *Advocate*, as follows:

"Do you know, Brother Pastor (or worker) that one of the best helps you can have in your work is THE AMERICAN FRIEND? Do your Officials know that one of the best methods to help in the assimilation of a family into the Church is the Church paper? Do all concerned in the success of your Church know, that wherever the Church paper is taken there is seldom any trouble about support for the annual budget? The Church paper somehow binds a family to the interests of the Kingdom of God. Now, as the Fall work is being planned, think of the place THE AMERICAN FRIEND ought to have in the homes or our membership. Take your record and find out how many families you have and the number of THE AMERICAN FRIENDS taken. Is there a family without a paper? If so, mark that family, make a list, present the matter before the Officials, and appeal to them to see that every family has a year's subscription. *Every family ought to have this paper.*" \$1.50 till January 1, 1915, to new subscribers.

Special Young People's Number

As previously announced, the issue of November 6th of THE AMERICAN FRIEND will be a Special Young People's number. We are glad to announce that President Francis E. Clark and Secretary William Shaw of the International Christian Endeavor movement, have, at our request, prepared special messages for our young people, which we have on hands, and which will appear in that number.

Willard O. Trueblood, chairman of the Young People's Board of the Five Years Meeting, Lillian E. Hayes of the Winona Young Friends movement, and other leaders in our own denominational work will also be heard from. In addition we are hoping to have a special message from the Superintendent of Young People's work in each Yearly Meeting.

It will be a valuable number. We solicit news about the work of our young people, which must reach this office by October 30th or 31st.

Our Bible School Number

We trust that this number of THE AMERICAN FRIEND will prove an inspiration to many Bible Schools. The plans being carried out in the various Yearly Meetings will suggest improvements in the work elsewhere. We are disappointed in not receiving two articles which we had counted strongly upon, and two Yearly Meeting Superintendents failed to respond to our appeal for a message. We are sorry that more of our Bible Schools did not respond to the general invitation to send us news of their work, but on the whole we believe that much good will result. We hope that the fruition will justify the effort.

A Bible School Veteran

In connection with the report of the forty-sixth County Bible School Convention, held at Carthage, Missouri, the first week in October, the *Carthage Press* has the following statement of the work of Parker Moon, a Friends minister belonging to Kansas Yearly Meeting, and well known to Friends generally:

"In October, 1868, Parker Moon and E. P. Searle, then a resident of Carthage, issued a call for the various Sunday Schools of Jasper County to meet and since that time Mr. Moon has missed but two of the annual gatherings. One of those times he was sick and unable to leave his bed; the other time he was absent from the county.

"The record is one of which he feels very proud. Today he is just as much in evidence as he was back there "in the sixties." Over 50 years of his life have been devoted to Sunday School work. Years may have retarded the swiftness of his step, but have not lessened his enthusiasm. The flame kindled many years ago in this direction has never been quenched and, after half a century of service, Parker Moon is still in the ranks and his advice and counsel in Sunday School matters is not passed over lightly. His long experience and training make him invaluable to the organization which he headed for eight years and now is serving as a vice-president. During the entire life of the organization he has almost constantly held official position. He has attended nine state conventions as a delegate, has been a delegate to four international conventions, and was a delegate to the first world's Sunday School convention which met at St. Louis in 1893.

Keeping Track of Members

In the Men's Friendly Bible Class at the Light Street (Baltimore) Friends Meeting-house, we had trouble with the record of attendance, having about one hundred and twenty-five members, entirely too many for roll call. We now have a large board, black, neatly framed and lettered, with rows of hooks upon which tags are hung, each tag having its proper number and the name of a member on both sides.

As each member enters he takes his tag off the hook and drops it in a basket, the assistant secretary being at hand to see that no one forgets.

Of course, the secretary can easily and quickly mark the absentees on his record book at the end of the session; and as the members pass out, they look at the tags to see who is absent and needs to be looked after.—*John R. Cary, Baltimore, Md., in S. S. Times.*

A Few Slight Errors

We regret that a few slight errors crept into the issue of last week; nothing serious, but annoying. The editor was away attending Kansas Yearly Meeting, a fact which probably accounts for the delinquency.

A Correction

In the obituary notices last week the name of Catharine Swan should have been Anne Catharine Swan.

THE AMERICAN FRIEND

DEVOTED TO THE INTERESTS OF QUAKERISM IN AMERICA

S. EDGAR NICHOLSON, Editor and Manager

Old Series.
VOL. XX. No. 43.

RICHMOND, INDIANA, TENTH MONTH 23, 1913.

New Series.
VOL. I. No. 43.

Our Bible Schools and the Church

IN OUR boyhood days the Bible School was defined as the nursery of the church. The characterization was not altogether inapt, except that it narrowed the scope of the operations of the Bible School over much, and stamped it wholly as a children's institution, from which the average boy and girl counted upon graduating in the early "teens."

In later years our vision has broadened, and we are coming to recognize that the Bible School is one of the strong arms of power, which the church may use with telling effect in its work of evangelization. Whether the interest be centered in missions, in evangelization, in social service, in education, in the young people or in the mechanism and polity of the church itself, the Bible School may be made to contribute tremendously to the success of all.

Primarily the Bible School is a school for Bible study, but in practical experience Bible study is an ill-defined term. To some it means ancient history, geography, biography, to others it means critical analysis, and to many the statement of abstract but fundamental doctrinal truth. Bible study may mean all of these and more, but unless this study reveals the Book as a message of life and love from the Father, it has fallen short of its highest purpose.

The potentiality of the Bible School, therefore, will not be fully realized until it touches the life of all the membership, the old as well as the young. There can be no graduation from the study of the Scriptures. Christian experience must feed continually upon the revelation of God, and Christian character will be established by the constant assimilation of truth as found in the Word. The Adult class is just as vital to the mechanism of the church as is the Cradle Roll or the Primary Grade.

But the Bible School is more than a place for study. It is a place for inspiration, for training, for receiving instruction in the manifold work which engages the attention of the church. Few have yet realized, perhaps, the potentiality of the organized Men's Bible Classes. If properly affiliated, they may become the means of the moral redemption of almost any city or community. While the majority of Schools are laying emphasis upon the Primary and Intermediate Grades, they will lose tremendously if they fail to appreciate the value of the Adult Classes as a part of the working machinery of the Church.

The weakness of the Bible School movement has been the looseness of its management and organization. How few there are who have read the lesson, much less studied it! Too often teachers consent to go before the classes wholly unprepared to teach, and make the lesson a farce by reading printed questions, answers to which are recited from prepared lesson helps. The importance of the Bible School can never be emphasized properly by such laxity. The church itself should devise a system of credits for work actually done, that will bind the pupils more closely to the varied activities of the church. Standards of conduct should be fixed that will emphasize the dignity and importance of the occasion wherein God is speaking to both young and old through the revelation of His Word.

There is great opportunity for a revival of interest in Bible School work among Friends. The earnest efforts of our Bible School Boards to raise our Schools to a higher plane of efficiency, should find a hearty response from all our membership. The training of heart and soul is vital to all our endeavors as a denomination. Not for its own sake, but for the sake of the more efficient operations of the Church, the Bible School work in all our Friends communities should take on new life and new determination. The whole membership in the Bible School, and every School a Front Line School ought to be the watchwords of our activities for the coming year.

Symposium of Messages and Suggestions on the Bible School

Message From John Wanamaker

PHILADELPHIA, September 29, 1913.

Mr. S. E. Nicholson,

Editor and Manager *The American Friend*,
Richmond, Indiana.

DEAR FRIEND—Thanking you for your letter of the 16th, requesting a message from me to the Friends of America upon Bible School work in America, I take pleasure in standing up among you by this letter and testifying that I know of no other work that begins to compare in results with that attained by the Bible School in its influence upon the lives of our Country's greatest asset—its young men and young women.

This statement is not made hastily or with a superficial knowledge of the facts, but from a lifetime's experience, embracing an active participation in local, state and National Bible School work.

The modern School, with its Graded Lessons and Adult Bible Classes, is as far advanced over the old-fashioned methods as is the present educational system over the hit or miss methods of fifty years ago.

Now-a-days a scholar's name is placed on the Cradle Roll almost as soon as he or she enters the world, and it not infrequently happens that the scholar continues in the work for the balance of a lifetime.

The influence exerted by the Bible School upon its nearly 14,000,000 enrolled members, is like a sheet anchor in their lives, steadying them in times of temptation, doubt and distress, and keeping them interested in the study of the Word of God, preparing them for this life and the life which is to come.

Even worldly parents realize the blessed power of the Sunday School upon their children and insist that they shall be entered upon its roll and attend its sessions.

If the influence of the Sunday School were removed or lessened, it would be impossible to estimate the lowering of the standards of our whole national life and the evil effects that would follow in its wake.

Prove all things. Hold fast to that which is good.

Very truly yours,

JOHN WANAMAKER.

The Bible School and Missions

CHARLES E. TEBBETTS

The Bible School is the strategic point in World Evangelization. If this is to be accomplished in the near future, it will require a Church far better trained and more effective than that of today. The Bible School should be the training ground of the future Church, and that training can not begin too soon, nor too early in life. The classes of little people present the place of highest opportunity. The world vision must be cultivated, and trained service the objective.

How shall this be accomplished? 1st. Training in interest by missionary stories and literature adapted to their age. *Everyland* is a good example for Juniors.

2d. Children's missionary entertainments. *The Missionary Speaker* (30 cents) gives exercises and recitations sufficient for several years. 3d. Train in missionary praying. 4th. Train in regular giving. Every School should take a missionary offering at least once a month. 5th. Put the missionary atmosphere in the Bible School, by mottoes, by pictures of missionaries, by picture stories, by missionary books suitable for children; by a great variety of other methods such as can be found in Mr. Trull's "Missionary Methods in the Sunday School" (58 cents postpaid). 6th. Don't become monotonous by always doing the same thing, but cultivate variety in children's exercises.

The Supreme Object of the Bible School

At Indiana Yearly Meeting the Bible School Committee had on display the motto, "Organization is the hope of the Sunday School." In recent years the church is organizing more and more and laying greater stress on plans and methods. One Bible School in Indiana Yearly Meeting recently reported the following officers for the coming year:

Supervisor and Superintendent of Teaching (always the pastor), Superintendent, Assistant Superintendent, Secretary, Treasurer, Literature Superintendent, Musical Director, Chorister, Organist, Librarian, Ushers, Primary Superintendent, Junior Superintendent, Secondary Superintendents of boys and girls' sections, Adult Superintendent, and Home Class, Cradle Roll, Missionary and Temperance Superintendents.

Some one asks, "Is there any need of such complete organization?" In a small school there probably is no need of all the above officers and superintendents, but the principle involved in the plan is essential to the best work. The above school increased its average attendance almost twenty-five per cent the past year, and greatly increased its enrollment and efficiency, nearly all of which are attributable to its efficient organization. In fact, in order to build up a large School, it is generally conceded that close organization must be kept up and energetically worked.

But there is another feature of Bible School work which is of greater significance and more lasting value than large numbers. The Bible as the Word of God, if properly taught, will lead men to Christ. "My word shall not return unto me void." All teachers selected should, as far as possible, be Christians and each teacher should constantly have in mind the salvation of each member of his class.

Some one has said, "The rescue mission is the life-saving station and crew; but the ship must be on the rocks, or the man in the water, before this agency can render help. The Sunday School is a lighthouse; it warns the ship before it gets onto the rocks." In our revivals we are practicing "rescue" work to a large extent, but if the Sunday School will do its part well, fewer people will be found on the rocks.

The revival season is now upon us and the Bible School may render very great assistance in saving people if she will. The teachers know who in their classes are unsaved. When the revival is planned, pastor, teachers and evangelist should work in hearty co-operation. These should seek to win every unsaved person in the school to Christ. The year's teaching has been pointing to Christ. Now if any are still unsaved, special effort should be made to reach a final decision for Christ.

Statisticians tell us that eighty-five per cent of all persons brought into the church last year were brought in through the influence of the Bible School. Then how necessary that all its organization should center around the teacher with the enlarging thought, each pupil, the whole school, the entire church, and the outside world for Christ. This can be done. It should be done. But it will succeed only through united prayer and a faith that rests on the promise of God.

The supreme object then of the Bible School is soul saving and each school should be a lighthouse guiding the children past the rocks of sin to the haven of rest in Christ. It should also be a wrecking crew to rescue all who have fallen upon the rocks.

RICHARD HAWORTH,

President Bible School Board of the Five Years Meeting, Fairmount, Indiana.

Some Bible School Suggestions

Perhaps no religious organization of modern times has made such rapid strides as has the Sabbath School. Not a few of us can go back in memory to the time when such schools were not very popular and were by no means universal. Indeed, in some localities they were scarcely thought of, and curiously, our first schools consisted of one class with one teacher.

Married people were thought to be too old, and little children too young to attend. But soon expansion began. Classes were formed, and teachers multiplied. Sabbath School conventions were not yet known. Discussions some times took place as how the work might be made more efficient, and this in turn led to conventions, County, State and National.

What instrumentality has done more than the Sabbath School to pass the word of life to all people? Witness the world's convention recently held in Zurich, Switzerland. Delegates were present from all the world, and Japan had the courage to ask the world convention to hold its next session in Tokio, and the convention wisely accepted the invitation.

The ethical and religious value of the Sabbath School depends largely on the superintendent and teachers. Some things a superintendent may do and some he should not. He should know as much about the lesson as any of his teachers; he should give as much time as possible to his teachers and classes; and, having the right to assume that teachers and scholars have read and studied the lesson, it is doubtful if he should take the time to read the lesson in concert or responsively.

As a rule, he should not call on a visitor or stranger to lead in the devotional exercises. This he should do

himself, always closing with a verse of song and a benediction. But negatively:—he should not talk too much.

Brother, sister, are you a teacher? Then you like to teach. I pity the man or woman who assumes to teach and yet does not like to teach. Can a preacher preach who does not like to preach? Can you teach if you do not like to teach? The teacher should see the lesson every day in the week; he should be thoroughly filled with it before he goes before his class.

E. B. MENDENHALL.

Marshalltown, Iowa.

Holding Bible School Pupils for the Morning Meeting

There has been much said and written during the past few years in regard to the growing tendency of the children and many older people to leave at the close of the Bible School. The feeling has been strong that some plan should be discovered by which these pupils could be induced to remain for the morning meeting for worship.

In several cities among different denominations and in a few city meetings in our own denomination a new plan has been tried. The Bible School and the morning meeting have been merged into one service, thus very materially shortening the two. Where the plan has been tried, about ninety percent. of the school remains for the church service. The closing exercises for the school are the opening exercises for the meeting and no intermission is given. The pastor prepares a sermon, short and pointed, and especially adapted to children and young people, but also suitable for older ones as well. The teachers in the smaller classes stay with the children, if need be, and help to keep them quiet, unless they go and sit with their parents. When the school comes together, the classes take the places which they are expected to maintain during the remainder of the meeting. The plan has met with general satisfaction where it has been given a fair trial.

If Friends want the children to remain for the morning service, some plan will need to be tried that will appeal to them and create in them a desire for what will be presented. Some have objected to combining the two services because it cramps, in point of time, the hour for worship. It may do so, but probably the presence of the children and young people is worth as much to the church as an untrammelled hour for worship.

In some places the period for worship precedes that for Bible study. The two usually last about one and three-quarter hours.

RICHARD HAWORTH.

Fairmount, Indiana.

No man is entitled to any reward for what he does. No man enters the kingdom of God in the hope of receiving reward. It is always of God's unearned mercy that we have any reward at all for right doing, and not that we are paid for coming to Christ.—*R. J. Campbell.*

Bible School Messages from the Yearly Meetings

Baltimore Yearly Meeting

We acknowledge with appreciation both the quality and the quantity of effort put forth by our schools to attain to the "Standard of Efficiency." Our points of weakness are many, but facing these with renewed courage we "press toward the mark," which will be achieved only by ceaseless work and abundant sacrifice of time and self-interest.

Our strongest points are perhaps 5, 6, 7 and 9 of the Standard. The Graded Lesson Series is now in use in twelve schools out of a possible fifteen. Most of the schools are identified with County and State work, and contribute to their support. Some are supported by their Monthly Meetings and the entire contribution goes to missions. In most of the schools the subjects of peace, temperance, home and foreign missions are presented at stated times.

The Executive Committee met October 15th and will recommend this year the following policy:

1. Aim for a ten per cent increase in membership.
2. Concentrate upon the development of the religious life of the members, with a view to their definite decision for Christ.
3. Where practicable each Superintendent shall delegate (preferable from among the younger members of the school) one person to represent each department of Sabbath School interest, viz.: Peace, Temperance, Home and Foreign Missions, who shall co-operate with the Chairman of these respective Committees, and plan for the presentation of these subjects at the times designated.

A. VIOLA HORISBERG, *Chairman*.

Baltimore, Maryland.

Canada Yearly Meeting

The Bible Schools of Canada Yearly Meeting are all very small as compared with some of the schools of other Yearly Meetings. The total enrollment is about one-half of the total membership of Canada Yearly Meeting. One reason for this is, that quite a few Friends have moved out of the reach of a Friends Bible School, but still keep their membership in the home meeting. At the same time I feel that there is a great need, in some places, of the older Friends sharing more of the responsibility of our Bible Schools.

None of our schools use the Graded Lessons, but instead use the Uniform Lessons throughout. Of course, the Graded Lessons are used in other denominational schools in Canada to some extent, but have not been tried in our Bible Schools with the exception of two or three cases.

I cannot say that our members are increasing, but I am confident that there is a great deal of earnest, faithful work being done in our Bible Schools for the promotion of Christ's Kingdom upon earth.

ALICE E. PENNINGTON, *Superintendent*.

Newmarket, Ontario.

California Yearly Meeting

Our schools are alive and increasing in members and activity. There are many organized classes, a number of primary schools are organized and our watchword is to go forward. We are anxiously awaiting the publication of Sabbath School supplies by the Friends. The enrollment of our smallest school for the past year was 25, and of our largest 842.

Whittier, California.

J. T. HADLEY.

Indiana Yearly Meeting

The statistical report given at the recent sessions of the Yearly Meeting showed a gain in Bible School enrollment of 2,472. In the Elementary Division there was a gain of 2,562, but in the Secondary Division there was a loss of 107, while in the Adult Department there was a gain of 17. The reports showed that thirty-six Bible Schools have seventy-six organized classes having International Certificates, and 178 scholars taking a Teachers' Training course.

In the 122 Schools reporting, seventy-six give systematic missionary instruction, five give some instruction but not systematic, while forty-one give no missionary instruction. One hundred and six Schools give systematic instruction in temperance, five give some instruction but not systematic, while twelve give no temperance instruction.

Twelve Schools have reached the required standard of excellence which entitles them to be in the list of Front Line Schools. We may have a steady gain in our Bible Schools, if we will only interest the children. The child is still "in the midst." The introduction of the Graded Lessons the coming year, where not already to use, will lift our Schools to a higher plane of efficiency.

We feel the need of better prepared teachers. Some one has said that these things are essential to the teaching of boys and girls, viz., "knowledge, common-sense and perseverance." That we may know and be our best, it is necessary to master one of the great books on "Teacher Training" each year.

To stop the falling off in the Secondary Division, class organization has been found to be an important factor. At this age young people are in love with their particular group, often belonging to some organization, and it is our duty to make their Bible School work something worth while. Class organization in the Adult Classes is the best means of reaching and holding the members, and large Adult Classes appeal to the boys and girls. Every School should do something to create a missionary atmosphere, and prepare the way for systematic missionary instruction.

AUSTICE M. HARVEY, *Secretary*.

Traverse City, Michigan.

Iowa Yearly Meeting

Iowa Yearly Meeting has always given attention to her Bible School interests. She has ever had among her members those who have believed Bible School

work should be done in the most efficient way, and who have labored to that end. But with all this and more, there has come a realization that in far too general a manner the so-called "Bible School" has not been sufficiently *a school*; and to be more efficient it should be a "Church Bible School," with the best possible organization, classification and equipment adapted to old and young alike. With this apprehension, the following "standard of efficiency" was adopted at the recent Yearly Meeting:

Each school should have a cradle roll, home department, organized Bible classes in secondary and adult divisions, teacher training, graded organization and instruction, missionary instruction and offering, temperance instruction, definite decision for Christ urged, offering for denominational Bible School work and workers' conferences regularly held. In addition, the following standards are being offered to the Quarterly Meetings:

- 1st. Quarterly Meeting Superintendent appointed.
- 2d. Every school visited by Quarterly Meeting Superintendent.
- 3d. Annual Conference or Institute held. One representative from each school present.
- 4th. Every school reported to Quarterly Meeting Superintendent by June 30th.
- 5th. Every school having contributed to Yearly Meeting Bible School work by June 30th.
- 6th. Fifty per cent of schools having cradle roll.
- 7th. Fifty per cent having home department.
- 8th. Fifty per cent having organized classes.
- 9th. Twenty per cent having Graded Lessons.
- 10th. Twenty per cent having teacher training class.

Any Quarterly Meeting reaching any six points shall be designated a Banner Quarterly Meeting. Any Quarterly Meeting reaching the ten points shall be designated a Front Rank Quarterly Meeting. The Yearly Meeting has made possible a secretary under the appointment of the Bible School Board to spend a part of the coming year in the field.

Des Moines, Iowa.

R. R. NEWBY.

Nebraska Yearly Meeting

The Bible School work of Nebraska Yearly Meeting is not up to the standard. We are endeavoring as best we can to line up according to the State work, and the plans set forth by the Bible School Board of the Five Years Meeting. We adopted a recommendation at our Yearly Meeting that our Schools purchase their supplies through the Five Years Meeting Board. We also set aside the second Sabbath in September for taking a special collection to assist in the publication of a Friends Adult Quarterly. These recommendations were sent to all our Quarterly Meeting Superintendents. We are unable to state how well the Schools are responding.

We feel very keenly the importance of the Bible School realizing that the future church depends upon the children. We lack funds with which to push the work, and are praying more and more that the burden of the Bible School work shall rest upon all our members. The lack of our own lesson helps is often

pressed upon us, and we will welcome the day when we may have our own publications.

The Graded Lessons are not used extensively. Most of the Schools using such helps find them satisfactory, especially in the Elementary Division. The majority of our Schools observe the first Sabbath of each month for missions, and our last reports showed an increase in contributions for missionary work. Parker Moon, of Missouri, who has been actively engaged in Bible School work for over half a century, attended our last Yearly Meeting, and brought to us an inspiring message concerning the importance of the Sabbath School work in the church.

MINA WORKMAN.

Central City, Nebraska.

New England Yearly Meeting

As Wilbur K. Thomas, Yearly Meeting Superintendent of Bible School Work, had not returned from his trip to England in time to prepare a statement for our special Bible School number, at the suggestion of interested Friends, we reproduce a part of his report to the last Yearly Meeting, as follows:

"The Bible School work has made decided progress during the past year. Many things cheer us, but as yet there is no great cause for congratulation. Much is being done, but there is still much to do. As a few Schools are making decided progress, others are standing still or going backward. A few of the encouraging features of the work of the year are: better organization in some Schools; organized class work in a few Schools; special Teacher Training classes; larger enrollment in the total average of the Yearly Meeting, and a manifest desire on the part of a large number of the Schools to know about better things.

"A few of the discouraging things are: lack of devotion on a large part of the membership, the average attendance compared with the total membership being just about two to one; lack of intelligent understanding of the work of a Bible School, and the haphazard way in which many of the Schools are conducted.

"The work is encouraging, but not as much as it should be. It is effective but in many respects woefully lacking. That New England Yearly Meeting, with a membership of 4,000, having a Bible School enrollment of 3,000, two-thirds of whom are not Friends, should report a gradual falling off in membership, indicates an unhealthy condition.

"Your Bible School spent on an average last year about fifty-seven cents per member for religious instruction, Bibles, helps, papers and things to arouse and hold the interest of the enrolled. About fifteen are reported as being so impressed with the teaching they have received, that they decided to become disciples of Jesus Christ. Only about fifteen of our Schools are using the new Graded Lessons in one or more grades.

"Your Committee feels the conditions keenly, and are trying as best they can to better the conditions. By correspondence, Bible School conferences and special visits to local Schools, where way could be opened, advanced work has been presented. In preparation for the coming year, we are organizing our work for

more effective service. We are very fortunate in securing the services of Tom A. Sykes as a Field Worker. We have also divided the work into departments, and certain people are to have special charge of certain parts of the work.

WILBUR K. THOMAS, *Superintendent*.
Boston, Massachusetts.

North Carolina Yearly Meeting

There is a growing interest in Bible School work in North Carolina Yearly Meeting. This interest is not manifesting itself at present in any increase of the number of schools, or in attendance, but rather in an effort to improve the quality of the work done in the schools. A year ago only two schools used the Graded Lessons; now five have adopted them and others are considering a forward step along this line.

The work of the Yearly Meeting's Committee is concentrated on the improvement of the teaching force. Conferences for the teachers were held in the various quarters last year and a school of six days for all the teachers in the Yearly Meeting was held in August. We hope to distribute helpful literature to the teachers during the coming year.

The Bible School is the only organization that has for its purpose the instruction of the whole membership of the church. It should, therefore, be looked upon as a means at hand for teaching what the people need to know in order to be efficient Christians and to do distinctively religious work. A knowledge of the Bible is necessary, of course, but in addition to this, one should know something of the missionary literature, social service, and the history and doctrines of his own church. Courses in these subjects should be introduced and the school should be made an efficient organization for teaching all these subjects.

RAYMOND BINFORD.

Guilford College, North Carolina.

Ohio Yearly Meeting

The enrollment of the Bible School army of Ohio Yearly Meeting is a little over 5,000, which is an increase over the former year. There has been an increase in general interest, and also along the line of giving. Some good work has been accomplished the past year through organized classes. One class raised \$1,800.00 for the purpose of building an addition to the meeting house. Another repainted, repapered and carpeted the meeting house.

In connection with the Cleveland Bible Institute, a class of twenty-eight graduated in a Teachers' Training course. However, as a Yearly Meeting we are short in Teacher Training classes. The International Lessons are used almost universally, as we prefer to teach the Word of God, rather than a history of religions or the biographies of great men, good as they may be. None of us should get too old or wise to attend the Bible School to study The Book of all books.

During the coming year, by means of Quarterly Meeting conferences, in which local workers together with some prominent speakers will give addresses, we hope to arouse our people to the great importance of

Bible School work. Some one has said that the Bible School is "the most flexible, adaptable, and far-reaching institution ever designed for the conversion of the world."

Statistics tell us that eighty per cent of the membership of the church comes through the Bible School. If these statements be true, then we ought to push the Bible School work with great earnestness. We shall never succeed, however, unless we put blood and brains into the work, and have a real purpose in view, the purpose of the salvation of souls.

CLINTON O. REYNOLDS,
Yearly Meeting Superintendent.

Oregon Yearly Meeting

In the Bible School work in Oregon Yearly Meeting many of the Schools have organized classes, and this has proved to be beneficial to the work. Promotion and Decision days are observed in some of the Schools. The temperance lessons are strongly emphasized.

In one School the Monthly Meeting's Foreign Mission Committee conducts either the opening or the closing exercises once a month. The Graded Lessons where used are strongly approved by some, while others disapprove. Hence a conference has been called to meet during the November Quarterly Meeting at Newberg, at which time this subject will be thoroughly discussed.

There is a demand for Friends publications, and the Friends of Oregon Yearly Meeting are looking with eager expectancy to the Five Years Meeting Bible School Board to meet this demand. Our Schools generally affiliate with the county and state work and contribute to their support.

In the words of Hixson, we believe that "In the problem of the world's evangelization, the Sunday School, of all forms of church organization, is supreme in its possibilities for service. Its field is the world, and it deals with the most impressionable age in life. Because of its youth, its wealth of lives and its resources in gifts and prayers, it stands unmatched in the religious world."

We find only a little more than three-fourths of our membership in our Bible Schools. Hence our motto for this year is, "Every member of the church in the Bible School." This we hope to accomplish by individual effort of the officers and pupils. A suitable blank card is furnished any one who will undertake to work for new members. It is left with each School to arrange such rewards for efficient service as are deemed proper.

The membership card referred to above contains the following:

NEW MEMBERSHIP CANVASS

Name of School.....

Name or Number of Class.....

Name of Worker.....

New members brought in as result of above
named worker: (Space for ten new names)

.....Teacher.

EVANGELINE MARTIN,
Newberg, Oregon. *Yearly Meeting Superintendent*.

Western Yearly Meeting

To me the name "Western" has always had a charm, and still more of a charm has it since it is the name of our Yearly Meeting.

The Bible School work in this Yearly Meeting is progressing along the lines that are followed by all up-to-date Bible schools. With the adoption of the "Standard of Efficiency," as recommended by the Five Years Meeting, comes added fields of labor, added responsibility and added results in our work.

It is the intention of this department of Western Yearly Meeting to urge the carrying out of all these standards in each school, the stronger schools giving aid to the weaker.

The schools of our Yearly Meeting are in the hands of capable, honest, enthusiastic Christian workers, and I predict, with God's favor resting upon us, a bright future for the Bible schools of Western Yearly Meeting.

J. ORD FORTNER, *Superintendent*

Russiaville, Indiana. *Bible School and Education.*

Wilmington Yearly Meeting

Until about four years ago the Bible School work was in the care of a standing committee appointed especially for that purpose. At that time a few enthusiastic workers conceived the idea of organizing a Bible School Union.

The Yearly Meeting gave its consent and encouraged the organization. A president, vice-president, general secretary, recording secretary, and treasurer were elected and the work begun.

The duties were such as usually devolve upon these respective offices, modified as the needs of the work demanded. We then organized each Quarterly Meeting with a similar set of officers as a Quarterly Meeting Union, to be responsible for the progress of the work within their limits, to gather statistics and other necessary information to be forwarded to the Yearly Meeting Union. An annual congress or mid-year rally with suitable program is held each year, where the needs of the work are considered and worked out.

The executive committee prepared and offered certain standards to be attained by the Bible Schools of the Yearly Meeting, and arranged that at the annual conference and at Yearly Meeting flag pennants, maps or other suitable prizes as may be agreed upon should be awarded to those reaching the higher standards. Since the organization of our Union our attendance, interest and general helpfulness of our schools have been manifestly increased, and the Bible School work is being more and more recognized as an important factor of Church work.

WM. A. STARBUCK, *President.*

Wilmington, Ohio.

Everybody who has lived at all knows that love is the very heart of life, the pivot upon which the whole machinery turns; without which no human existence can be complete, and with which, however broken and worn, in part, it can still go on working somehow, and working to a comparatively useful and cheerful end.—*Great Thoughts.*

BIBLE SCHOOL NEWS

There are more than 77,000,000 in the United States who do not attend any Sunday School.

There are 717,230 enrolled in the Congregational Sunday Schools of the United States.

There are more than 10,000,000 children and youth between the ages of five and eighteen receiving no religious education.

A two-year-old Sunday School at Pleasant Valley, Montana, established by a missionary in front of a little cabin to which the settlers had been invited, was organized as a church recently. Rev. A. B. Minameyer, pastor at large, perfected the organization. The church has twelve charter members.

Bethany Presbyterian Church, San Francisco, has combined the Sunday School and Sunday morning preaching service. It is said that the new plan holds the young people for the preaching service. He who discovers some plan to get the people to Church without the multiplication of services, has rendered real service to the Church.

The week of campaign in the interest of Sunday School efficiency at Portland, Oregon, was started in a very successful way. September 21 nearly every one of the twenty Presbyterian Sunday Schools was visited by a field worker, and in a brief address, publicity was given to the meetings in the various churches during the week. In addition, each school was made to feel that it belonged to a larger body that was aiming to do things it was asked to do.

In connection with the regular work of the College of West Africa at Monrovia, Bible Study classes have been formed which include all students from the fourth grade up through the advanced classes. This is to be a basis for the Bible Training Institute stipulated under the Stokes will. The pupils are making good progress under the excellent training of the Rev. J. F. B. Coleman, a regular teacher in the college, and a graduate of Gammon Theological Seminary.

The county Sunday School Association at Philadelphia, Pa., held its convention, which was attended with unusual interest, on October 2 and 3. It was presided over by its president, William H. Scott, and an account of the world's convention at Zurich was given by Dr. Alexander Henry, secretary of the Board of Publication. Rev. W. B. Wallace, of Brooklyn, spoke on "The Sunday School and the Downtown Population." Much attention was given to the teaching of social purity and sex hygiene in the Sunday School class room. Nearly 100,000 Sunday School members paraded the city on Saturday with bands and were addressed by prominent officials.

The Presbyterian Church was the pioneer of the movement to conduct great missionary enterprises in

neglected parts of America through a Sunday School Board. It began in 1887 with fourteen Sabbath School Missionaries. It now has 121. It has organized 20,654 schools, from which there have developed 1,500 churches. Besides this, tens of thousands of homes scattered over the plains or in mountain fastnesses have been visited, and the comforting message of the Gospel delivered. The Sunday School missionary is the only pastor many such families know, and a multitude has been led into the Kingdom, back-sliders have been reclaimed, and the family altar rekindled, and homes transformed.—*Zion's Watchman*.

Bible School Statistics 1913

Yearly Meetings	Total Membership	Enrolled in Bible Schools
*Baltimore	1,206	1,241
California	4,368	3,729
Canada	1,099	517
Indiana	*21,081	‡13,094
*Iowa	8,383	4,373
Kansas	11,858	6,434
Nebraska	1,992	1,493
New England	4,039	3,350
New York	3,597	2,959
North Carolina	7,387	Not reported
*Ohio	5,879	3,988
Oregon	2,496	1,853
*Western	‡15,538	6,650
Wilmington	6,291	4,147
* Report in 1912. ‡ Report in 1913.		
† Report in 1911.		

Vacation Bible Schools

The Daily Vacation Bible School Association has completed its seventh summer. During the summer 50,522 boys and girls, of all races, were provided six weeks of daily manual, moral and musical training, with recreation, at a cost of *one dollar for each child enrolled*.

The 215 schools, in all the large cities, while entirely unsectarian, were Christian in spirit and teaching. The manual hour each morning showed how far the children were ready to respond to Bible ideals. They willingly gave a share of their best work to children's hospitals and for the national bazaar. They sent 35,000 pennies to the national treasurer for extension in 1914. Pittsburg schools head the list with 8,000 pennies.

This unselfish spirit in the schools would have been impossible if wage-earning had been the dominant note of the 1,003 teachers and helpers. They gave the children a summer of loving service for mere expenses, and at least 300 of the number served without any salary.

The co-operation of churches was essential in every city. That of the colleges was equally necessary. Sixty supporting scholarships were provided by fourteen college societies or faculties, thereby creating twenty schools. Holyoke, Swarthmore, Vassar, and Wellesley each maintained three schools.—*C. E. World*.

The Organized Class as an Evangelistic Agency

Writing under the above caption in the *Adult Student*, Clayton O. Tuttle points out that there are so many counter-attractions and interests, that attendance upon services of the church is limited largely to the membership, and discusses the advantages of the organized class in overcoming this condition. The need of men for a Savior is just as great as it ever was. There is today the same deep heart-hunger for the message of salvation, and the power of Christ to regenerate human nature and transform human society was never more largely manifested. The organized Bible class furnishes an opportunity for evangelism that is not fully appreciated. Many persons who would not consider church-membership can be induced to join a Bible class through the influence of some friend. It is not long before he who would not have taken kindly to any suggestion as to his relation to Jesus Christ is not only ready but waiting to be approached on this subject. In the organized class every member should be a recruiting agent.

The work of the organized class is natural, real, gradual, persistent, effective. In the organized class there is found a simple manner of approach, a splendid means of preparing the way through Bible study, and earnest and active Christians in the class have an opportunity to get acquainted with the unconverted, and lead them to Christ.

Another advantage that the organized class has is that it holds the newly-made convert, and helps him in his Christian life. Perhaps the greatest weakness of our evangelistic methods has been the way in which we have abandoned the new disciple as he has entered the church. The Bible class fills a want here. It shields, encourages, nourishes and inspires the young Christian. He finds in the organized class an opportunity to work, and he grows by striving. The organized class becomes a means of grace. The organized class shows remarkable ability for growth.—*Baltimore Southern Methodist*.

President Wilson's message sent to the World's Sunday-school Convention at Zurich packed great truths into a few sentences. It is worthy of careful thought. He said:

"No study is more important to a child than the study of the Bible and the truths it teaches, and there is no more effective agency for such study than the Sabbath school. It certainly is one of the greatest factors in our lives in the building up of character and the development of moral fiber, for its influence begins as soon as the child is able to talk, and continues throughout life. The Sabbath-school lesson of today is the code of morals of tomorrow. Too much attention can not be paid to the work which the Sabbath school is doing."

The *Religious Herald* says that Southern Baptists have over a million more church members than Sabbath School scholars; and of 23,982 churches, there are 8,333 that report no Sabbath Schools.

Current Items of Interest to Friends

Iowa Yearly Meeting

Attended by appropriate ceremonies, ground was broken Tuesday afternoon, October 7, for the new parsonage for the Friends' church at East Thirteenth and Lyon streets, Des Moines. Addresses were made by R. R. Newby, the pastor, and H. R. Keates, superintendent of Iowa Yearly Meeting. Other officers of the church and Sunday-school assisted with the program. The parsonage will cost \$3,000.00, and is the gift of Mr. and Mrs. A. B. Elliott. Work on the building will begin at once.

Kansas Yearly Meeting

School at Stella Academy has opened with an enrollment of forty-three. All but five are doing Academy work.

Bertha Stubbs has just closed a very successful pastorate of a year at Glen Elder, Kansas. A. J. Beals, of Ringwood, Oklahoma, will take the work for next year.

A series of meetings began September 14th at Stanwood, in Springdale Quarter, in charge of Susie A. and Samuel A. Shrauner. They continued three weeks, and the blessing of the Lord rested upon the meetings from the very beginning. The messages were given with the power and unction of the Holy Spirit. Twenty-three bowed at an altar of prayer and were saved. Most of these had never known Christ before, but three or four were prodigal sons, and came back to the Father's house. Nine will come into the church. We truly thank God for His blessings to us. A Christian Endeavor Society will be organized at once. We want these young people to stand true and believe the best means to this end will be to get them to work for the Master. Mr. and Mrs. Shrauner have been engaged as pastors at Tonganoxie for the ensuing year.

New England Yearly Meeting

Henniker Meeting, in Salem Quarter, has been greatly blessed the past summer by the coming of Levinus K. Painter, a graduate of Earlham College, and member of Spiceland Monthly Meeting, Indiana, who has felt especially called to the work in the rural communities. His stay of twelve weeks in Henniker has endeared him to the hearts of all. Many families manifested an interest in him and his Gospel messages, the members of which have not been in the habit of attending any place of worship. The meetings were well attended during the entire summer, and many from the cities

who were spending their vacation among the New Hampshire hills, found the little Friends' meeting a congenial place to join in worship. These and others who live near, among whom were Methodists, Baptists and Congregationalists, helped much in a very material way, in the support of the worker. Levinus Painter's ministry has been sound and effective. The work still goes on under the care of Alice C. Winslow, who has been with us for a year past, and we feel that we owe much to the constant interest and assistance of our Yearly Meeting Superintendent, through whose labors, under the guidance of the Great Head of the church, these helps have come to us.

New York Yearly Meeting

Farrisburg Quarterly Meeting was held at Monkton Ridge, Vermont, October 11-12. Among the visitors present was S. N. Stevens, of Ulster County, New York, who was healed of a very painful malady many years ago by prayer, but who is now vigorous at the age of seventy-eight, and able to deliver a lengthy sermon to edification. Lindley M. Stevens and wife, of Poughkeepsie, were also present. The ministry of these Friends was thoroughly spiritual, for which we praise God and take courage.

North Carolina Yearly Meeting

At a roll call session of Piney Woods Monthly Meeting held October 4th at Up River, 114 responded. After a blessed season of worship convening at 11:00 o'clock, the business of the Monthly Meeting was transacted in beautiful harmony as usual. We have a splendid Bible School here averaging over 100, also a four teacher graded school. This is one of the best rural communities we know of, and the 135 school children properly trained will mean much for Eastern Quarterly Meeting.

The High Point Friends have just issued along with their new directory of members, a letter to the membership, emphasizing the duty and privilege of private prayer, family worship and church attendance. Beginning with October 19, simultaneous meetings will be held in nearly every church in the city. George N. Hartley is expected to assist Friends at this series of meetings, and it is greatly hoped that this united effort may be of much benefit to the community.

Mt. Airy Friends' Church called James R. Jones to hold services on October 12,

when he delivered three strong sermons. He spoke earnestly and with special warmth and power. It will be remembered that he is one of the old soldiers of the Cross. He has been of valuable help to North Carolina especially, preaching the Gospel and laying much stress on repentance. He has given the greater part of his life to this work, and is now as earnest in his Christian service as ever. He is one of the strong ministers of North Carolina Yearly Meeting.

The new Friends' meeting house at Symons Creek in lower Pasquotank County, North Carolina, is nearing completion and was opened for services September 14. A large company was present which deeply appreciated the Gospel messages by Elizabeth White and others. In the afternoon an overflow meeting was held in the adjoining grove to accommodate many who found it impossible to get into the house. An old man was present who attended the last meeting held here by Friends years ago. The attendance was estimated at about six hundred, coming from a radius of from ten to twenty-five miles. It is very gratifying to note the general interest manifested in the reconstruction of Friends' work here, where over two centuries ago our Society organized one of the first religious ventures connected with the early history of this country. The old minutes of Symons Creek Monthly Meeting show an unbroken record of meetings from 1698 (when the Monthly Meeting was held alternately at the homes of Henry White and Stephen Scott, and later at Henry Kealons,' being finally transferred in 1708 to the meeting houses at Symons Creek and Newbegun Creek) to 1856, when the meeting was discontinued and the members were attached to Piney Woods Monthly Meeting. In these passing years the timber on the old lot had grown to be sufficient for the building of a new house. The cutting, hauling and sawing was mostly donated. The best pine tree (about three feet in diameter) had grown on the grave of E. Elliott (stone marked 1818), near the grave of Mordecai Morris, grandsire of the late M. M. White, of Cincinnati, Ohio. We hope soon to further improve the premises, as some donations are to be thus applied. The Bible School was organized October 5th with an attendance of sixty-one, and on October 12th one hundred and twelve were present at Sabbath-school, followed by three ser-

vices, morning, afternoon and night. The house was too small to accommodate the audience at the afternoon service. The dedicatory exercises will be held as soon as convenient after we get the new seats installed. We hope to cancel the remaining indebtedness on that occasion. Any who feel disposed to assist in this may send contributions to Rufus White, Treasurer, Belvidere, North Carolina. Many have already responded generously. Any one desiring to visit these parts will be gladly welcomed, and will be met by John A. White at Elizabeth City, if notified. R. F. D. No. 1.

Western Yearly Meeting

David and Huldah A. Wright, members of the Friends' Church at New London, Indiana, celebrated their fiftieth wedding anniversary on October 8th at their home in New London. They received several valuable presents, besides a purse of \$42.50 in gold, with an addition of \$8.00 in silver. The dining room was very appropriately adorned with wedding bells and golden draperies. At high noon the bride and groom walked into the yard among about eighty of their friends and relatives, and there repeated the ceremony as they did fifty years ago. It was a happy occasion for all who were present.

On the evening of October 6th at Kokomo, Indiana, a reception was given to David Commons and wife, the former being the new pastor of the Courtland Avenue Meeting. The reception was held at the parsonage, about sixty of the members calling in a body. The occasion was arranged as a surprise by Mrs. Frank Jones and Sarah Smith. The company spent an enjoyable evening and assured the pastor and his wife of their united support in every possible way. A social time was followed by the serving of refreshments.

Miss Katherine Bement Davis, head of the New York State Reformatory for Women and a delegate to the American Prison Congress in session at Indianapolis last week, spoke in the morning service at First Friends' Church, Indianapolis, on October 12th, telling in a very interesting way of the work being done along various lines of prison reform.

Elwood Lewis has accepted the pastorate at Ridge Farm, Illinois, and will move there shortly from his home at Georgetown, Illinois.

The Philippine government has set aside a fund of \$750,000.00 to be loaned to sugar planters to assist them in the making and marketing of the crop this year.

BIBLE SCHOOL NEWS

California Yearly Meeting

The Friends' Sabbath-school was organized at Denair three years ago last May with about forty members. We now have an enrollment of one hundred and twenty-two and an average attendance of ninety-eight. The primary, junior and intermediate classes are using graded lessons. A teacher training class of over twenty members meets once a week. Eighty-five percent. of the local church membership are regular in Sabbath-school attendance. The school is maintaining a high standard in Bible study, and we feel that we can show greater progress in the future.

The Pasadena Bible School has a membership of about two hundred and thirty, distributed over several departments as follows: Beginners, Primary, Junior, Intermediate and Adult. There is, besides, a Home Department Class of twenty-five members, and a Cradle Roll of twenty-five. Five classes are organized. Once a month there is a missionary talk or exercise, and during the past quarter the missionary collections have amounted to \$30.00. The average weekly collection is about \$4.50. September 28 was observed as Rally Day when two classes had one hundred percent. of the membership present. A review of the quarter's lessons was given in an interesting manner by a group of boys and girls representing the twelve tribes of Israel, each one outlining the events of one lesson.

The Friends' Sunday-school at Whittier on September 28, set a record and perhaps a world record, when it was announced at its annual Rally Day that the membership of the school included a maximum age limit of more than one hundred and three years. The oldest member of the school is Lydia Heald Sharpless, more than one hundred and three years old, and the youngest member of the Cradle class was little Miss Williams, daughter of Dr. and Mrs. C. C. Williams, who will hereafter celebrate September 27 as her birthday. For years the Friends' Sunday-school of Whittier has held the record as the largest in the world of the Friends' denomination. The annual Rally Day is always a large and enthusiastic affair and the exercises this morning drew an attendance that made it impossible for all departments to be seated in the auditorium at once.

Indiana Yearly Meeting

Concord Bible School in New Garden Quarter is quite alive under the su-

perintendency of Howard Pickett. The members are almost all of them in the habit of remaining to the church services immediately following. These Friends believe that their children will be better church attenders in the future if they never form the habit of leaving before the service now.

Although Chester Bible School has lost some of its faithful officers and teachers recently by removal, and also because its young people have gone elsewhere as teachers in public schools, yet the attendance is about the same as before, because of new scholars which have come in. Miss Edith Hampton as associate superintendent and teacher of the young people's class, is a great help to the school at this time.

The Bible School at Chester, Indiana, though small, is well organized and doing splendid work. The past summer their three younger classes studied the life of Joseph as a continuous story. Each class took up the points of his life that most appealed to them. The teachers made books of writing paper for the pupils, and they wrote the story in twelve chapters, illustrating with their own drawings or cuts from papers. Rewards were given for the best work done. They have all departments actively working in their school.

At Fairmount, Indiana, the Friends have the largest Bible School in the town. Their average attendance the first three quarters of 1913 was 319, the third quarter being 350. For the same three quarters of 1912 the average was 256, which shows an increase in the average of 63. This growth is traceable to three sources, viz., 1. Efficient teachers. 2. General management. 3. Commodious new quarters sufficient to accommodate twenty-five large classes.

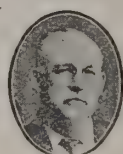
Little Ridge School more than doubled its attendance in one month in a contest for visitors, many of whom enrolled as regular pupils, thus greatly enlarging the school. The school is thoroughly

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The Bible Schools of Fairmount Quarterly Meeting on September 13th held graduating exercises in Teacher Training at Fairmount, Indiana. These were under the direction of the superintendent, Sadie B. Harvey. E. Howard Brown, of Earlham, Iowa, gave a splendid address to the graduates, five of whom received the state diploma for the First Standard Course, and nine others who had completed a reading course for which they were entitled to a certificate of efficiency. Over sixty had taken most of the work. The Yearly Meeting superintendent of Teacher Training, Ancil E. Ratliff, was present, and made a short talk and presented the diplomas. The occasion was a red letter day for teacher training in the Quarterly Meeting. Five classes in different meetings were reported as taking the work. Several other individuals in the Quarterly Meeting had previously received diplomas and were recognized that evening.

Report of Friends' Sunday-school of Winchester, Indiana, for the first six months of 1913:

Total number of attendance, 7,161, making an average attendance of 275 November 26. The second quarter was the largest attendance, the same being 3,991, with an average attendance of 307. The largest monthly attendance was the month of June, with an attendance of 1,438; the smallest monthly attendance was February, with an attendance of 768. The largest weekly attendance was May 10, with an attendance of 376. The smallest weekly attendance was March 23, with an attendance of 143. There was a balance in the treasury January 1, 1913, of \$8.68. The amount contributed by the school for the first six months of 1913 was \$176.11, making a total received by the treasurer of \$184.79. The amount disbursed by the treasurer was \$150.19, leaving a balance of \$34.60 in the treasury. The largest contribution was the second quarter which was \$96.84. The first quarter was \$79.29. The largest monthly offering was May, which was \$34.39. The smallest monthly offering was February, which was \$23.70. The largest weekly offering was May 11, which was \$10.24; the smallest weekly offering was March 23, \$4.46. The school seems to be in a healthy, prosperous condition, doing good work, and has been highly favored by distinguished speakers of state and national reputation. The school has been well represented in the various township, county and state conventions.

October 12th was Rally Day at the

Fairmount, Indiana, Friends' Bible School. A special program was rendered. The attendance was over 450. On the Sabbath previous, diamond shaped tags were pinned on each pupil. On each tag was printed "Rally Day, Friends' Bible School, October 12th, I'll be there." Two extra tags were given each pupil with the request to bring two more pupils on Rally Day. Eighty-one promotion certificates were given out and twenty-five had recently been transferred from the Home Department to the regular school. One class reported an increase of sixty in its enrollment the past year.

The Friends' Bible School at Ludlow Falls, Ohio, will observe Rally Day on Sabbath, November 19. A list of individuals living in our community, who do not attend Bible School, has been made, their names written on slips of paper and the slips distributed among the members of the school, except those in the Junior department and younger. The member receiving the slip agrees to write a letter to the individual whose name appears thereon, two weeks, and a post card one week, before Rally Day, inviting him to attend. The territory in which the school is located has been divided into six districts, and a team of two workers appointed to personally invite all those who have formerly been written to, to attend. These invitations will all be extended on the same day. To prepare these teams of canvassers for their work, a very impressive consecration service, conducted by one of our most spiritual members, will be held at the close of school on the Sabbath preceding Rally Day. We confidently expect a large number of those invited to attend and will endeavor to so interest them that they may become members of our school.

The First Friends' Sunday-school of Marion, Indiana, has just closed a very successful year's work, under the superintendency of W. S. Darter. The school has an enrollment of over 350, and the average attendance is very good. A splendid orchestra adds to the interest, and the singing under the leadership of W. O. Carroll, is conducted with spirit and enthusiasm. There are eighteen classes, including six which are regularly organized, also many primaries using the graded work, superintended by Mrs. Ora Harris. Mrs. Elias Bundy is in charge of the Cradle Roll, with forty-six babies enrolled. Diplomas are awarded and promotions made regularly from one department to another. The Home Department is faithfully served by Mrs. Carrie Moon, with a membership of sixty. Asa Wimpy is chairman of the Sunday-school Committee appointed by

the Monthly Meeting, and this committee has general oversight of the work. Special missionary exercises are on the program the first Sunday of each month, and most of that day's collection is sent to the foreign field. A birthday offering is taken each Sunday and that is also given to foreign missions. The entire sum thus given by the school last year was \$107.95. The school has two banners which are awarded each Sunday, one to the class having the largest percent. of its enrollment present, and the other to the class giving the largest collection per capita of those present. On October 5, the Superintendent gave a prize to the class which had won the attendance banner the largest number of times the past quarter, and this prize was taken by the young men's class, which has an enrollment of about twenty, and is taught by W. A. Mills. The prize for the class having won the collection banner most often was taken by a class of boys, known as the "Sons of William Penn," taught by Lee Malott and McClellan Heavilin. The prospects for the coming year's work are very bright.

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The number of persons whose ailments were such that no other food could be retained at all, is large, and reports are on the increase.

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"Three years ago I was attracted by an article on Grape-Nuts and decided to try it.

"My stomach was so weak I could not take cream, but I used Grape-Nuts with milk and lime water. It helped me from the first, building up my system in a manner most astonishing to the friends who had thought my recovery impossible.

"Soon I was able to take Grape-Nuts and cream for breakfast and lunch at night, with an egg and Grape-Nuts for dinner.

"I am now able to eat fruit, meat and nearly all vegetables for dinner, but fondly continue Grape-Nuts for breakfast and supper.

"At the time of beginning Grape-Nuts I could scarcely speak a sentence without changing words around or 'talking crooked' in some way, but I have become so strengthened that I no longer have that trouble." Name given by Postum Co., Battle Creek, Mich.

"There's a reason," and it is explained in the little book, "The Road to Wellville," in pkgs.

Ever read the above letter? A new one appears from time to time. They are genuine, true, and full of human interest.

The list of officers is changed but little, and the list of teachers is also much the same as last year, with some additions, and the same excellent quality of faithful devoted service will be expected of them as in the past. On the evening of September 22, the Superintendent met at the church in conference with all the officers, teachers, and Sabbath-school Committee. Plans for the year's work were discussed, and entered into with enthusiasm. Refreshments were served, and all departed encouraged by the outlook for the future.

Iowa Yearly Meeting

The Friends' Sabbath-school of Des Moines, Iowa, was reorganized October 1st. Oliver Comfort is still Superintendent, and almost all the other officers and teachers remain the same. Since it was moved into the new church it has been steadily growing in attendance. Some of the rooms are being handsomely furnished. Rally Day is to be observed October 19th. The graded lessons are used. The four more advanced classes are named for George Fox, Elizabeth Fry, John G. Whittier and Rebecca Nailor. Special exercises are conducted frequently in the school. Temperance days are taken note of and many good lessons are taught in connection with the Bible Lessons.

North Carolina Yearly Meeting

The High Point Bible School, instead of having a regular Rally Day, made a special effort to have all the children present at the morning meeting on October 5th when the pastor, Lewis W. McFarland, preached a special sermon to the children. Seats were reserved for the youngest classes, and the house was crowded. A number of those on the Cradle Roll manifested their presence. The annual roll call of members of the meeting by the clerk of the Monthly Meeting, William T. Parker, followed, when more than one hundred and twenty-five responded to their names. This close union of Bible School and meeting, we believe is valuable.

Western Yearly Meeting

After serving the Bible School at Paoli, Indiana, as Superintendent for ten years, J. J. Copeland declined to accept another term. As a token of esteem and appreciation, he was presented with a beautiful silver loving cup engraved, "Presented by Friends' Bible School to J. J. Copeland, Superintendent, 1903-1913." Under the leadership of Mr. Copeland the school has been brought up to a high standard. We now have nine good classes, besides Cradle Roll and Home Department. Mrs. Eva

SUNDAY SCHOOL VOICES No. 2

Just off the press. 269 songs, new and old. Many tested and tried favorites. 60 hymn classics. Responsive readings. Cloth bound. \$25 the 100. Committees should write for returnable examination copies. Orchestration parts for one to thirteen different instruments available. HOPE PUBLISHING COMPANY, CHICAGO.

Millis is our new Superintendent, and is doing excellent work.

The Chicago Bible School is unusually favored at this time in its number of competent teachers. Many of these are college people and earnest advocates of graded lessons in all the classes. Ruthanna M. Simms as Superintendent, has been endeavoring to bring the school up to the front line requirements in all directions, even though the attendance may not be so large as at some of their neighboring churches.

Wilmington Yearly Meeting

October 12th was Rally Day at the Wilmington Friends' Bible School. The attendance was 501, which was far in excess of any previous attendance. Not over thirty or forty of those in attendance were visitors, and many of these enrolled as members. Two-thirds of those attending were adults. Thirty-five children, who had recently passed their fourth birthday, were promoted from the Cradle Roll into the Primary Department, and received their diplomas.

Mission Work in Jamaica

The following extracts from a letter written by Alice I. Kennedy, are furnished us by Sada F. Stanley, who is at home on furlough:

"I am delighted that Miss White is so soon to return. I will be able to go back to Albany or Port Maria. Misses Eva Allen and Mornan are taking the Annotto Bay Hospital work and Osborne C. E. work. I will still give my two Sundays a month at Annotto Bay.

"The dedicatory services of the Trinity Chapel school near Port Maria were held Sunday last, September 28th, and were a real success, I believe. All the speakers who were announced on the cards of invitation disappointed me, but I had committed everything so thoroughly into the hands of the Lord that I felt anything that came must be right. Mr. Plant had fever and was unable to come. Mr. Hopkins had to sail to New York on Saturday, and Rev. McLaughlin started home from Montego Bay Saturday, hoping to come on Sunday, but the train was derailed near Chapelton, and he did not reach home in time to come.

"Mr. Kangaloo came though, and Mr. Kurtzhalz, Mr. and Mrs. Brown, the two Misses Allen, Deen and his mother-in-law, from Burlington, and three Indians from Fellowship (forty-five miles away). Kissoons, Jaichand, and Monalal, to-

gether with one Indian man from Orange Hill, were there. A cart load of Indians came over from Wentworth; Llanrumney Indians turned out in large numbers, and some came from Trinity and other nearby estates.

"We stopped at Llanrumney on the way over and Manchaund was married and ten babies were named. One baby was carried to the church to be named, making eleven for the day. One person was received into the church, and three gave their names as candidates for membership. The Indians all felt very happy over the day, and that is what makes me feel that it was really a successful day.

"Mrs. Darmer came up from Seaside. The offerings have come up to about \$75.00. All of the East Indian churches gave to help us. Burlington gave \$5.00; Fellowship, \$3.50; Annotto Bay, \$12.50; while Port Maria church voted \$10.00. Kissoon said Port Maria was the youngest church. He rather spoke of it as Annotto Bay's child, and said what he thought they ought to do, and they all fell in with his suggestion. God is good and I cannot cease to praise Him."

ALICE I. KENNEDY.

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WANTED.

To complete a file, copies of the Minutes of Indiana Yearly Meeting for 1886 and 1895. Anyone having copy for either of these years, and willing to dispose of it, please write

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BIBLE SCHOOL LESSON

NOVEMBER 2.

SUBJECT—Balak and Balaam.

LESSON—Num. 22: 2-6; 24: 10-19.

Read Num. 21-24. Commit verses 12, 13.

GOLDEN TEXT—A double minded man, unstable in all his ways. James 1: 8.

CHRISTIAN ENDEAVOR

NOVEMBER 2.

TOPIC—The Ideal Christian. XI. His Heavenly Helper. Heb. 13: 5-15. (Consecration Meeting.)

What a comfort it is to realize that while we are beset upon every hand with temptations, we can know the presence of Jesus Christ in our lives as a shield against all sin and tribulation!

Christ performed His work while on earth by preaching His truth, and offering Himself as a sacrifice for the sins of the world. He then went back to be with the Father, but only that by the power of the Holy Spirit, He might be revealed in greater beauty and power to the world.

Experiences akin to the Transfiguration may come to any life wholly consecrated to God. It is well to treasure these as epochs in our lives, as milestones marking the progress of our Christian journey.

Every Christian should depend much upon the Holy Spirit as a guide as well as a Comforter and a Revealer of Jesus Christ. It is by communion with the Father that the greatest help comes with which to face heroically the duties, trials and struggles of life.

Married

GRIMES-PARKER—At old Blue River, near Salem, Indiana, at the home of the bride's parents, Mr. and Mrs. Andrew J. Parker, October 8, 1913, Benjamin F. Grimes to Neva Parker, Ralph S. Coppock, of Damascus, Ohio, officiating.

HOLMES-STREET—At Friends' meeting house, Wilmington, Ohio, October 11, 1913, according to Friends' ceremony, Dr. H. Claude Holmes, of Wichita, Kansas, to Mildred Ardella Street. Reading of Scripture and remarks by Ellison R. Purdy, while the marriage certificate was read by Albert J. Brown. At home at 819 Riverside Avenue, Wichita, Kansas, after Thanksgiving.

Died

HINCKLE—John H. Hinckle died at his home at Amboy, Indiana, October 8, 1913, aged sixty-seven years. He was an Overseer in the Amboy Meeting at the time of his death. He was the father of Milo S. Hinckle, pastor at Lynn, Indiana.

RICH—Franklin Rich was born September 17, 1832, and died September 3, 1913, aged 80 years 11 months and 16 days. He was married to Anna Weasner in 1853, and again to Rachel Weasner in 1886. He lived a life that was pure and clean. He was faithful in all the work of the church and will be greatly missed.

UNTHANK—Mordecai H. Unthank, son of Eli and Anna Unthank, was born in North Carolina, December 10, 1823, and died September 13, 1913, aged 89 years 9 months and 3 days. He was a birth-right member of Friends, and always a firm believer in their doctrines. His Christian life was exemplary and he was unusually punctual in attending church. At the age of ten years he came to Henry County, Indiana, where he grew to manhood. Later he moved to Iowa, but returned after that to Indiana. He is survived by a widow and four children.

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Card of Thanks

The building committee of League City, Texas, Monthly Meeting wishes to thank the many friends who have sent donations for the building of the new church house. Funds are coming in slowly, and as the time for building approaches some anxiety is felt as to our ability to build sufficient room to accommodate our work. The building committee will appreciate it very much if others who have it in their hearts to assist us will be prompt in sending on their subscriptions.

On behalf of the Committee,
W. W. WORTH.

A Memorial to Richard Stockton

A tablet in memory of Richard Stockton, signer of the Declaration of Independence, has been placed in the cemetery adjoining the Friends' meeting-house at Stony Brook, near Princeton, New Jersey, by the New Jersey Society of the Sons of the American Revolution. On the afternoon of October 4, Richard Stockton III, a great-great-grandson of the signer, unveiled the simple bronze marker. A brief address was made by John Grier Hibben, president of Princeton University.

A few facts about this old meeting-house may be of interest to all Friends. The lot on which it stands was purchased in 1709 from Benjamin Clark, for the nominal price of five pounds. In 1726 the first meeting-house was built, but in 1760 the present structure was erected on the old foundation. A wall was placed around the cemetery in 1859, costing over a thousand dollars. Recently the stones have been reset in concrete. The meeting was laid down in 1878, but the house and yard are kept in excellent condition, and Friends stopping in Princeton will find them well worth a visit.

The New Jersey State Federation of Labor has voted to open the sessions of their annual convention with prayer.

The Roumanian government promises to give citizenship to the Jewish volunteers in the recent struggle with Bulgaria.

A course in the prevention of accidents is to be introduced into the night schools in mining communities of Pennsylvania.

The World's Anti-Alcoholic Congress, which met in Milan, Italy, the latter part of September, voted to hold its session of 1915 in this country.

The National Council of the Y. M. C. A. is planning for a national movement for the winter of 1914-15, to be styled the Christian Manhood Campaign.

EDGAR F. HIATT, President.

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The American Friend

Old Series.

VOL. XX. No. 44.

TENTH MONTH 30, 1913.

New Series.

VOL. I. No. 44.

The Power of a Living Christianity

THE very church itself, accepting Christianity, is a society still honeycombed with the gangrene of the selfishness Jesus came to cure. Honest Christendom knows in its soul that its putrefying sores are the sores of its unfaithfulness—not of its Lord's life. These hated spots fester where it had rejected its Lord's blood. Christendom knows Christ never had a real chance yet in His own church—say nothing of the rest of the world. The power of the living Master does work with thousands—does make them new creatures—heroic missionaries, self-forgetful comrades of the poor, unresting mothers, steadfast fathers, dependable sons, tender daughters, sacrificial ministers of salvation and consecrated almoners of many another godly grace for men. Even the veriest cynic knows some real Christians. Fill the world with such real Christians, and injustice and oppression would flee forever—laws and devices of men being needless to hasten their exit. A craven church might doubt God and say so many real Christians could never be. But a church worthy of Jesus will vow that at least the power of His Spirit to make men right-living brothers of men in this world shall not be discounted until, for one generation at least, He has been given free way to prove it. And now is the time not to doubt Him—But to go in for living Christianity to the limit—And see if it doesn't demonstrate itself equal to all necessities, social as well as spiritual.

—*The Continent.*

PUBLISHED WEEKLY BY THE FRIENDS PUBLICATION BOARD AT RICHMOND, INDIANA

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Entered as second-class matter, January 9, 1913, at the Richmond, Indiana, Postoffice.

Making a Canvass

We trust that pastors and all others interested are keeping before the membership the offer of THE AMERICAN FRIEND to new subscribers from now till January 1, 1915, for \$1.50. In many communities the most careful canvass for new names that has yet been made will bring splendid results under this offer. There should be no delay, as those who subscribe now will get more papers than if the subscription is postponed. Now is the time to push THE AMERICAN FRIEND.

A Clubbing Offer

THE AMERICAN FRIEND and Friends Missionary Advocate for one year to new subscribers, \$1.65. To ministers the rate will be \$1.30. This combination offer should bring in a large number of new subscriptions.

Friends and the United Missionary Campaign

The attention of Friends generally throughout the American Yearly Meetings is hereby called to the approaching Interdenominational United Missionary Campaign. The conferences for the promotion of this most important movement will be held in all parts of the United States between now and the middle of next February, under the management of leaders in home and foreign mission work of the principal denominations. Other churches than ours are now actively at work in preparation for it. As a single illustration mention may be made of the gathering of Methodist men which is to convene in Indianapolis this week where some three thousand men are expected to be in attendance at their own expense.

The hour is at hand when American Friends should awaken to the vision which is breaking in upon other churches of the unprecedented opportunities and tasks which are confronting the Christian world today. This matter was brought forcibly before the Executive Committee of the Five Years Meeting at its annual session in Richmond, Indiana, last week, and they strongly urge the importance of Friends in all communities throughout the country being well represented in the conferences nearest to them.

By order of the Executive Committee of the Five Years Meeting.

ALLEN D. HOLE, *Chairman.*

JOSEPH JOHN MILLS, *General Secretary.*

Meeting of the Boards

Last week was an unusually busy week for Friends, the occasion being the annual meeting of some of the Boards and the Executive Committee of the Five Years Meeting at Richmond, Indiana. The Foreign Mission Board and its Committees were in session from Monday afternoon until Thursday noon. On Wednesday and Thursday the Evangelistic Board was in session. On Wednesday afternoon, the Publication Board and the Board on the Welfare of the Negro met. On Wednesday evening, Richmond Friends gave a reception to members of the various Boards.

The Central Committee of the Executive Committee met on Wednesday evening and Thursday forenoon, while in the afternoon a general conference of the members of all Boards present was held, at which time each Board reported on the present condition of its work.

The Executive Committee met in the evening, closing its sessions on Friday evening. While a large number of important matters were considered, the principal subject was the selection of a General Secretary. After extended and prayerful consideration, the Committee selected Dr. Joseph John Mills, of Pasadena, California, to this position for the coming year. Under a special arrangement he will inaugurate and establish the work during the year from his home at Pasadena, while Prof. Allen D. Hole, of Richmond, Indiana, chairman of the Executive Committee, will for this period have charge especially of correspondence relating to the work of the Boards. It needs to be said that Dr. Mills accepted the trust involved in this position, only after he felt it was a clear call to duty. Further details of the Secretaryship and other matters considered by the Boards will appear later.

Joseph James Neave

Many Friends in America who remember the visits of Joseph J. Neave to this country in 1864-65 and later in 1900, will regret to learn of his death this autumn at his home in Sydney, New South Wales. An Englishman by birth, he has traveled extensively, preaching the gospel wherever he went, but for many years he has resided in Australia. The *London Friend* speaks of him as follows:

"He followed with the eye of a seer events passing in the world around him, and saw therein the working of spiritual forces for good or evil, but ever with the conviction of the final triumph of good. To him these unseen forces were intensely real, and he wrote of them as the old Hebrew prophets would have done, or the Jewish enthusiasts of later days. He saw visions and dreamed dreams which, in a matter of fact age, he related with the naive simplicity of an old time mystic. * * * With a somewhat rigid adherence to the form of faith in which he had been matured, he could not follow all the workings of new and strange forms of thought. But he had that which is above formula, dogma, or creed, a deep baptism of the Holy Spirit, that peace of which our Lord spake as given not as the world giveth, a faith which overcometh the world and ever giveth the victory."

World's Purity Sunday

Apropos of the meeting of the seventh International Purity Congress at Minneapolis, Minnesota, November 7-12, Sunday, November 9th, has been designated as "Purity Sunday." Every minister who preaches on that day is asked to speak on the question of social and personal morality and for the annihilation of commercialized vice. By sending a stamp for reply, full information can be secured from the "World's Purity Federation," La Crosse, Wisconsin.

THE AMERICAN FRIEND

DEVOTED TO THE INTERESTS OF QUAKERISM IN AMERICA

S. EDGAR NICHOLSON, Editor and Manager

Old Series.
VOL. XX. No. 44.

RICHMOND, INDIANA, TENTH MONTH 30, 1913.

New Series.
VOL. I. No. 44.

Walking With God

THE solace of sympathetic companionship is like a healing balm to a weary heart or an abiding joy that comes to a troubled soul. Humanity craves fellowship, not alone in suffering or yet in joy, but in the higher things that make for growth and the establishment of positive character. The association of kindred spirits, the fellow feeling that grips the affections of those who toil together for a common cause, the blending of lives into a communal brotherhood of friendly and loyal adherents to a common faith, these are the elements that transform the wrecks of human character into loving and companionable beings and make oases out of lives that have been laid waste by the barrenness of sin.

Viewing thus the sympathetic side of human life and understanding its imperative demands for companionship, it is not difficult to find the point of human contact with the Divine. Communion with God is the most sacred and no less the most blessed experience that may come to a human soul. It betokens fellowship no less than discipleship and guarantees a fruition of joy and love and faith and consecration and glad service and an abundant reaping with which no other experience of human life can compare. Thrice happy is he who has learned how to approach God, not as the loyal subject of a King upon the throne, but as the companionable child of a sympathetic and beneficent Father.

Religion is not a myth. Our companionship with God can be a genuine experience. The communion of Spirit with spirit is a verity which no one can dispute who has found the inner circle of association with Jehovah. Above philosophy or dogma, outside the realm of scientific pronouncement, unexplainable by the analogies of natural phenomena, appealing only to the consciousness of the inner and higher life, fellowship with Christ and the Father by the power of the Holy Spirit is the acme of religious development, the realism of an abiding faith, and should be the goal of all religious endeavor.

One of the most significant utterances of the present day is the recent address of Sir Oliver Lodge as president of the British Association for the Advancement of Science. In what may be termed a protest against the scientific dogmatism that would seek to deny all religion that is not discovered within the realm of its investigations, he says: "Genuine religion has its roots deep down in the heart of humanity, and in the reality of things. It is not surprising that by our methods we fail to grasp it; the actions of Deity make no appeal to any special sense—only a universal appeal; and our methods are, as we know, incompetent to detect complete uniformity."

Critical research, now perhaps more than ever before, recognizes not only the reasonableness of a religion that meets the heart needs of humanity, but the vital reality of a religious experience that accords with the testimony of those who walk with God. Religion is a matter of faith, but faith is the forerunner of knowledge. "Acquaint now thyself with Him and be at peace; thereby good shall come unto thee," is a bit of religious philosophy whose truth has been verified by all the saints of earth.

Enoch and Noah were men of faith and obedience, and they "walked with God." Not alone for personal delight and sympathy, not alone for the joys of Divine companionship, not for selfish profit, but for the equipment it brings for beneficent service, should men seek to walk with the Lord. It is an experience that will satisfy the cravings for companionship as nothing else can do. Whether in the home or on the farm, in the office or at the forge, in the busy work-a-day life or in the meeting for worship, the call is ever present to walk in fellowship with God. Whatever the burdens of life may be, and they are multiplex, the companionship of Jehovah will lighten the load and bring rest to every sin-sick soul. The walk with the Lord is a highway that touches the richest experiences of human life and leads direct to the Paradise of God.

Some Impressions of English Young Friends

BY LILLIAN E. HAYES

My visit to the Mother Country was not with any patronizing desire to convert the English Friends to any form of worship or to arouse them to accept American ideas, but with a deep concern to share their experience and to try to understand more fully the place we must take in the world.

There was a hearty welcome awaiting us at Liverpool. Ideas that Young Friends in England are old before their time, or are so very quiet and sober, vanished, for this was a gala week, and as they themselves expressed it, "We had a ripping time." But after play hours, and tea, we found sweet fellowship in a quiet talk around the fireside.

A four-mile walk in the country was the best way to get acquainted and I still have visions of muddy shoes (which the maid quickly cleaned), huge bunches of yellow, prickly, sweet-scented gorse, and a big appetite. Always in our discussions we had the English and American view and learned that we have much to gain from a study and comparison of each other's methods. It is easy to find an answer to the question, from whence does their power come? English Friends are slow in moving out, but they are certain of having been divinely led and directed before going.

The old meeting houses, many of them hidden from view, with their ivied walls, seem to throb with the story of the early days of Quakerism. It was not a difficult matter to sit on the straight-backed benches, in the cool, silent, undecorated room for an hour or more, listening to the sounds outside, to be sure, sometimes to the voices of children playing in the streets, or bird songs, or perhaps the chimes of a village church near by; but there was an Inner Voice which bore sweet cadence to Him whose heart strings were in tune, bringing messages of love, joy and peace. I was oft reminded of the words of one Friend, "God's clocks keep perfect time. Wait for thy life to be measured out to thee. Wait!"

The pastoral question was much discussed, and always we were brought to face a great need; ours no doubt, to "tarry till endued with power from on high," theirs perhaps to "go work today in my vineyard."

A journey in the quaint carriages on the railway, takes us to London, where we meet the same earnestness and are asked the same questions. A few days preceding London Yearly Meeting, seventeen Young Friends went to Jordan's Farm for the week end. The journey was taken in the train to Gerrards Cross, then a two and half mile walk down lanes, through fields of daisies and buttercups, past farmyards, over stiles to the Old Farm where tea was served. The girls of the party roomed in the Hostel, and the boys in the "Barn Dormitory." This was the Annual Business Meeting of the Young Friends, who work under the direction and with the financial help of the Home Mission and Extension Committee.

All business sessions began with a period of devotion. Among the things discussed were: "How the

Meetings for Worship can be made a time of refilling," "The Field Secretary," who was asked to continue his work; and "Intervisitation between English, Australian and American Young Friends." Some criticisms of older Friends were discussed also. The Meetings for Worship were thought by some to be too large. In such case it was suggested that they be divided; the Meetings for Worship are the center, hence they should be emphasized.

Adult Schools were also criticised, and the question was discussed, "What ought the attitude of the Young Friends be to the Adult School?" It was suggested that they should emphasize the Adult School and see that Young Friends have a place of service. The criticism that Young Friends are not "keen" on attending the business meetings was accepted, which American Young Friends must accept also.

English Tramps are quite different from American ones. They need to be fed, but do not beg. An English Tramp is a walk or cycle to outlying meetings that have been abandoned. The Young Friends who join the Tramp send out previous invitations to people of the neighborhood to meet this party of Young Friends in a meeting for worship either in some Meeting House or some Friend's Drawing Room. It was suggested in the Tramp discussion that they combine hay-making with these meetings. Young Friends were encouraged to visit weaker meetings, mostly new ones, and to strengthen them. A sub-committee was appointed to visit Quarterly Meetings in extension work.

On Sunday morning we made our way through the beech wood and cherry orchards to the quiet little Meeting House of Jordans. The plain dress and speech of our forefathers had been discarded, but the message remained unchanged. We met in silence and tried to hear the voice of God speak to our hearts. As we entered the little gate, we felt the spot was holy ground, for the entire neighborhood is inseparably connected with the heroic times of religious persecution. As I sat there in the stillness of that Sabbath morning, wonderful peace and joy filled my heart; and again came the words, "They that wait upon the Lord, shall renew their strength." This was indeed a time of refreshing, a splendid preparation for London Yearly Meeting which followed.

The Young Friends Meeting on Saturday evening of London Yearly Meeting, was a meeting for Worship. No one was asked to speak. Old Friends were asked to stay away. The messages were brought by Young People. They were short but full of power.

Young Friends in Ireland are, to use the English expression, "very keen" and a "jolly sort." They held a very successful and helpful Conference last year, and have a committee appointed to advance the work amongst Young Friends the coming year. A committee was appointed to aid this committee in preparing addresses for the Young Friends Deputation.

There seemed to be a lack of interest in Missions, and a committee was appointed to create interest by organizing Mission Study Circles. They have asked some English Young Friends to go to Ireland to press the claims of Foreign Missions in a Foreign Mission campaign.

Some one asked, "What is an Irish Friend?" The answer was given in true Irish fashion, "Friends who are Irish as far as possible." We are hoping that some of our Irish Friends will join the English Deputation to visit America next year, and look forward to greeting them on the shores of Winona Lake.

To us in America there comes the call to loyal service, under the Divine leadership. Such a service for others is a sure path of blessing for ourselves, but it will mean sacrifice. Our power of giving may be small, yet we too, just as much as our friends across the sea are stewards of what we possess. And let us never forget that after we have waited till we have received the fresh anointing, endued with power from above, there must come action; and it is our duty to give liberally, as we are able, of our strength, of our time, ourselves, anything, everything that comes between us and our Lord, to the work of the Kingdom.

Let us rejoice in such a sacrifice, for, in the words of the president of the Irish Young Friends Association, "We have One with us who is certain of victory under whose guidance we cannot fail, or only with that victorious failure which was His at Calvary."

Dunreith, Indiana.

Simultaneous Evangelistic Effort

BY DAISY DOUGLAS BARR

I am deeply impressed that the action taken by Western and Indiana Yearly Meetings to hold simultaneous meetings for evangelism and church instruction cannot help but prove a great blessing to Quakerism in this state. The fact that so large a number are interested in the same thing at the same time should be a stimulus. We remember the wonderful record given us in the Acts of the Apostles setting forth the power of being at one accord.

With our democratic ideas and methods, it is very easy to lose touch with the larger number, forgetting that we are a part of a great whole and should work for the betterment of all and not for ourselves or our own small community only. To have every Friends' meeting house in either of these yearly meetings open at one time cannot help but give each of us an interest in every other meeting.

The prayer of faith that should ascend the Hill of the Lord in a time like this would surely make our own prayers seem less feeble. Having been in evangelistic work a great deal myself, I have often been fearful lest we might drift too far toward the spectacular. Success of a meeting does not always depend upon numbers or great outward demonstrations.

In my early ministry, I used to hear a great deal said about "Convinced Friends." Would it not be well in these special meetings to make our point of emphasis the doctrines and beliefs of Friends? I

find people in every community that do not know how we differ from other denominations. They seem to think that since we have lost the plain garb we have lost our message. I find among professional and thinking people a great desire for a simple religion, and when told of our message, are surprised to know that they have lived in the limits of a Friends' meeting without the knowledge of these things. With our present methods the opportunity for developing the gifts of our young people often becomes a serious problem.

In these simultaneous movements, will it not be possible to find out the ability of these young Friends, and use them in these services? I often hear Friends say, what shall we do for evangelists? Now we have persons in every meeting that have large executive ability. Why not put the responsibility upon the shoulders of the local people and develop their latent powers?

I hope every meeting in the two yearly meetings will lay this movement to heart. Look over your own field and see if there is not a large number of persons without church affiliations, who if they were carefully taught the doctrines of Friends, which have been so dear to many of our hearts, would cast in their lots with us, thus strengthening our forces, and receiving what many of us believe to be the best interpretation of Christ and His Church.

The more we put into these efforts the greater blessing and benefit will come to us, and I trust that in this effort we shall be awakened to the needs of the vast number both in our denomination and within our field of operation.

Muncie, Indiana.

Being Holy in Spirit

BY EDWARD WING

"If ye then, being evil, know how to give good gifts unto your children, how much more shall your heavenly Father give the Holy Spirit to them that ask him?"

These words of our Lord when taken with the two preceding illustrations, stand out as one of the most perfect examples of art in teaching that can be found in the literature of the world, and impress upon us a truth that is as much needed today as when they were first uttered. Let us for a moment take a look at these pictures. A man in his need goes to a friend at midnight and asks for the loan of three loaves of bread. It is inconvenient. Motives of pure selfishness prompt him to refuse, but the friend is persistent. He wearies him with his demands until the same motive of selfishness prompts him at last to yield, without the slightest thought of another's need.

Here Jesus who had just been teaching his disciples how to pray and who would now lead them out in faith in God's benevolent purpose toward them beyond where human illustration is possible, begins with this picture representing the lowest possible motive for human action—selfishness. Then suddenly the picture changes, and he turns the thoughts of

his disciples to the highest impulse that the world previous to his coming had ever known—a father's love and devotion for his child. By a single step he had touched the limits of human motives. Then by the impulse which their imaginations had gathered in its quick flight from the lowest to the highest motive, he projects their faith out into the unknown to the farthest possible limit with the question, "How much more shall your heavenly Father give the Holy Spirit to them that ask Him?"

A short time ago it was my privilege to ride along side of the canal that is being dug to connect Cape Cod Bay and Buzzards Bay, and as I came in sight of one of the iron bridges that spans the canal, the main section of the bridge stood almost perpendicular in mid air to allow the passing of a small steamer. Then after it had passed, the bridge was slowly lowered into place until the outer end rested on the solid foundation on the other side. The raising and lowering of this huge iron structure was made possible, my informant told me, by an immense weight on the landward side which so nearly counterbalanced the other end that a small engine was able to do the work, and I said to myself, this is what Jesus did as he taught his disciples to pray. He lifted their faith heavenward by an immense weight far out on the landward side, and then from the lofty pier of human fatherhood, swung it out over the chasm of the unknown until it rested upon the solid rock of the infinite Fatherhood of God.

Notice again the enlarging picture of human need. He begins with the need of one who would treat a friend with ordinary courtesy. Then the picture changes and the need becomes more intense. A child looks up into his father's face with a cry for bread, and then he comes to that greatest of all needs, the Holy Spirit. Let us leave off the capitals for a moment and write holy spirit, for though the words may mean vastly more to some of us as we find them, they ought never to mean less. Think what it would mean to us as individuals if the spirit behind every action was a holy spirit. Think what it would mean in society, in the business world, in the social world. What would it be but the coming of the kingdom of God? It is just what Jesus had been teaching his disciples to pray for, but now he especially urges and inspires their faith to pray for it as a personal experience.

It is the crying need of every individual and of every age. It is the soul cry of the world as it reaches out with hunger toward God. Not a stone, but bread, not creeds that separate, but love that binds in a common brotherhood, a holy spirit. There are many world cries that are so much more clamorous than the cry of the soul, that we often allow it to be drowned amid the babel of other voices. But let us keep this thought before us always, that it is our Father's infinitely loving purpose to meet our supremest need and to make us like himself—holy in spirit.

Oakland, Maine.

The New Organization of Home Missions in the Friends Church

One never wants his church to be behind in any good activity that will help better humanity, either here or abroad. Our church has been foremost in a number of undertakings that were for the good of all. One of its policies is and has always been, to keep peace with all the world. Its stand against slavery of all kinds is well known. Its people were first in starting schools and churches in the different localities.

And yet just as we were behind in sending out missionaries to foreign lands and organizing that special field, so are we behind in the home field of missions. It is true that mission work has been and is being done by some of our people here at home,—such as work done in the South among the colored race, and that among the poor white people in the mountains of Virginia and elsewhere. Men of our church have been prominent in prison reform; we have our superintendents of home missions in the different quarterly meetings, who help keep our own churches active and alive to the needs of the different localities.

But the home mission field which has been organized for years by members of other denominations, has lain dormant in our church. The time has come for our churches to be awake and to stand together in the work for Christ. We must needs forget our denominationalism and be one army for the good of our Lord. But just as the different squads had their own captains in the army, so must our church have its Home Missionary Society that we may stand shoulder to shoulder with those of this organization in the other churches of America.

This has been on the hearts of some of our members for years, but not until our last Five Years Meeting did it have its incipency. The women of that meeting met and after a general discussion, officers were elected to begin our work in this field. It has had a slow beginning, but we hope a firm footing will be established now, so that we may go forward in this work. Miss Helen Taylor, of Cincinnati, who was elected president, has been unable so far to begin this work, so now it is begun with Mrs. Daisy Barr, of Muncie, Indiana, who was elected vice-president, as acting president. Mrs. Charlotte E. Vickers, 312 North Elmwood Avenue, Oak Park, Illinois, was elected treasurer.

The constitution and by-laws are being printed, and will soon be ready for distribution. Presidents for several of the different Yearly Meeting societies have been chosen and are organizing their respective fields.

The book on Home Missions that was used by the other Societies for last year on Mormonism, and the one for this year, "The New America," on Immigration, can be purchased of Fleming H. Revell, of Chicago, Illinois; cloth bound for 57 cents and paper for 35 cents. Charles Tebbetts, of Richmond, has these books also, for those in his vicinity, at 50 cents

and 30 cents, respectively, when postage is not required.

The Friends' Foreign Missionary Society of Richmond is planning to have reviews of this Home Missionary book on "The New America" given intermittently with their own study for the year, so that we may all know more of our immigrant problem and that we, as church people, may begin to influence these, our brothers, who are coming into our land, instead of the saloon element and hired politicians who have been ensnaring them on their first arrival here among us.

There is plenty of work for us all to do along this line, and we can give a part of our sincere Christian activity here in our homeland and still give our money largely to foreign missions. In fact, by getting interested and into the work more sincerely here at home, it will only increase our giving and praying for the work of missions in other lands.

OLIVE R. LINDLEY,

Secretary Home Missionary Society.

216 College Ave., Richmond, Indiana.

Kansas Yearly Meeting

The forty-second session of Kansas Yearly Meeting met according to adjournment, at Wichita, Kansas, October 7-14. The attendance was not quite so large as it has been in some previous years, this being due probably to the long continued drouth of the preceding summer, yet there was a good representation from nearly every part of the Yearly Meeting. A good spirit of harmony prevailed, and an evident desire to know the mind of the Master, and willingness to follow His leadership.

Ministers and workers present from other Yearly Meetings were: John and Esther McMillan, of Wilmington; Rufus P. King, North Carolina; Zeno Doan, Iowa; James A. Parr, Western; William G. Hubbard, Ohio; Amos Walton, California; and S. Edgar Nicholson, Editor of *THE AMERICAN FRIEND*. Arthur and Edna Chilson, of the East African Mission, members of this Yearly Meeting, were also present.

The opening sessions on Ministry and Oversight were held Tuesday, the 7th. In addition to a timely interest in the general spiritual welfare of the church, two special subjects claimed the attention of these meetings. One of these subjects was concerning our meetings for worship. There was a general concern that we do not allow our meetings to become fettered with fixed programs of service, so that there shall not be opportunity for contributions to the thought of the meeting which have not been prearranged. On this concern there was unanimity of sentiment. Yet there was a conviction that there is need of care lest those who do not actually have a message take up time in our meetings for worship without profit to the congregation at large. The other subject was brought to the meeting from the Pastors' Alliance, and from one of the quarterly meetings. It was an appeal to the meeting to take some steps looking toward the better educational preparation of those of our mem-

bers who manifest a gift in the ministry. Concerning the details of this question there was some difference of opinion. But there was unity in the conviction that if those who are coming on in the ministry could have increased educational opportunities, it would be to the advantage of the church, and for the glory of the Lord.

The regular sessions of the Yearly Meeting began on Wednesday morning, with a devotional period, the reading of reports from the quarterly meetings, the introduction of visitors, and instructions for the representatives. At the afternoon session the representatives proposed the name of Edmund Stanley, for Presiding Clerk, which was unanimously accepted by the meeting. This year completes a quarter of a century of continuous service in that capacity, for him. He was also an assistant clerk for six years previous to his term as presiding clerk. In his opening address President Stanley placed a high standard before the Yearly Meeting.

"Every year should mark a distinct advance in the progress of our work. A year ago there was a definite stand taken on the question of the declaration of our faith and doctrine. Today we may point to a definite statement of the fundamental principles of our church. The Five Years Meeting a year ago placed before us four great lines of church work. These are first, Evangelism; second, Pastoral Care; third, Missionary Efforts; and fourth, Education of our Young People. All four of these interests are one. They embrace the fundamentals of the Christian life and activity. The primary work of the church is evangelism. The disciple of Jesus Christ is bound to take his fellow-man with him to the Savior. Along with this must be placed the pastoral care of those who are brought into the Kingdom. Equally binding upon us is the responsibility to carry the Gospel to the people in other lands. Christian education is a more vital question today than ever before. Social immorality is burning its way into many of the great institutions of learning. Even in high schools the encroachments of the social evil are being made manifest. Those who are charged with the control of these schools are seeking to find the cause of this, and if possible, stop its advances. But many of these investigators are looking in the wrong place for its source. Outside the religious life there is no sufficient stimulus for morality to make it enduring. Jesus Christ is the only influence—the only person—that is able to lift lives up to planes of purity and righteousness and keep them there. The church of Jesus Christ must attend to this greatest of all elements in the education of our young people and children."

The other clerks were Martha M. Woodard, Henry Townsend, Lillian Hadley, and Vida Riggs Pribbenow.

The meeting Wednesday evening was devoted to the subject of temperance. The report of the committee, of which Lyman Cosand was chairman, showed a splendid organization, and that most effective work has been accomplished during the past year. How-

ard T. Kershner has been the field worker. Through the efforts of the committee many temperance programs have been arranged by Sunday-schools. S. Edgar Nicholson encouraged the workers by saying that in his opinion there is more genuine prohibition sentiment in Kansas than in any other state of the Union.

Probably the subject which provoked more discussion than any other during the Yearly Meeting, was the proposition to make the approval of the Yearly Meeting, or of an examining board appointed by the Yearly Meeting, necessary for the final action in the recording of ministers. The whole subject was referred to a committee which is to report next year.

L. Clarkson Hinshaw was reappointed General Superintendent of Evangelistic and Pastoral work for the coming year. His report showed that he had travelled 8,122 miles during the past year, visited 62 churches, and preached 210 times, in the course of his duties as superintendent. His report was very penetrating in its analysis of the needs of the hour in evangelistic and pastoral work. "It need not be denied that evangelism is under fire today as never before in recent years. The great mass of the church and unchurched have grown sick at heart of a certain type of sensational evangelistic preaching, superficial methods, involving meaningless "tests," resulting in indefinite expressions from the audience and inflated reports of results; with but little evidence of the regenerating power of the Cross. This criticism censures church officials and reflects upon pastors, and is demanding at their hands an evangelism that reveals Christ, regenerates the life, transforms the character, and leaves the converts at the church altar to enjoy her fellowship and strengthen her brotherhood."

* * * * *

"Our pastoral system has come to stay. Its beneficent results guarantee its perpetuity. The consecrated intelligence and spiritual vision of the Church, co-operating with the Holy Spirit, will eliminate its defects and cure its short-comings. Pastors should not monopolize the time for worship, but, faithfully feeding the congregation with the Word of God, seek to develop the various gifts and utilize them in the great task of shepherding the flock of Christ."

Good results were shown in the report of the work among the Indians. New opportunities have opened with them during the past year. While the report was being given there were four Indian women from the mission stations on the platform. One of these, Mary Bourbannais, was superintendent of the first Sunday-school in Oklahoma, organized about 1875.

The Bible School reports gave 6,434 persons enrolled in the Sunday-schools of the Yearly Meeting. There were 2,524 reported in adult Bible classes, and 379 on the Cradle Rolls.

The total membership of the Yearly Meeting, according to the statistical report, is 11,858, a net gain of 24 during the past year. There have been 375 received on confession of faith. There were 182 births, and 105 deaths. There are 125 congregations, with 130 ministers in active work.

The high water mark of the Yearly Meeting appeared to be the session on Foreign Missions Friday evening. Probably there never had been just such a meeting in the history of the Yearly Meeting. A program had been arranged by the mission board, but the meeting took its own course. Arthur and Edna Chilson told of the work in the African field. J. Perry Hadley, with his little son, was present. He related the circumstances in connection with the sudden death of his wife, Martha Travey Hadley, at the Alaska mission, February 28, 1912. The stores, mines, and even the saloons of the town were closed the day of her funeral. The little son he dedicated to the service of foreign missions.

A most inspiring part of the meeting was the part taken by the Student Volunteer Band of Friends' University. Nineteen young volunteers for the foreign fields, ten young men and nine young women, came to the platform and sang, "O Zion haste, Thy mission high fulfilling." Each one told of the influences that had brought the decision for their life work.

The educational report showed good work being done in the six academies. Friends' University reported a substantial increase in the college enrollment, and a decrease in the preparatory school. S. Edgar Nicholson gave the address on "Religious Education."

An enthusiastic Christian Endeavor meeting was held Saturday evening, addressed by Edna Hill Chilson. Nearly a thousand dollars was pledged for the work next year.

There was a large attendance at the meetings on Sabbath, S. Edgar Nicholson having charge in the morning, Zeno Doan in the afternoon, and Arthur and Edna Chilson in the evening. Overflow meetings were held to accommodate those who could not get into the main auditorium.

The meeting closed Monday noon, to meet in Lawrence at the appointed time next year.

CHURCH NEWS

Dr. W. T. Stackhouse, general secretary of the Baptist Laymen's Missionary Movement, has just finished a campaign among the Baptist churches of Cleveland, with this result upon the missionary and benevolent contributions: New subscribers, 1,474; total amount in 1912, \$33,807; total amount in 1913, \$45,891; increase, \$18,084. It works well.

Dr. H. K. Carroll says that the Methodist population of the United States, including Hawaii and Alaska, if computed on the same basis as the Roman Catholic statistics are, would give a total of 20,595,774. This would include the United Brethren and the Evangelical Association. The Catholic figures for the same area are 15, 207, 776.

The Presbyterians have twenty-eight hospitals in China and the Methodists twenty-three.

The Peace Movement Among Friends

[This Department is designed to afford an opportunity for a presentation of important phases of the Peace question, and will welcome correspondence which gives information in regard to the progress of the Peace movement anywhere among Friends, or which reflects clearly the views of any of our readers, younger or older, on this important subject. Such correspondence should be addressed to *Allen D. Hole, 615 National Road, West, Richmond, Indiana.*]

Concerning the Panama Tolls Question

(CONCLUDED)

The following paragraphs have been suggested by the record of an informal discussion of the Panama Tolls question given at the last Mohonk Peace Conference, the proceedings of which have just been published.

The Other Side

It is not surprising to discover that most of the speakers at the Mohonk peace conference opposed the present attitude of the United States toward the Panama tolls question. Among the speakers in this informal discussion there were some, however, who favored our stand. They insisted that as it would be unpatriotic for a citizen of our country to favor violation of a treaty so it would be equally unpatriotic for him to accept the interpretation of an interested nation without painstaking investigation, *particularly as this acceptance would mean the surrender of invaluable rights affecting the safety of his country.*

Due Consideration Given Bill

During the discussion Hon. Joseph R. Knowland gave a history of the deliberations of Congress upon the question of coastwise tolls, endeavoring to off-set the accusation that the question of our treaty obligations was not given proper consideration. He showed that no question has been before Congress in years in which greater interest has been shown and upon which there has been more exhaustive debate.

Great Britain's Objections

The Panama Canal Act of August, 1912, which provides for "the opening, maintenance, protection and operation" of this American waterway is objected to by Great Britain. Among other reasons, (1) because certain language contained in section five, in fixing tolls, provides that the rate may be less for "vessels of the United States and its citizens than the estimated proportionate cost of the actual maintenance and operation of the canal;" (2) because there are exemptions of vessels belonging to the Republic of Panama and munitions of war in such vessels; (3) because there is exemption of American vessels engaged in the coastwise trade; (4) because power is provided for the remittance of tolls as is done by certain foreign nations using the Suez Canal; (5) Again, Section II of the act which seeks to prevent railroad control of this waterway is questioned by Sir Edward Grey because of the fear that its provisions may apply to the Canadian trans-continental railroads which have voluntarily

placed themselves under the provisions of the interstate commerce act of the United States.

To sum up the British objections, "we are denied the right to pass free of toll our own battleships and other Government vessels; ships engaged in the coastwise trade of the United States, in which traffic the ships of England cannot now engage must pay a toll in passing through this American waterway; we are virtually asked to violate our treaty obligations with the Republic of Panama; there is a practical denial of, or at least an attempt to limit, our right to follow at Panama the practice of foreign nations in remitting tolls to merchant ships through the Suez Canal, thus placing this country at a disadvantage, and finally, we are threatened with a protest if Canadian steamships owned by Canadian railroads, which railroads have voluntarily come under the interstate commerce act and thus subjected themselves to the same restrictions and regulations as American railroads, are to be amenable to the same laws. Was there ever a more striking example of inconsistency? Equality of treatment demanded for British shipowners in sharing benefits, but a protest against equal treatment when the act imposes restrictions applying to American shipowners!"

It is true that many citizens of the United States believe that the protest refers alone to our coastwise ships and that it is well, therefore, to call attention to the British objections as more far-reaching and consequential.

The Railroad Question

Joseph R. Knowland advanced the belief that Canadian railroad officials caused the presentation of the objections by England. The visit of certain Canadian government officials to England for the purpose of considering section eleven, the railroad section, brought about the protest. It is asserted that American transcontinental railroad interests were and are in active sympathy. Indeed this speaker is constrained

"to direct attention to the fact that there are representatives of powerful interests favoring repeal who are crying 'live up to our treaty obligations,' but who are far less interested in this phase of the question than they are in the more important consideration of preventing the canal from becoming too great a competitor of the trans-continental railroads."

Internal Evidence

Article 3 of the Hay-Pauncefote treaty which it is claimed we violate, reads as follows:

"That the canal shall be free and open to vessels of commerce *and of war* of all nations observing these rules on terms of entire equality, so that there shall be no discrimination against any such nation or its citizens or subjects in respect to the conditions or charges of traffic or otherwise. Such conditions and charges of traffic shall be just and equitable."

In regard to the above clause Joseph R. Knowland has said that to his mind the use of the words "vessels of war" is conclusive evidence that the word "vessels" refers exclusively to foreign nations because the United States would not foreclose its right to pass free of toll through its own waterway warships as well as light-house tenders, revenue cutters, transports

and other craft. He contends that the section just quoted only binds us as owners of the canal to treat all nations fairly, preventing discrimination in favor of one foreign nation as against another.

A Humiliating Situation

It is claimed by those who favor the present attitude of the United States that foreign ships will derive the chief benefit from the canal because we have practically no American ships in the foreign trade. They cite the fact that ninety-one per cent of our foreign commerce is carried in foreign ships and that unless we show favor to our ships in the coastwise trade we shall benefit little. Mr. Knowland further claims that it would be humiliating for this nation to be prevented forever from according a single advantage to an American ship, when it has spent \$400,000,000 in the building of the canal through what he calls "practically American territory." Other nations might remit tolls to their ships, he continues, as they are doing at Suez and preparing to do at Panama, "but our hands would be virtually tied."

According to some very high authorities, "we would surrender rights that might imperil our very existence as a nation. Repeal under present circumstances, when our government, through the Department of State, has taken a position and negotiations are under way, would be most inopportune. It would be an unwarranted, uncalled-for, and abject surrender of American rights, far-reaching in its effect, and disastrous to American interests."

It Must Be Settled Right

The perusal of such serious, informal discussions as that held at Lake Mohonk certainly adds to our anxiety that this question—this peace question—be thoroughly understood and settled. Three early explorers and navigators who returned to Spain in 1528 to present to Emperor Charles V a plan for opening a waterway through the Isthmus of Panama, Mr. Clay who saw the advantages of the canal through the isthmus and discussed its possibility in 1826, the merchants of New York and Philadelphia who in 1839 were able to bring about in the House of Representatives a consideration of a ship canal across the Isthmus of Panama, and those who later were able to put their dreams in the form of more definite plans, have left to us the duty of making their plans a reality. Certainly we must not allow the present vital question in connection with the canal to be settled until it is settled right. There is without doubt a call to all peace-loving citizens to inform themselves concerning the Panama tolls question, particularly to consider such views as these here mentioned since these are opposed to the view taken by most peace advocates and call for frequent denial.

Peace Association of Friends in America

A Young People's and Children's Department

Beginning with this issue we offer to our readers material prepared especially for young people and chil-

dren. The plan which we propose to follow is to present in concrete form the topics outlined in the "Course in Good-will" which was prepared under the direction of the Massachusetts Peace Society, and published in the Third Annual Report of the American School Peace League, and also in Bulletin No. 12, 1912, issued by the United Bureau of Education. By this means we hope so to present the fundamental principles upon which international good feeling is founded, that the next generation of our citizens will be prepared as the present generation is not prepared to promote the cause of peace. We feel sure that "Little Athens' Message" will prove interesting to all readers.

Peace Sunday in December

Attention is called to the fact that the third Sunday in December (December 21) is the day regularly set apart as Peace Sunday. It is requested that in so far as it may be possible, efforts be made in all our meetings on that day to emphasize some phase of the subject of peace in a definite, attractive and intelligent way. Pastors and Sunday School superintendents who may wish literature on the subject are invited to correspond with the undersigned.

For the Peace Association of Friends in America,
ALLEN D. HOLE, *President*.

Richmond, Indiana, October 24, 1913.

COURSE IN GOOD WILL*

Little Athens' Message

Copyright, 1913, by the Peace Association of Friends in America.

BY ANNA D. STEPHENS

Little Athens lived in a small American city. You may wonder how Miss Grace managed to get him into this school in the best neighborhood of Junction City. I am sure you have wondered if Little Athens really, truly, were a child born in the Greek city of that name far over the earth. You will have to guess at the strange story of how he and his father, alone now, came to make their home in this pleasant place. However, you know a town of not many thousand people is large enough to support one business of blocking hats. Since they lived in the neat coachman's house on the rear of Miss Grace's premises, the father considered themselves "comfortably fixed" with this fairly definite bread-and-butter arrangement of life.

Miss Grace had helped Little Athens in speaking English. She had found him so well prepared in arithmetic, geography and history that he was equal to those of the upper grammar grades. With constant "coaching" (as he called it, quite American-like), he needed little extra care from the teacher upon entering school. In history he was happiest, for to him this subject was a fascinating story of the people who lived in neighborhoods, one to another, all around the earth. When his turn came to recite in Greek mythology or

* See statement above on this page from the Peace Association of Friends in America.

history, no matter how, he always led from the assigned topic back to the time when his people were learned and cultured in so many lines. The short, faulty sentences of his other classes were no barrier now. His English flowed easily as he told of this great hero or that, of the time when their conquests were mighty in the earth.

Here was a chance to help Little Athens overcome timidity about his broken English! The teacher assigned as his work for the next lesson to tell the class something of Greece. "Of the Old Greece, Miss Ward?" "Of the Greece you care most for. Tell us the best thing you know of your country." Little Athens fairly beamed!

After school each day he was busy caring for the lawn and running errands for Miss Grace and her mother. Then, for one happy hour before bedtime, with their little prints and few books, the father and son took wonderful trips through poetry, pictures, and stories, back to old Athens. Tonight the father began in the pure Greek they always used together, "Son, I have wished as you grew older to tell you a message from your country. I have waited until you can appreciate it." They talked together long. After he had gone to bed Little Athens repeated to himself the message which had come to him from his country.

The next day Miss Ward called for his assignment in history. The boy arose before his class, "Boys and girls, I thought yesterday of how happy I would be today, for I could tell you of some great warrior or grand conquest in the old land of my birth. Whenever I do, I think I help us forget I am a Greek immigrant and that you are all trying to help me. I think you may admire in the greatness of my country of the past some of the power of war which you like so much in your American heroes. I think I can help us forget I am 'Little Athens' and came over steerage, and help us to think I am just another boy whose country was once grand and powerful too. But Miss Ward asked for the best I knew from Greece, so I give you this message of which I am growing more proud every hour.

"In Athens long ago boys were taught when they became my age, a pledge. They said it each day, believed in and tried to live by the vow. Fathers taught their sons, who, growing up, gave it in turn to their own boys. Each helped make the pledge true until Athens became 'Athens, the Beautiful.'

'Pledge of the Athenian Youths.'

We will never bring disgrace to this our city, by any act of dishonesty or cowardice, nor ever desert our comrades; we will fight for the ideals and sacred things of the city, both alone and with many; we will revere and obey the city laws, and do our best to incite a like respect and reverence in others; we will strive unceasingly to quicken the public's sense of civic duty; that thus in all these ways, we may transmit this city, greater, better, and more beautiful than it was transmitted to us.'

"I am away from Greece. My country of father's books and stories does not live today. But I wish to do the best my land has taught her sons. You are my friends, this my state and here is my own city. So

every day like a Greek youth true to his own Athens, I will say this pledge for Junction City." With head high he began—"I will never bring disgrace to this our city by any act of dishonesty or cowardice,"—slowly and clearly he continued, closing—"And I, Little Athens, may help 'to transmit this city, greater, better, more beautiful than it was transmitted to us.' Miss Ward, this is the best I have learned from Greece."

The children sat silent a minute. Miss Ward was not thinking of their charge's English. One of the boys began—"Oh, Miss Ward, may he teach it to us?" A girl continued, "And it's for girls too, isn't it?" With Little Athens' dictation it was written on the board. Now, the pupils of this school had an organization with duly elected officers. They were installed that week, and the president's address, much to the surprise of the Greek lad, told of the Athenian pledge. A motion was carried that it be taken for their motto.

After school two of the biggest boys caught Little Athens, put him on the shoulders of a crowd, and they carried him down the street. "Nine Rahs for Little Athens" rent the air.

Surely the little Greek heathen was at home in *their*—yes, in *his* city.

Disarming Fate

"I notice Mrs. Simmons is having a new porch put onto her house," said Deacon Wood, polishing his glasses.

"Yes," said his wife, "she always wanted one clear across the front of the house, but Silas never would build one, so the first thing she did with some of the insurance money was to have one."

The deacon looked at his paper thoughtfully for a moment, then remarked: "The Widder Davis is setting out a good many flowers, isn't she? She keeps getting seed catlogues at the post office."

"Yes," replied his wife, "her heart's been set on a posy-garden a good many years, but I should think 'twould make Jed Davis turn over in his grave—he always thought flowers was such a foolish waste of time and money."

For a time the deacon was silent; then he said: "Wasn't that a new rubber-tired buggy I saw Prunella White in yesterday?"

"Yes," said his wife with animation, "and I'm glad she's got it at last. She rode round for years in an old farm-wagon, though Leander could well afford a decent buggy for her and the girls; but if he'd a' lived they'd never have got one."

For a time the deacon remained sunk in thought; then he asked: "If you had a considerable sum of money to do just what you wanted with, Mandy, what would you get?"

"I'd have me a hardwood floor in that kitchen," his wife said firmly. "I never scrub that old floor but what I run my fingers full of slivers."

"Mandy," said her husband with fervor, "you'll see the carpenters at work on that new floor in the mornin'." And the deacon resumed his paper with a sigh of relief.—*Onward.*

Current Items of Interest to Friends

Indiana Yearly Meeting

The first of a series of continuous services for the coming month, in which the Bible school and meeting for worship were combined, was held on Sabbath morning, the 19th, at East Main Street meeting in Richmond. The attendance was 215 in the Bible school, and the experiment of combining the services was generally approved. A roll call of the membership followed, the members responding either in name or by a text or reading. Special music was arranged.

The West Richmond Bible School is on the increase, the attendance on the morning of the 19th being 261. A Men's Bible Class was newly formed that morning, and it is expected that this will become one of the features of the school.

At the Bible School Association meeting held in Boston township, near Richmond, Indiana, last week, a banner given for the presence at the convention of a number equal to the largest percent. of the average attendance of the school for the past six months, was awarded to the Orange Friends' school, which sent twenty-three persons, exactly one hundred percent. of its average attendance.

Parvin Bond, who has been serving a circuit near Van Wert, Ohio, has entered upon his duties as pastor at Dublin, Indiana, succeeding Dalton H. Lewis, who recently moved to New Castle.

New Garden Monthly Meeting was held at Fountain City, Indiana, October 18th. A minute was granted George N. Hartley for gospel service within the limits of North Carolina Yearly Meeting. His address for some time will be High Point, North Carolina, care of Lewis W. McFarland. The meeting also granted a removal certificate to Fred E. Smith and family to Greensboro, North Carolina, where Fred Smith is now serving as pastor.

The Friends of New Castle gave a delightful reception to the new pastor, Dalton H. Lewis and his wife, at the parsonage on the evening of October 20th. Over one hundred guests enjoyed the warmth of the hospitality, which was extended under the care of the ladies of the meeting. An address of welcome was ably given by W. O. Barnard, to which the pastor responded with good feeling. Violin music was furnished by Miss Hazel Smith, with Mrs. Charles Mogle at the piano. Piano

solos were given by Donald Rogers, and to Miss Pauline Saint's piano accompaniment Dalton Lewis sang "Perfect Day." Mrs. Horace Burr gave some excellent readings. Refreshments were served in the dining room, where each was presented with a very clever souvenir. The Friends of New Castle feel that their new pastor and his wife are very talented young people, and will prove their value to the meeting in every possible way.

Miss Mary White, for eighteen years a missionary in Jamaica sent out by the Friends' Church, gave a very interesting account of her work in that field at New Castle, the morning of October 19th. Miss White, who has been for a year in America, taking a much needed rest, is now on her return to the work, which she is exceedingly anxious to resume.—*New Castle Star*.

Prof. Elbert Russell of Earlham College, is giving this winter a series of Monday evening addresses at the Y. M. C. A. in Richmond, Indiana, to the Bible school teachers of the city, on the following Sabbath's International Bible School lessons. Great interest is being taken in the series, and the addresses are well patronized.

Union Monthly Meeting at Ludlow Falls, Ohio, will observe its centennial anniversary with appropriate exercises on November 1-2. Following a meeting for worship in the forenoon at 10:30, and a business session at 11:15, dinner will be served. In the afternoon addresses will be given by Enos Pemberton, Jonathan Jay, Ann McCain, Homer Pearson and Bertha Miles, with a solo by Harley Thomas and music by the Ladies' Quartette, followed by general reminiscences. In the evening there will be music by the Ladies' Trio, and an address by S. E. Nicholson. On Sabbath morning following the Bible School, the sermon will be preached by President Robert L. Kelly, with a solo by Edith Pearson. In the afternoon President Kelly will give an address, and in the evening an address will be given by Elwood Hinshaw, with music by the Ladies' Trio.

On Sabbath, October 19th, Charles E. Tebbetts and wife, and Professor Edwin Morrison and wife, of Richmond, visited the Fountain City meeting. Charles Tebbetts gave a very inspiring address on Foreign Missions. At two o'clock, a special mission meeting was held, and various phases of mission

work considered. We believe that as a result there will be new interest in foreign missions.

Iowa Yearly Meeting

The Minnesota Summer School of Missions opened the fall extension work with an institute at Owatonna, Minnesota, October 8th and 9th. It was well attended, some coming from other towns. Mrs. J. O. Buswell, of Minneapolis, conducted studies in Hebrews. "The King's Business" and "New America" were led by Mrs. L. P. Blair and Mrs. A. Matchett, of the Twin Cities. "The Program" was developed by Mrs. Horace Hill, of Minneapolis, and was a revelation in variety of methods, and made discussion interesting. Miss Marian Sutton, a missionary from Singapore, gave two stirring addresses. Another Institute is planned for Lake City in November.

Kansas Yearly Meeting

The Sabbath-school and church services of Haviland Meeting are well attended. The pastor, Charles Lescault, is faithful in proclaiming the gospel truths. Our home ministers have been active in visiting various outposts in a radius of five to twenty miles. Stacy Bevan and Elma Albertson are now engaged in holding a series of meetings south of Plains, Kansas. At the close of these meetings they are planning to hold another north of Plains.

Haviland Academy has an enrollment of sixty-one this autumn, and excellent work is being accomplished, under the supervision of Professor Stanley Riggs and Miss Horine.

Though Friends' Bible School of League City, Texas, was organized some three years ago with but a handful of faithful followers of our blessed Savior, we have now an average attendance of sixty-five, seven classes of wide awake scholars, and a number of consistent, consecrated teachers. We have evidence that our school is building a substantial structure in the town and community.

Ohio Yearly Meeting

George E. Kent, who has recently gone to Mt. Gilead, Ohio, from Salem, to serve the former meeting as pastor, was given a unique reception recently by the congregation. It was in the nature of a "Chicken Shower," at which time fifty or sixty chickens were brought to the parsonage. In all probability, the members took into account

the entire fitness of the procedure, and the occasion was thoroughly enjoyed by all.

George Wise, a minister formerly residing in Baltimore, Maryland, has been called to the pastorate of the Salem, Ohio, Friends' Meeting. He is reported to be getting the work there into fine shape.

Charles E. Haworth remains as pastor at Alliance, Ohio, for another year. John Pennington will remain as pastor at Damascus, but is now on a visit to the meeting at Portsmouth, Virginia, after which he will attend Baltimore Yearly Meeting.

Loren Heacock, a graduate of the University of Michigan, is preaching at the Second Friends' Church in Cleveland, and teaches at the Cleveland Bible Institute.

Isaac Stratton will serve as pastor at East Goshen Meeting; Steuben Cox at Berlinville; Merrill M. Coffin at Adrian, Michigan; J. L. Kinsey at Mt. Pleasant, Ohio, and William Kirby at Columbus.

Lewis and Mary Barrett Pim have accepted a call to serve the meeting at Tecumseh, Michigan, as pastors. Their services are being much appreciated.

Oregon Yearly Meeting

The work in the three Friends' churches in the city of Portland, Oregon, seems to be prospering. After nine years of faithful work in building the Lents Friends' Church, Mira and Edward Smith have resigned, and John and Nettie Riley, lately of Boise, Idaho, have taken charge. Beginning as a little mission this work has grown into a strong and spiritual church. The Piedmont church, just built and organized during the past year, is growing nicely, having just received eighteen new members into fellowship lately, some of whom will be especially strong additions to the work. Tyler J. Coburn, the pastor, is doing splendid work. The Sunnyside, or mother church, being the most centrally located, and most closely surrounded by big, fashionable churches, has as difficult a field perhaps, as any in the group. This church is under the faithful leadership of Homer L. Cox and wife, who have been here for almost a year. Their faithful lives and the high standard of their pulpit work has won them a place in the confidence and respect of their people and the city. The attendance is growing, and at present is taxing the capacity of their building, and a new one is fast becoming a necessity. While this church has had no great revival wave, there seems to be a constant revival spirit on the people, and it is no uncommon occurrence to have some

one forward for prayer in the regular services. They have a strong band of young people who do regular mission work, and some serve as supply for the out posts as there is a demand. The church has lately purchased an Edison mimeograph to facilitate the work of the pastor in getting out announcements and circular letters, and in keeping in touch with the absent members. Homer Cox and wife will remain with us during the coming year.

Western Yearly Meeting

Miles Martin is very seriously ill at his home at Silverwood, Fountain County, Indiana. He is prostrate with creeping paralysis and other diseases, but remains cheerful, but has times of severe suffering. Some years ago he and his wife, Diantha C. Martin, were active in pastoral and evangelistic work, and were well known to many Friends in Western Yearly Meeting, and also in some parts of Kansas and Southern Illinois.

The Danville meeting house has recently been re-decorated and a new carpet covers the floor. The work in every department is prosperous, including a good strong Christian Endeavor Society. "Rally Day" was held on October 7th. On October 19th, "Quaker Day" was observed, Charles L. and Hannah Pratt Jessup being present in the old-time Quaker garb. Charles wore the homespun wedding coat of his grandfather and the broad brimmed white hat of his great grandfather. The morning sermon on the doctrines and beliefs of Friends was most ably and instructively given by Hannah Pratt Jessup. A solo was sung by little Doris Howell. In the evening a program was given consisting of a paper on "The Force of Quakerism," by Lillian H. Bond; one on "Quaker Literature," by Pearl Hadley; a vocal solo by Lelia Ratliff; readings from Whittier, by Beulah Conn; a violin solo, by Merrill Shaw, and closing with a talk on "Quaker Characteristics," by the pastor, Willis H. Bond. The music for the day was under the direction of Daisy Dean Howell. Both meetings were largely attended, not only by Friends, but by their friends, all expressing pleasure and profit by the day's service.

A Correction

On page 639 of THE AMERICAN FRIEND, the statement should have been made that Thomas Collins married Mary Carter, instead of Mary Stanley.

The newspapers announce that the Administration at Washington is committed to the three battleship program.

Friends University

It was announced by President Edmund Stanley at Kansas Yearly Meeting that an unnamed friend of Friends' University at Wichita had given permission to announce the gift of 960 acres of Kansas land to the endowment fund of the college. Additional contributions by the same donor in the form of check, notes and mortgages, together with the land, increased the endowment by about \$30,000.00, bringing it up to about \$215,000.00.

The University keeps itself free from debt, and is approved by the State Board of Education. Graduates have the same standing as the graduates of the State Normal and State University, and are granted a life teacher's certificate. The attendance this fall is quite up to the standard. The equipment of the University, including the museum, is growing satisfactorily.

William Wood

William Wood, minister of the Society of Friends at Lawrence, Massachusetts, died September 5, 1913, after a suffering illness of nearly two months. He was born in Yorkshire, England, in 1858, but came in early manhood to this country with his wife immediately after their marriage. They were associated with other English people in the organization of the Friends' Meeting in Lawrence, Massachusetts, in 1884. This was first held in their home and later in the rooms at the Y. M. C. A., until in 1896 the membership had increased sufficiently to warrant the building of the fine meeting house on Avon Street, where the Society now worships.

In all the ministrations of this place, William Wood has been an interested, devoted and successful factor. He supported with untiring zeal the labors of Stephen Swett, Hezekiah Binns, and others of the early laborers here. Later the responsibilities of the meeting devolved largely upon him, and for many years his gospel ministry has been given in freshness and spiritual power.

He has during all this period been employed in an important position in the "Pacific Mill," one of the largest woolen manufactures in this country. His Christian character and life have pervaded extensively both in business and religious circles in the city of Lawrence, and his loss is widely mourned. He leaves a widow and two sons. The funeral services September 8th, in the meeting house at Lawrence, were largely attended, both by business associates and personal friends. The services were marked by simplicity and hopefulness.

Tribute to the Memory of William Henry Butler

On the evening of First-day, the 5th of the present month, the monthly meeting of the Home Missionary Society of Providence meeting was held at the meeting house in that city, in the state of Rhode Island; and was for the most part, a meeting not of sorrow, but of appreciation and thankfulness for the life and work of William Henry Butler, until recently president of the society.

The attendance upon any First-day morning of Providence meeting is large when it reaches fifty, and the evening meetings are regarded as well attended when twenty members are able to get out. On this occasion thirty people were present, and at least thirteen of these gave expression to the feelings of the meeting.

Ian McLaren speaks of one of his characters as being "a shepherd to trade, and very faithful in all his work, but his life business was theology." Adapting this thought to some of the expressions uttered at this memorial meeting, it might not be far out of the way to say that William Henry Butler was a textile manufacturer to trade, but that his life work was that of one who went about doing good. Among those who spoke were men who had known him and worked with him in other fields of New England Yearly Meeting, both at his side in the mill and in the various religious activities with which he was identified. The feeling of those taking part was well epitomized by selections of scripture, quoted or read by two of the speakers; the one being the "Love never faileth" chapter found in Corinthians, and the other being the great Christian model or pattern passage in both Matthew and Mark, wherein Christ says of Himself that He "came not to be ministered unto, but to minister."

William Henry Butler was born in Bradford, Yorkshire, England, in 1854. He joined the Society of Friends in 1886. His gift in the ministry was acknowledged by Boston Monthly meeting, where he was recorded about 1892. He came to Providence from Lawrence, Massachusetts, in 1904, where he soon became active in organizing the Home Missionary Society of the meeting. The Home Missionary Society was started as a result of a meeting held November 5, 1905, with our friend acting as chairman of the meeting, and he became first vice-president of the organization. Shortly after the death of the president of the society, he became its president in November, 1907, and continued in

that capacity until the date of his death, July 8, 1913.

William Henry Butler was also chairman of the Evangelistic and Church Extension Committee of Rhode Island Quarterly Meeting at the time of his death.

W. J. L.

Providence, R. I., Oct. 13, 1913.

Alfred Johnson

While visiting at the home of his daughter, Mary T. Overman, at Marion, Indiana, Alfred Johnson passed to his rest on October 8, 1913. He was born in Clinton County, Ohio, in 1825, and had nearly completed his eighty-eighth year. His has been a long, active and fruitful life. As a child he acknowledged Jesus as his Savior, as a young man he gave his services to mission work among the Indians, and in middle life did valiant service in prison reform. Then followed nearly forty years as an evangelist and minister, in which he was blessed with the joy of beholding the salvation of the Lord accepted by scores, and many spiritual revivals.

His work is still fresh in the memory of many, both among Friends and others. His wonderful activity of mind and resources of well-stored memory were preserved to the very last. At the time of his death he was a member of East Main Street Meeting, Richmond, Indiana. Recently his home has been with his son, Isaac T. Johnson, at Urbana, Ohio. He was known to Friends all over America.

Quaker Colony at Hartford

THE AMERICAN FRIEND has received the following message from the Quaker colony of fifteen now attending Hartford Theological Seminary at Hartford, Connecticut:

"Heartiest greetings and good wishes from the 'Quaker Club' of Hartford Theological Seminary, Golda R. Carrell, Secretary, 34 Hopkins Street, Hartford, Connecticut."

Appended to the greetings is the entire list of Friends now in that institution, as follows: E. L. Peckham, Rebecca Farquhar, Esther A. Balderston, Anna P. Birdsall, Fred C. Lebert, Mrs. Mary K. Peckham, Thomas E. Jones, Alexander C. Purdy, Reuben J. Payne, Esther T. Glenney, Ray P. Glenney, Levinus K. Painter, W. Carleton Wood and O. W. Carrell.

THE AMERICAN FRIEND deeply appreciates this kind remembrance and commends the loyalty of these younger Friends who float the Quaker name as a token of their interest in their denomination.

United Missionary Campaign, November Conferences

The following conferences come soon: Batavia, New York, November 5-6; Lockport, New York, November 6-7; Marion, Indiana, November 16-17; Kokomo, Indiana, November 18-19; Norfolk, Virginia, November 25-26; Manchester and Rochester, New Hampshire, some time between November 15th and December 15th. There are more than one hundred conferences arranged for Massachusetts, but dates are not known to me. Every Friends' meeting will have a conference in easy reach. All Friends' meetings in the district of above centers should have delegations of their best workers (especially men) present at all four sessions. The importance of this cannot be over-emphasized.

CHAS. E. TEBBETTS.

Take The American Friend. To new subscribers until January 1, 1915, for \$1.50.

As Others See Us

George J. Anderson, Western Editor of *The Congregationalist*, has the following in a recent issue of that paper. Following his last sentence, we would like to remind him that Friends have "woman suffrage" in all the work of the Church. This is what he says:

"As I have suggested several times in this column, our friends the Quakers, are undergoing substantially the same modifications as a body which are facing the Congregationalists. They have begun to fear too much independency and isolation and to seek closer bonds of fellowship and co-operation. Also, they have been seeking a General Secretary! This office was created by the Five Years Meeting last October in Indianapolis. They thought they had secured just the man in Mr. Roscoe Coffin, assistant state secretary of the Minnesota Y. M. C. A., but after careful pondering, he has been obliged to disappoint the Friends by his declination. There will have to be another insertion under 'Male Help Wanted.'"

Yearly Meetings, 1913

Baltimore—At Baltimore, November 14-19. Clerk, Allen C. Thomas, Haverford, Pennsylvania.

Tell your neighbors that new subscribers can get The American Friend until January 1, 1915, for \$1.50, the cost of a year's subscription.

The Southern Presbyterian Church appears to be increasing in numbers, the total now being 300,771.

A Study in Ashes

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BIBLE SCHOOL LESSON

NOVEMBER 9.

SUBJECT—Abstinence for the Sake of Others. (World's Temperance Sunday.)

LESSON—Romans 14: 7-21. Commit verses 7 and 8.

GOLDEN TEXT—It is good not to eat flesh, nor to drink wine, nor to do anything whereby thy brother stumbleth. Romans 14: 21.

CHRISTIAN ENDEAVOR

NOVEMBER 9.

TOPIC—Christian Home Life. Second Tim. 1: 1-5. (A meeting in some member's home, if convenient, led by the social committee.)

Married

ELLIOTT-HODGSON—At the home of the bride's parents, Mr. and Mrs. William Hodgson, Haviland, Kansas, October 1, 1913, Earl Elliott to Maud Hodgson, Isaac A. Woodard officiating.

HOBSON-WINSOR—At Friends' parsonage, Portland, Oregon, September 13,

1913, Jesse Hobson to Frances Winsor, H. L. Cox officiating.

MACY-MAHLER—At Scott City, Kansas, October 15, 1914, Owen B. Macy, son of William A. and Z. J. Macy, of Richmond, Indiana, to Louise J. Mahler, daughter of Frederick H. Mahler, of Scott City.

MENDENHALL-CODY—At Friends' parsonage, Portland, Oregon, June 18, 1913, George L. Mendenhall to Minnie S. Cody, H. L. Cox officiating.

WINSLOW-JONES—At Friends meeting house, Amesbury, Massachusetts, September 3, 1913, Harold M. Winslow, of Winthrop, Maine, to Beulah Meader Jones, of Amesbury, daughter of Charles H. and H. Elizabeth Jones.

Died

CLARK—Elva Hockett Clark, wife of Edward Clark, and daughter of Joseph and Allie Hockett, died at the home of her parents in Union, Iowa, October 12, 1913, aged twenty-seven years. She was a birthright member of Chester Meeting, and was converted when a child. In spite of poor health, which she had the greater part of her life, she lived a cheerful, active Christian life.

HANSON—Elwood Hanson died at his home in Portland, Oregon, September 19, 1913. He was a birthright member

of Friends, and was a recorded minister, spending the best part of his life in the active service of his Master. He is survived by the widow and eight children.

HUSSEY—Sarah Hussey died at the home of her nieces in Richmond, Indiana, October 17, 1913, aged eighty-three years. She professed Christianity at an early period, and was diligent in church work all her life. She spent one year in mission work with her brother in Palestine, and was deeply interested in hospital and missionary work. Funeral services were conducted by Luke Woodard, Robert W. Gammon and Alpheus Trueblood.

OVERMAN—Robert Overman died at his home near Windfall, Indiana, September 28, 1913, aged sixty-three years. He was a birthright member of Friends and a very useful member of New Hope Monthly Meeting. The funeral was one of the largest held at Evergreen church, and was conducted by Mary V. Couch and G. C. McCreary.

WATERS—Eliza Waters, a member of Friends' Chapel Monthly Meeting, Ohio, died September 28, 1913, aged 73 years 2 months and 20 days.

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To complete a file, copies of the Minutes of In-
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SMILES

"You say you have no references?
What explanation have you for that?"

"Why, yer see, mum, I've always stayed
in wan place until the payple doid,
mum!"

The Music Teacher: "Johnny is im-
proving daily in his violin playing."

Johnny's Mother (gratified): "Is that
so? We didn't know whether he was
improving or we were just getting more
used to it."—*Judge.*

"How's your brother, Tommy?"

"Ill in bed, miss. He's hurt himself."

"How did he do that?"

"We were playing at who could lean
farthest out of the window, and he
won."—*Unidentified.*

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PLAINFIELD,

The American Friend

Young People's Number

Old Series.

VOL. XX. No. 45.

ELEVENTH MONTH 6, 1913.

New Series.

VOL. I. No. 45.

"Here Am I, Send Me."

FOR young people, especially, the answer to this prayer that God would send forth laborers into his vineyard must sometimes be by our own word to God, "Here am I, send me." Often the best answer to our prayer comes by our own action. God often answers prayer through him who prays. Not every one is called to go into the ministry, into the Sunday school as a teacher, to foreign lands as Christ's witness or to some difficult field of city work or to care for some distant field at home; but no young man or woman being a Christian has a right to say positively and without consideration that God may not have such a claim on life. Many a man and woman who has done great work for Christ some day in praying for others has awakened to the knowledge that the call was for himself. Such a conclusion that our duty may be to go and not merely to find others who will go may be the turning point of happiness and service for a whole life. The best investment we can make of our whole life is in God's service.

PUBLISHED WEEKLY BY THE FRIENDS PUBLICATION BOARD AT RICHMOND, INDIANA

AUTHORIZED BY THE FIVE YEARS MEETING OF FRIENDS IN AMERICA.

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Entered as second-class matter, January 9, 1913, at the Richmond, Indiana, Postoffice.

Making Use of Opportunity

We are satisfied that Friends in a vast number of communities are not making proper use of the opportunity afforded to increase the subscription list of THE AMERICAN FRIEND. There ought to be large returns from the special offer of the paper to new subscribers from now until January, 1915, for \$1.50, the price of a year's subscription.

Prejudices that may have existed have now largely been overcome, and the problem now is one of getting the membership to feel the vital need of supporting the church periodical. Every local meeting should be made to feel that the success of the paper will bring help and new vitality to every local community where the paper is read. Will not our Friends who are interested, especially pastors and ministers, make a determined effort to get new names under this liberal offer, during the next two weeks?

Missionary Education Movement

The Missionary Education Movement of New York has published the text of a demonstration reproducing the examination of immigrants at Ellis Island and other immigrant stations in the United States. It is the dialogue of an immigration inspector with eighteen different immigrants, with other interesting information. This Movement has also prepared for rental, outfits of decorative and educational material on immigration, which can be displayed in a room where the above demonstration is given. It is a demonstration which will be widely used in the Home Missionary Campaign. The outfit can be obtained by addressing the Missionary Education Movement, or from any of the home mission boards.

Day of Prayer for Moslems

November 9th is the day of the great Moslem Feast of Sacrifice, observed as part of the rites in the pilgrimage to Mecca. It has been asked that this day this year be made a special day of prayer by all Christians for our brothers and sisters of Islam, that God may turn their hearts at this crisis in Moslem history to the Lamb of God. Special intercession is asked in behalf of the Albanians, who have been given autonomy by the Powers of Europe. Not only the Mohammedan world, but all missionaries who are at work in these countries should be remembered in prayer.

Great Temperance Gathering

On November 14 a national temperance conference of vast importance will be held at Columbus, Ohio, the call to which has been signed by about 200 leading men of the nation, representing every phase of temperance work. The purpose is to inaugurate an educational campaign that will have back of it the united temperance forces. Preceding the conference, November 10-13, the National Anti-Saloon League Convention will be held.

Indianapolis Conference of Methodist Men

REPORTED BY CHARLES E. TEBBETTS

The Methodist Church is making a great effort to enlist its entire membership behind the whole task of the church. In order to do this it has summoned over three thousand of its leading men to face the task and the need of greater efficiency to meet it. The conference opened at Indianapolis on Tuesday morning, October 28th. Tomlinson Hall, holding about 3,500, was full of men at the first session. It may be helpful to Friends to see the field of work of the Church as it appeals to another denomination.

Robert Speer, of New York, Secretary of the Presbyterian Board of Foreign Mission, presented "The Central Task of the Church Today." He supposed a historian of the future looking upon this period and inquiring what was its greatest event. It would not be our inventions or achievements in science or business, but the rediscovery of the missionary obligations of the church. He outlined in a powerful way its influence in the great world awakening, in lifting and transforming men and nations. He then sketched the problems of the present, both at home and abroad, that must find a leadership in the Church of Christ if the world is to be saved from dire catastrophe in the fields of government, business, or social life. The message that Christian nations carry to the non-Christian world in its governmental and business dealings with them must be made to agree with the evangelistic message.

Bishop McDowell objected to his subject, "Methodism's Mission and Message," saying Methodism had no message that was not Christianity's message. He emphasized three points: First, The message is a message of redemption from sin through a divine Savior; Second, The world is lost and helpless to save itself; Third, The mission of the church is to carry the message to lost men of every nation and race, and a message of salvation for the whole man. Bishop Nuelson gave a resume of Methodism's achievements.

On Tuesday afternoon the different church Boards reported their work. Dr. W. I. Haven, of the American Bible Society, said last year 14,000,000 copies of the Scriptures were sent out from the Bible Societies of the English-speaking world, in many languages and dialects. Methodist Sunday Schools increased in membership 1,150,000 in the last six years; and in mission offerings there was an increase of \$180,000,000 through the Sabbath Schools. They called for a doubling of Sunday School attendance in the next six years. Rev. Clarence True Wilson in an eloquent address lifted the conference to great enthusiasm over the victories for temperance in the immediate past, and over the present uniting of all forces to amend our national constitution, so as to stop forever the manufacture and sale of intoxicating beverages.

Dr. Nicholson, of the educational board, emphasized the duty of a united church to restore religious instruction in the public schools. He advocated a scientific study of the present situation in our state universities in order to see that man's higher interests

(Continued on page 718.)

THE AMERICAN FRIEND

DEVOTED TO THE INTERESTS OF QUAKERISM IN AMERICA

S. EDGAR NICHOLSON, Editor and Manager

Old Series.
VOL. XX. No. 45.

RICHMOND, INDIANA, ELEVENTH MONTH 6, 1913.

New Series.
VOL. I. No. 45.

Conserving Young People's Interests

Goethe once said that if you want to know the destiny of any nation at any time, you must find out what its young men under twenty-five years of age are thinking about. To him who understands the philosophy of human events, the present is prophetic of the future. The law of cause and effect is no less potential in the realm of the moral and spiritual than of the material.

He who would cast the horoscope of the American Church and read its status in the next generation must go to the Bible Schools and the Young People's Societies of the present and read therein the record as it is being made. The youth of today will be the pillars of the church tomorrow. Their tendency of thought, the degree of their faith, the broadness of their spiritual vision, the character of their walk with God are elements that will be stamped indelibly upon the church of Christ a generation hence.

The problems of youth are always vital and fundamental, for they concern the future no less than the living present. Youth's relationship to the visible church is not always easily defined. It is not merely the difficulty of adjusting the activities of youth and old age, but the still greater puzzle of harmonizing present necessities with the greater work of tomorrow, the almost impossible task of reconciling the varied epochs of history that are evolutionary and progressive.

The activities of our young people have become marked features of modern church history. Experiment has succeeded experiment in the attempt to correlate all church elements into a sympathetic working organism, until today we have the great Christian Endeavor movement, interdenominational in its scope, the Epworth League of the M. E. Church, the Young People's Union of the Baptist Church and similar denominational movements in certain other bodies.

These may be regarded as expressing the latest judgment of the present day church in the sphere of religious activities among the young people. Whether ideal or not, they together with the Christian school must be credited with the major share of the awakening that has come to our youth within the past twenty-five years. The evidences of interest on the part of the youth of our own denomination which bloomed out at the Five Years Meeting came to many as a delightful surprise, as have the varied forms of activities which have come to a larger fruition since that time,

yet are these probably not the direct heritage of twenty-five years of active training in the Christian Endeavor movement and the smaller number of Fellowship Groups, which have been maintained in certain of our Yearly Meetings?

No great problem can be worked out in a day. The evolution of our Quaker youth is undoubtedly toward a larger service in our own denominational endeavors. The solution of the problem has been slow because the church has been so little inclined to undertake constructive work in its behalf. Too frequently youth has had to ask for what it has received, when the older membership should have made the advances for co-operative effort. Even now the Church is apparently waiting for the young people to go forward alone, when, as we believe, the responsibility for organizing the work lies in the first instance directly with the Church itself.

Our concern is that the church shall apply itself constructively to the task of training and assimilating the religious energies of our youth along lines that will not only guarantee the success of Christian work in the next generation, but which by the proper adjustment of religious burdens now, will insure a larger fruition at the present time as the church applies itself to the great tasks which it has been called to perform.

Twelve of our American Yearly Meetings have definitely organized Christian Endeavor departments, which embody by far the major part of young people's activities in these several bodies. The tendency too often has been to make the organization itself the principal objective, rather than the efficient servant of the church. If Christian Endeavor in our various Yearly Meetings will set out to apply itself to denominational matters, and concern itself with the problems that affect Quakerism in America, its potentiality as an element in the Church will be vastly enlarged, and it can do this without sacrificing anything that is vital to the C. E. movement.

The Church has no greater problem before it than that of conserving the interests of its young people and getting from them the highest possible measure of service, for in it is wrapped up the destiny of the church both now and hereafter.

There are too many "dead weights" and too few "live wires" in our Christian mechanism.

Messages from National Christian Endeavor Officers

Message of Cheer From President Clark

Founder of Christian Endeavor

My dear Friends of the Friends' Christian Endeavor Societies:

I feel that you are all my friends in a special sense of the word, and I am glad to comply with the request of your editor to send you a message through THE AMERICAN FRIEND.

I have always felt that the Christian Endeavor Society owed much to your denomination because of the emphasis which you have put upon the spiritual life and the thought of quiet communion with God, listening for the inner voice and seeking the inner light, a spirit which I hope will be cultivated by Endeavorers in every church throughout the world.

May I call your attention to some new plans which we have for the coming year, which I trust will be of great assistance to the Endeavorers of your own churches and in others. These relate to the Increase and Efficiency Campaign which has been carried on very successfully during the past four years. Thousands of new societies have been added to the ranks of Christian Endeavor, and hundreds of thousands of new members. But we are not satisfied, for we desire that every one of these members shall not only belong and become efficient in the service of God, but shall become increasingly efficient as the years go by, and have a constantly enlarged blessing from on high. To this end we believe that definite effort for larger service, and a deeper and higher service still should be our constant aim, and we hope that Christian Endeavor Week in 1914, the first week in February, which will complete thirty-three years of the Christian Endeavor movement, will be marked by great advance,—advance not only in numbers with an ingathering from the Sunday Schools and from the communities, of those who need the training through active or associate membership, but also marked by increased loyalty to our own churches as indicated in the mid-week prayer meeting, and greater fellowship with others, which may be promoted by a local union meeting during that week, wherever it is possible to hold one.

We trust also that in that week the world-wide work of Christian Endeavor, which has now spread in every land, and which is doing so much to help the missionaries of all denominations, will be remembered generously by Endeavorers who will thus cultivate in their own hearts the spirit of missions and feel, as never before, the wideness of their fellowship with their Endeavor friends in all the world.

May this week also be a week of great *decisions*,—decisions not only to begin the Christian life, but to take up new activities and privileges like taking up the systematic giving of a proportionate part of one's income, and possibly, in many cases, a definite decision for a life of distinctively Christian service in the ministry, in missionary lands or in definite work for the young people. One cannot measure how much such

a week might mean if it is taken up by Endeavorers throughout the country. With the enthusiasm of youth how many high decisions may be made, how much may be accomplished in the spread of the Kingdom in our own and other lands!

May I commend these plans, which you can secure more in detail from the United Society of Christian Endeavor, to all who read these words. The week will not be a glorification of Christian Endeavor, but a week of definite and distinctive advance along spiritual lines. It will be the culmination of months of service which, of course, must lead up to such a week in order to make it effective. We will see where we stand and how much more we have to gain. The Efficiency Chart will help us to know our failings as well as our successes, and from next Christian Endeavor Day we may go on to larger and better things in the year to come.

I am glad to tell you that the Lord is blessing our work in all lands. News comes to us constantly from every quarter of the globe of larger numbers and greater activities and of increasing spirituality among our members. Only recently I received from a little coral island in the South Seas a letter in which the missionary tells me that of the 214 people on the island 150 are members of the Christian Endeavor Society. I wonder if there is any community in America that can show such a record as this.

With kindest regards to everyone, and wishing for all of you a year of unexampled progress in the Master's service, I am,

Faithfully yours,

Boston, Massachusetts.

FRANCIS E. CLARK.

Christian Endeavor Training Church Workers

BY WILLIAM SHAW

General Secretary of the United Society of Christian Endeavor.

[For The American Friend.]

Thirty years ago Christian Endeavor laid its hand upon me, and claimed me for a life of service for others. It was the first organization that appealed to me with a definite program of work. Church membership before that had meant simply the willingness to listen. In Christian Endeavor it meant training for service.

We are living in an age of organization. The number of clubs and societies that appeal to the young people in our churches is legion. The trouble with most of them is that they are so ephemeral in character. Some of them are annuals, while others are biennials. Like some plants, the first year they develop leaves and roots, and the second year flowers and fruit. Then they die. That is the end of the plant, but not so of the boy and girl when the organization dies. They live on, better or worse, according to the influence of the society.

If while their interest in this short-lived organization is keen, it has been used as a point of contact to

enlist them in a more permanent form of Christian service, the result will be most satisfactory; but if not their condition will be worse than if they had never been members of the temporary society. Many of these societies for boys and girls are giving them a "tabasco taste" that will make anything else the church has to offer them seem tame and insipid.

There are two features of Christian Endeavor that ought to commend it to all pastors and church-workers.

First—It is a perennial, bearing its flowers and fruit every year. The first society is now thirty-two years old. It has renewed its membership six times or more during this period, and today is doing its work as faithfully and successfully as ever.

Second—The training given is along the lines of normal church-work, and is continuous until the members are graduated into the wider work of the church.

This is well illustrated by the record of one society of Christian Endeavor which recently celebrated its twenty-fifth anniversary, and is a type of many others. The historical report showed that a total of three hundred and sixty-eight members had been enrolled, of whom one hundred and eighty-five were males and one hundred and eighty-three females. Five ministers and a number of missionaries, Young Men's Christian Association secretaries, and other professional Christian workers had come from the active membership. Five of the present board of eight deacons, every officer but one in the Sunday School, and eighty per cent of the teachers were present or past active members of the society.

Here was an organization that never numbered in its membership more than ten per cent of the membership of the church or Sunday School, and yet it supplied from eighty to ninety-nine per cent of the church-workers. "There's a reason" for this, and it would be well if pastors would recognize it.

The reason is that Christian Endeavor was designed to turn out just that kind of product. It is religious from center to circumference, and is not ashamed of it. The prayer meeting is its heart. It believes in personal salvation as a prerequisite to successful social service.

Having started the young people right, it then trains them in a definite way through its committees and other activities to become worshiping, witnessing, working Christians. The results from this kind of training can be seen in any church where Christian Endeavor has had five years of intelligent, sympathetic leadership.

Boston, Massachusetts.

Message to Young Friends

BY WILLARD O. TRUEBLOOD

Chairman of Board on Young Friends' Activities.

The season of Summer assemblies, conferences and inspiring conventions has passed, and now we are settled down to the common tasks that have so many tiresome details. To many of the young Friends these Summer gatherings have become a part of their full

rounded year, and rightly so, for they are places and seasons where we may get fire to keep our altars aglow all the rest of the year.

But the common days are now testing us. It was a far cry from the Mount of Transfiguration to the Valley of need and irksome toil, but Jesus led his disciples down. Mountain tops are good places to go for inspiration and outlook, but the dwelling places of our fellow men are among the valleys, and there is the place for us. Did you receive an inspiration at any of the assemblies? Liberate it in your own community and let your associates feel its thrill. If you saw a vision at some of these gatherings, try to reduce that vision to the realm of the actual in your own neighborhood.

Perhaps you heard some new suggestion as to methods of work. If so, try it out where you are now living. It may be the very thing needed to set new forces working in your Young People's Society. Or, perhaps, some one may read this who has been confined closely to his duty and has not attended any of the many inspirational gatherings of the past few months. If so, do not forget that great calls have come to those who were at their daily task. Elisha was called from the plow to a great prophet's office. To David the shepherd lad came a call to head a Kingdom. Shepherds, caring for their sheep, were among the very first to look into the face of our infant Saviour. Great visions and inspiration are not confined to large groups and thronged convention halls. The inspiration and vision that come to you, that grow out of your daily toil, are just as important as any and should be felt by the Young People's group where you are.

The one message that I would bring to all our young people is one of service. Find your place in the community life about you and begin to lift. In the very act of doing, though it may be a simple duty, there will come inspiration and courage for larger things. Do not wait and long for larger opportunities. The measure of your usefulness in a wider circle is found in the way you are meeting present responsibilities. It is to be hoped that this winter season may find many of our young people making a special study of our Church history. Many have already done so in the past and are today our enthusiastic workers. We are certain that many more will become enthusiastic as they become acquainted with large tasks to which the Society of Friends has dedicated itself.

To acquaint himself with the present activities of the Church at large, every young Friend should become a careful reader of *THE AMERICAN FRIEND*. It is now our official organ that links all our diversified activities together. Through its pages we shall be able to know our wide field and our workers, and the better see and understand how our individual work is a part of an undivided whole. What anyone of us alone can do is little, but what all of us, working together may accomplish no man can estimate.

"What I can do is little, but what I can do I ought to do, and what I ought to do, by the grace of God, I will do."

Indianapolis, Indiana.

Winona Young Friends Conference

BY LILLIAN E. HAYES

The Young Friends Movement in America includes Whittier Fellowship Guest House Conference, Pocono Pines Conference, Haverford Summer School, The Somerton Pennsylvania Tramp of 1913, Winona Lake Conference and the Young People's Board of the Five Years Meeting, and all are activities in which Friends young people have a part.

"Does the Young Friends Movement move?" some one has asked. It looks like it moves, doesn't it? Our young people are eager to know and to do. There is no young Friends secretary as yet. We are all hoping there may be one before so very long. Each of the above Conferences has a Secretary, Chairman, Superintendent or Leader.

As Secretary of the Winona Conference, I am glad for every opportunity to speak in its behalf. It is the aim of this Conference to gather together representatives of the different meetings, and through study classes, inspirational addresses, and conferences, to deepen the spiritual life, to get better acquainted with our Church, and to equip each delegate thoroughly for leadership. The plan of the Conference conserves every interest of the delegate. While the forenoons are full of work, the afternoons are entirely free from work and are restful and recreational. The evenings are taken up with the discussion of inspirational subjects.

There are some new features planned for next year. There will be a class on teacher training, a normal class on missions, and a time each evening when the Conference leaders will conduct discussions of certain phases of young people's work, of interest to the entire delegate body, and present opportunities for service which are open to young people. It is no longer a question as to whether you can afford it, but rather can you afford to miss it. Every active young person needs the horizon of the Winona Conference. Its training, its inspiration, its fellowship, is of inestimable value. It is an ideal place to freshen life's visions, to brighten higher motives, and to deepen spiritual aspirations.

The 1914 Conference will be held at Winona Lake, Indiana, July 22-28. Are you interested? There is much more to be told. Write the Secretary for the rest. We would like to have delegates enroll early. We cannot promise accommodation in the "Lodge" to those who do not. Already rooms are being engaged, which is an early start sure enough, but a splendid plan. Are there others?

The Young Friends in Ireland can become members of the Young Friends Association by paying one shilling and six pence, about thirty-five cents, for their *Young Friends Magazine*. We are offering *The Winona Conference News*, a bright, breezy bulletin, at a bargain—fifteen cents, issued quarterly. The first number comes out this month. Send the Secretary your subscription *now* so you will get the Winona Conference number.

Would you like to make a contribution to the Wi-

nona Conference Fund? The Treasurer, W. C. Kemp, Wichita, Kansas, will gladly receive it. Perhaps you cannot come to the Conference yourself next year but would like to be responsible for one delegate. There are already several who have promised to do this.

A Committee of Young Friends in Indiana Yearly Meeting are planning to visit country meetings and Friends in lonely places, to encourage and help build up meetings where needed, especially the meetings without a pastor, and encourage the young people. They plan to hold devotional meetings and conferences, using a specially prepared list of questions for the latter.

There are wonderful possibilities before us; let us lift our eyes and look on the fields, not only look, but with untiring, unselfish effort, labor therein.

Dunreith, Indiana.

Indianapolis Conference of Methodist Men

(Continued from page 714.)

were not ignored. Denominational colleges must be the great source of strong Christian leaders. He made a strong appeal for our colleges to lead our Protestant churches to a union of our religious forces.

The Freedmen's Aid Society made a plea for more work for the black man. There are now 4,000,000 church members among 10,000,000 colored population. On behalf of Home Missions Dr. Ward Platt made a plea for work among our foreign population as a most effective agency of world evangelization. The country church must get a world vision if it is still to be the source from which we are to draw our strong workers. Over 80 per cent of our best workers of the present day came from the country church, but the country church now faces great peril unless new vigor is put into it.

Dr. Boswell advocated the need of work in large cities where he said the Methodist Church had failed to get a strong hold. The foreign element of our city population must be reached and rescue work must reach down and lift up the fallen. Bishop Oldham, of the Foreign Mission Board, spoke eloquently of the 150,000,000 people of non-Christian lands for whom the Methodist Church is responsible. The Great Commission should be sufficient motive for this work, but to that should be added the motive of gratitude for what the missions of the past have done for us. Eighty per cent of the Hindus of India worship snakes. The home church needs a wider horizon. "Only a world-conquering church can succeed at home." "To have the Christ passion we must have the Christ vision." The Methodist Church is failing to meet its opportunity.

At the session of Tuesday evening Bishop Anderson spoke upon "American Cities and the City of God." The City should be a business partnership and the servant of the people. The Church should lead in all life of the city and nation. "The hope of the City of God is in the Son of God." Bishop Hughes took the theme, "New America for New Americans." He spoke of the three gates to the New American citizen-

ship. The first is immigration. The immigrant is a brother of our Lord. Hundreds of them die of homesickness. He spoke of the sympathy of Jesus for the lonely and homeless. Castle Garden should be made an entrance to the city of God. The second gate is the gate of birth. Every little child should be a call to a larger faith. He dwelt upon the attitude of Jesus toward childhood, who had no question about the place of children in His kingdom. The more than 2,000,000 little children at work in our mills, factories and mines should stir the church for their deliverance. The third gate is the gate of character. Regenerated men is the need of today. He told of Professor James' book on varieties of religious experience and how it emphasized the place of the new birth in character building. He quoted Edwin Arnold's words to Harvard students: "In 1776 and 1812 you conquered your fathers, in 1866 you conquered your brothers; your next victory must be over yourselves. The only yellow peril today is the white peril."

Bishop Stuntz spoke of "The open world as a challenge to Methodist Men." In India the children of outcasts now occupy leading positions in government and the Church. Of the 40,000,000 outcasts, there are millions eager to enter the Church, but must be kept out until they can be properly instructed. An evangelistic avalanche is ahead of us. If the Church does not lead now, there is danger that fanaticism may bring peril to the situation. In the Philippines there have been more converts in the last thirteen years than in India in forty-three years. In South America all government opposition to Protestant work is at an end. The last country to open was on the fourth of the present month. He made a powerful appeal for well equipped training schools for native workers in each of their fields. Great things can not be done on a nickel basis. If we depend on evangelistic work alone, in a generation we will be a spent force.

Wednesday morning the first speaker showed by a large chart how Methodism was failing to meet its responsibility for the work in the home churches. Mr. Earl Taylor, Secretary of the Foreign Mission Board, showed the difficulty of moving so large and complex a system as Methodism has become with so many separate Boards and separate appeals. He advocated a federation of Boards and a united appeal.

Dr. Trimble spoke on the remedy for present troubles being found in an annual every-member canvass, preceded by a strong educational campaign in every congregation. A full month should be given every year to educating the membership to its church responsibility. Only one-third of Methodists are now giving in any systematic way. As soon as a child is old enough to chew gum it is old enough to begin to help support the church. A business system is needed such as is to be presented in the United Missionary campaign. Giving should become habitual. A habit cannot be formed by doing a thing once a year. He strongly presented the plan of weekly giving as the only working plan. The every-member canvass means much more to the church than getting funds. It gets

people acquainted with the Church members. It is a fine thing for business men to call on the members in a church capacity and not leave it all to the pastors.

Several men followed in five minute speeches telling how great success had been obtained by these methods. Contributions had been increased beyond any expectation; church debts had been paid; spiritual uplift had followed and great revivals; it relieves the strain on pastors to raise money; it develops leadership; it finances the home church; it reheartens discouraged churches; it interests the children; it revitalizes dormant men. If rightly done, it emphasizes the prayer life and quickens the conscience. It greatly increases the number of regular givers.

Churches are adopting the standard, "As much for others as for ourselves." A downtown church in Baltimore was enabled to live and prosper when it looked as if it must die. All branches of church work catch new life. Country churches find the source of power. It works in all kinds of churches, under all kinds of conditions. Membership increases when men see the church means business.

October 29. (TO BE CONCLUDED)

To the Student of the Life of Christ

The Bible School Board of the Five Years Meeting is anxious to promote Bible study and to do what it can to place effective helps within the reach of students.

There has been brought to our notice a chart of the Life of Christ by E. O. Ellis, which is one of the clearest and most accurate of any in circulation today relative to the chronology and general work of Christ.

We recommend that, as far as possible, every Bible School and individual teacher purchase one of these charts. The Executive Committee of the Board gives it unanimous endorsement.

RICHARD HAWORTH,
President of the Bible School Board of the Five Years Meeting, Fairmount, Indiana.

If four out of five Sabbath-school children slip from the hands of the Church, this means, in the overwhelming variety of instances, that they slip away from Christianity. We have urged with all the force we could use the absolute and crying need that the children should be brought up to worship in the house of God. At fourteen the insurgent years begin. But before that time of life it is comparatively easy to influence children. At a much earlier age they should be gathered into the sanctuary and taught to join in the common exercises of worship. If this is done, we shall keep them, or at least a very large number of them.—*British Weekly.*

The Twentieth Century Jubilee Convention of the Anti-Saloon League of America will be held in Columbus, Ohio, November 10-13. It is expected that 20,000 delegates will attend. The program will include the names of many of the greatest temperance orators and workers of the country.

Yearly Meeting Reports on Young People's Work

We present herewith statements concerning the status and work of our young people in the various Yearly Meetings. It will be observed that these are all reports of Christian Endeavor work. All the Yearly Meetings in the Five Years Meeting have the Christian Endeavor movement as the organized work of the Yearly Meeting, except Baltimore and Canada. In addition, Ohio has the same arrangement, while Philadelphia does not. We are sorry that all the Yearly Meetings did not respond to the request to be represented in these statements, which are given below.

Indiana Yearly Meeting

The C. E. Union of Indiana Yearly Meeting is in a prosperous condition. Several of our Vice-Presidents failed to get their reports in, in time to be printed in the minutes of this year, which will make an apparent falling off in results, but such is not the case. We have a substantial gain, both in members and enthusiasm.

One of the new features we introduced this past year was our plan of raising missionary money, which was entered into heartily by the Vice-Presidents and from indications and results obtained is approved by our membership generally. Our plan of making our Vice-Presidents responsible for the field work in their respective Quarters and also making them members of the Executive Committee is a very satisfactory arrangement.

We have appointed a Young People's Extension Committee, whose duty it shall be, to visit every meeting in the Yearly Meeting, as far as practical, and to organize, if possible, Friends Study clubs or other organizations among the young people, for the purpose of assisting the Field Secretary of our Five Years Meeting Board of Young Friends' Activities, when such a Secretary shall be appointed.

I believe conditions are just right to take an advanced step in all departments of our work this year, and thus make this the best year in our history.

HARRY REEVES, *President*.

Richmond, Indiana.

Iowa Yearly Meeting

During the year, our total membership was 1,227. Of this number, 933 were active, 171 associate, and 123 honorary. Oskaloosa reported the largest membership, 76; Le Grand and Lynnville had 63 and 58 respectively.

One of the most important activities of our Union is our mission work in Jamaica. During the past year, our contributions to this work amounted to \$1,200.00, given by 25 Senior societies, one Intermediate, and 7 Junior societies. Pleasant Plain's contribution of \$126.45 was the largest. West Branch and Le Grand followed closely with \$116.40 and \$107.56.

In addition to this amount the individual societies raised \$541.54 for local expenses. Smyrna spent

\$85.00; Minneapolis \$70.50, and Le Grand \$39.55 for this line of work. Then, too, a movement begun by Oskaloosa C. E., netted something over \$100.00, paid by our young people towards the seats in the new Meeting House.

Our budget of \$1,350.00 for the coming year includes \$1,200.00 for the Jamaica work, \$50.00 for the Winona Assembly, and leaves the remainder for use according to the direction of the Executive Committee. Besides this amount, the various societies at Yearly Meeting time pledged \$100.00 toward the indebtedness on the new Yearly Meeting House.

Our interest in the Winona Assembly is shown by the fact that seventeen of our young people attended that gathering last summer. It is our aim to send a representative from each Senior society next year.

The work done by the three retiring officers was most satisfactory. Miss Belva Branson, our former president, worked diligently under the disadvantage of having no local paper as a means of communication with the various societies. Much of the success of last year's work is due to her persistent efforts. During the present year she will serve as matron at White's Institute near Salem. Miss Laura Hoag's work as Junior Superintendent was also satisfactory. Interest among the children was shown by the fact that Bloomington Junior Society gave \$50.00 for missions. Miss Katie Miller, who had charge of the missionary work, is this year engaged in home missionary work at Southland, Arkansas.

The present Executive Committee has chosen as its motto "Efficient Service." We are holding up a standard of five cents a week per member for each society, four cents to be paid to the C. E. Union and one cent to be kept for local expenses. Two or three societies have already made their pledges high enough to reach this standard. In order to arouse interest in the C. E. work, Miss Knudson was appointed by the Executive Committee to visit the various societies.

At our business meeting this year, greetings were read from the Winona Assembly and our secretary was instructed to send a reply. We also decided to send letters to the C. E. Union of each Yearly Meeting. We feel that this will help to bring us into closer unity and will keep us in closer touch with each other.

We realize that God has richly blessed us during the past year, and we pray that He will lead us into still greater fields of usefulness.

CLYDE COFFIN, *Secretary*.

Kansas Yearly Meeting

We have in Kansas Yearly Meeting fifty-nine societies, with a membership of two thousand and sixty-eight. Auxiliary to our Yearly Meeting Union, we have Quarterly Meeting Unions, which meet every quarter and take charge of one of the sessions of the regular Quarterly Meeting and render a program or have a C. E. rally.

We have a Field Secretary who visits the individual societies once a year, delivering lectures on C. E. work. Our system of quarterly reports made by the Quarterly Meeting superintendents has proved to be very beneficial in keeping in touch with our Quarterly Meeting Unions.

We are making our greatest effort along missionary lines, not only in giving money, but missionary instruction. At our last Yearly Meeting twenty young people stood and publicly confessed a call and offered themselves for the mission field. We have pledged the support of two missionaries for next year.

Alba, Missouri.

F. OLEN HUNT, *President*.

New England Yearly Meeting

If the Christian Endeavor Society was organized for any denomination more than another, it certainly was for the Friends, as it is about the only Young People's organization that we have, and the fellowship it has with other Christian Endeavor societies helps materially in bringing that much needed life into our meetings. The Christian Endeavor is the agency which should and does bring into our fold people who have no other church home.

The Christian Endeavor fills in the gap of time when some feel they are too old to go to Sunday School and too young to be members of the meeting; it gives us a start in real Church work—teaches us the business of the Church and helps us take the places assigned to us as officers and on committees of the Church.

What the Christian Endeavor Societies of New England Yearly Meeting need is a paid worker or organizer, who could spend from one to three weeks with each society, either working for the Christian Endeavor alone or in connection with the Sunday School field worker, and we are considering the possibility of this at this time.

Every member in the meeting should be in sympathy with the Christian Endeavor Society, and every little enthusiasm should be encouraged, for in the Christian Endeavor Society lies, in a great part, the future of our Church.

At our Yearly Meeting it was suggested that we have a special arm band for attending Christian Endeavor rallies and conventions, and it is desired that the arm band be made up of Quaker gray with the word

FRIENDS

in white letters on the same, one of our members stating that the "F-r-i" preceding the "e" with the "C" round it stood for "Find Rest in Christ" and the "N-d-s" stood for "New Desires for Service."

We wish that all Friends Societies would adopt the above and make it a National Arm Band for Friends.

New York Yearly Meeting

The Christian Endeavor Union of New York Yearly Meeting has been at work for more than twenty-five years. For about eighteen years the Union has sup-

ported Margaret Holmes in China, and still cherishes this as its own particular piece of missionary work. Besides this many of our members contribute to the support of Dr Devol and besides do much home missionary work.

With widely scattered societies and the usual ups and downs incident to such work, we are going on for Christ and the Church, endeavoring to train our young people to engage actively in His cause. We visit the sick and relieve the poor, assist in Bible Schools and hold services in jails.

Our Junior Societies are few but active and reports show intense interest on the part of the children. We plan this year to have the younger members taught about our missionary, that they may feel the same personal interest the older ones have, and thus may be inspired to carry on the work as the older folks retire from C. E. activities. GEO. B. EVANS, *Chairman*.

Yorktown Heights, New York.

Ohio Yearly Meeting

In reply to a request from the management of THE AMERICAN FRIEND for a brief outline of our plans for our young people the coming year, we wish to say that we feel one of the most needed things among us is a spirit of "oneness." Not that there is any indication of division, but in our efforts for our own society or particular meeting, we are so apt to forget that we are a part of a greater Society. Instead of our interests being confined to ourselves alone, we ought to include all our societies in our thought and prayers.

To foster this spirit and cause us to feel that we are all of one large family with a common interest,—the advancement of Christ's Kingdom,—we are asking of our Quarterly Meeting C. E. Presidents and the different Societies in each Quarter, that there be a closer association among them, and that the Quarterly Meeting President make it a point to visit each society under his care every few months at least, and draw them all closer together in that way, and also help them to plan for special Young People's Meetings to bring the different Societies together.

Another feature of our work will be the Christian Endeavor News and Notes of our Yearly Meeting Societies which will be given each month in our church paper, *The Evangelical Friend*. One or two pages of each issue will be devoted to short items of interesting things that have occurred in our Societies. (Notes on the C. E. Lessons will also be given.) We feel that as our young people read of what others are doing, it will kindle a fraternal spirit in them and inspire them to greater efforts. Above all, they must be made to feel that the future of our beloved Friends Church depends on them. CHAS. E. HAWORTH, *President*.

Oregon Yearly Meeting

Conditions in this Northwest country make the co-operation of the various societies very difficult, separated as we are hundreds of miles apart and occupying a territory which comprises three states. Then again we are so few in number, that a gathering of En-

deavorers alone would at least lack the inspiration of numbers. Consequently we only meet in conjunction with other interests of the church, which is usually at the regular Yearly Meeting time. The Saturday evening hour on the program has been granted us and this is the time when we have our annual rally.

There has been manifest a desire to do something definite for the church, and after prayer and counsel the decision was made to ask each society to assume a definite portion of the regular missionary budget of the church of which it was a part. This policy has proved to be a great blessing. One society, with 40 members pledged \$200 and a great impetus came to them because of the consciousness that they had a part in the great work of the church.

Portland C. E.'s have been doing splendid work in the city, in the way of assisting in the work of the city Union, and in the city missions. Each Monday and Tuesday evening finds one of the Friends' societies in charge of the Peniel Mission work and by their songs and earnest testimonies and exhortations, seeking to "Rescue the perishing."

On the whole we have a fine body of deeply spiritual young people who know what it means to "Worship the Lord in the beauty of Holiness" and who find a real delight in the service of the Master.

CHESTER A. HADLEY, *Superintendent*.

Western Yearly Meeting

A definite, aggressive campaign for new interest in young people's work is being instituted in Western Yearly Meeting this year. "Fifty Young People's Societies in Western Yearly Meeting and \$500 for Missions," is our motto for the year and we are expecting to work hard to reach these marks, because we feel that the young men and women, the boys and girls can be reached best for the Church by her young people's societies.

The fact that so many are feeling a deep concern for the young people's help in the Church, and that many of the younger members are pledging their best efforts in the work, promises good things for the future. Most of the young people's organizations in the Yearly Meeting are C. E. Societies and we believe that this is best. However, the superintendents are anxious to be of every possible service to all young people's societies, whether C. E. or not.

We wish here to make an urgent appeal to all of you who are interested in the future leadership of the Church, that you will put forth your best efforts,—heroic efforts, if need be,—to have strong, live Junior, Intermediate and Young People's Societies in your own local meetings.

FRED W. EMERSON, *Superintendent*.
Earlham, Indiana.

Wilmington Yearly Meeting

The Young Friends of Wilmington Yearly Meeting are certainly catching the enthusiasm for a bigger Quakerism. They are enlisting for service under the older members most harmoniously. They are bringing

to the task more culture, happier lives and clearer vision than any former generation of Quakers among us has ever known.

In 1912 a Yearly Meeting committee was appointed. This committee found an unworked field ahead, full of possibilities. But the committee sadly lacked plans and methods for efficient work, and their efforts were largely experimental. Several week-end meetings were held upon topics of history, doctrine, the present-day message and the need of the young, consecrated lives. The members of the committee were urged to give voluntary service in ministering at various meetings for worship. A course in Quakerism was begun in Wilmington College. Several committeemen attended Winona and brought back enthusiasm and encouragement. Between the Yearly Meeting sessions of 1913, prayer bands were instituted to which a hundred young lives responded.

For the coming year a set of programs are being outlined, which can be used by young people in connection with reading circles, C. E. meetings or public gatherings. We realize that our great purpose will neither be accomplished by organizations nor by educational methods, though these may help. Our aim can only be reached when we, through bands of consecrated men and women, set whole communities on fire with the love of the service of our King.

Wilmington Yearly Meeting has set herself to the task of winning 1,000 souls into the Kingdom in the year 1913-14. The young Friends have dedicated themselves to active service in this campaign. We feel that only in such dedication as this can we ever hope to see a great revival of Quakerism that will swing back the world to a true perspective of God.

CLAYTON TERRELL,

Chairman of Committee.

Mrs. William Butler, probably the oldest missionary in the world, passed away on September 12, at Newton Centre, Mass. She was ninety-three years of age. In 1856 she and her husband, Rev. William Butler, sailed for India to establish a mission for the Methodist Episcopal Church. This mission is now the second largest in that country. Dr. and Mrs. Butler were in India at the time of the Sepoy rebellion, and were chased from place to place until the fall of Lucknow brought peace. In 1873 Dr. and Mrs. Butler were sent to Mexico, where they established the first mission of their denomination in that country.—*C. E. World*.

The native women in the Transvaal have a prayer union with 800 members. At the Annual Conference one delegate walked a difficult road for four days to attend the prayer meetings. After her return to the Queen's kraal, the Queen gathered some of her women together, and held a prayer meeting. This prayer movement, which arose five years ago, is under the supervision of the Methodist missionaries. The native women are said to have wonderful power in prayer.—*Central Christian Advocate*.

Current Items of Interest to Friends

California Yearly Meeting

Berkeley—A Jennie Ridgway, of Amboy, Indiana, is still at Berkeley, where she has spent the past few months.

Pasadena—The men of the Pasadena meeting have organized a Brotherhood, with more than forty charter members.

Denair—Five classes of the Denair Bible School are now using the Graded lessons. A teachers' training class has also been organized.

Indiana Yearly Meeting

Fairmount—Perry Bantz, who graduated from the Biblical Department of Fairmount Academy last June, has moved his family to Van Wert, Ohio, where he will have charge, as pastor, of three small meetings. Oscar Trader left Fairmount last week for Rockford, Ohio, where he will serve the meeting at that place as pastor during the year. His wife and daughter will join him soon. Upland Friends have asked Hiram Harvey to become their pastor, and it is expected that he will accept the call. Marie Cassel, a highly esteemed young minister of Fairmount Meeting, has taken charge of three meetings in Wells county. She will be joined by Blanch Harshbarger, an estimable young woman of this place. They intend doing light housekeeping. Leora Bogue expected to leave Fairmount October 29th, to assist as singing evangelist in a series of meetings at Poughkeepsie, New York.

On October 29th the auditorium at Fairmount was completely filled to hear Sada F. Stanley who is now home on furlough from her mission field in Jamaica. The Fairmount News speaks of her as follows: "Miss Sadie Stanley, a former Marion girl, who has been serving as a missionary in Jamaica, gave an address which dealt in some measure with her work on that island. The story told in a simple, modest and womanly manner, was well received by the audience. Miss Stanley's father, Frank Stanley, of Marion, was also present, and spoke a few words. Mr. Stanley is wearing one of his arms in a sling as a result of an accident which occurred when he was cranking his automobile."

Milton—Sabbath, October 26th, was Missionary day at Milton, Indiana. In the morning, Sarah Lindley of the Mexican mission at Matehuala, and who is spending some time at Richmond, was the speaker. In the evening, Raymond

S. Holding addressed the congregation, and the two Mexican girls, now attending Earlham College, sang in their native tongue. The services of all were much appreciated. Mary Mills, the pastor, arranged the day's program.

Iowa Yearly Meeting

Des Moines—Dr. J. Boggs Dodds addressed the evening meeting of the Friends' Church in Des Moines, Iowa, October 26th, in a most interesting way, on "The Advance of Christianity throughout the World." Dr. Dodds is the Field Secretary of the National Reform Association, and is arranging for a state convention of this association to be held in Des Moines, November 13-14. The call for this convention has been made by the governor and other state officials with the prominent men of churches and other organizations. The Interchurch Council of Des Moines is also taking an important part in arranging for the convention. Friends of Iowa can well afford to attend this gathering. The following subjects are to have place on the program, with men of state and national note to treat them both in address and conference: A Sober Nation, Social Purity, Marriage and Divorce, Sabbath Observance, The Bible in Public Schools, Arbitration, The Highest Citizenship. The convention will be held in the Plymouth Congregational Church, beginning Thursday night and continuing over Friday night.

Oskaloosa—The Oskaloosa Sunday-school Institute is again organized for work under the direction of the Ministerial Association of the city. Its purpose is to provide training for all who are interested in religious education. A diploma of graduation will be issued to students who complete three years of work in the institute, subject to certain conditions. We note the names of Dr. David W. Dennis, of Richmond, Indiana, President David M. Edwards, Professor Clarence M. Case, and Professor W. Irving Kelsey, of Penn College, among the list of instructors. The institute is held every Monday at the Y. M. C. A. building. Practical courses of study have been arranged.

New York Yearly Meeting

Unadilla—Butternuts Quarterly Meeting was held at Unadilla, Otsego County, New York, October 18 and 19. There were no ministers present outside of our own Quarterly Meeting.

J. William Peckham, a veteran minister, and Alder Larzelere, pastor at Upperville, were present, and had acceptable part in the services. Saturday night a Bible School Conference was held. Ruth A. Craig, a student at the Oneonta State Normal, gave a helpful address on "The Successful Bible School." Mrs. Cynthia Carlin, of West Branch Meeting, also read an interesting and instructive paper. In the Sunday afternoon service Ruth E. Craig gave a profitable Scriptural address.

Union Springs—During the last four months the prison authorities of New York have allowed the prisoners of Auburn Prison to work on the roads in that county. Two of the seven camps thus created have been near the Friends' meetings at Union Springs and Poplar Ridge, and Friends have been much interested in holding meetings with the prisoners. The men have much appreciated this expression of interest in their welfare.

Western Yearly Meeting

Bloomington—Enos Harvey at Bloomington, is giving a series of sermons on the Epistle to the Hebrews, at the Sabbath evening meetings. His congregation is receiving new light on this book, through the pastor's helpful discourses. Some not able to attend the services are following the study of the book at home.

Azalia—Sand Creek Quarterly Meeting was held at Azalia, Indiana, October 18-19. Rufus P. King, of North Carolina, and Edward M. Woodard, Yearly Meeting Superintendent, were present, and their services were much appreciated. Vincent Nicholson was present and presented the financial needs of Earlham College.

United Missionary Campaign, November Conferences

The following conferences come soon: Batavia, New York, November 5-6; Lockport, New York, November 6-7; Marion, Indiana, November 16-17; Kokomo, Indiana, November 18-19; Norfolk, Virginia, November 25-26; Manchester and Rochester, New Hampshire, some time between November 15th and December 15th.

It is most important that every Friends' congregation within reach of these conferences, or any others that are to be held, shall be well represented at the gatherings.

News About the Young People

California Yearly Meeting

Los Angeles—On the day after Thanksgiving, a Friends' "Increase and Efficiency Conference" is to be held at Los Angeles. The local Union will serve as host, and a splendid time is expected.

Yarba Linda—The Yarba Linda C. E. has an Athletic Committee which appears to be a new venture in C. E. work.

East Whittier—The East Whittier Intermediate C. E. Society has grown to twenty-eight members. The children have entered upon a memory contest of verses.

Pasadena—The First Friends' Church in Pasadena, California, has three good Christian Endeavor Societies, named the Y. P. S. C. E., The Douglas Y. P. S. C. E., and the Junior C. E. They have devoted officers, industrious committees, and an earnest membership. One of the members is president of the City Union; others fill important offices in the Yearly Meeting Union and in the City Union. All our Endeavorers have been greatly stimulated by sending one of their number, Elizabeth Stratton, as a missionary to Alaska. Others are volunteers to the mission field. Some of their watchwords are: "Serve the Lord with gladness," "We are Laborers together with God," "Learning something and sharing it with others; Doing something and reporting it." As helpers in the church, the Bible school, evangelistic meetings, and as an aid to the pastor, our Endeavorers are invaluable.

Indiana Yearly Meeting

Carthage—For many years Carthage Meeting, Carthage, Indiana, has had a strong C. E. Society. At present it is in a flourishing condition, though depleted in numbers by its members going away for the winter to engage in school work. This term's motto is, "This one thing I do."

Fairmount—The Christian Endeavor prayer meeting at Fairmount, Indiana, was joined with the regular church prayer meeting for the summer. The monthly meeting has been planning its business, and has arranged several special programs in the interest of the young people.

Farmland—The young people's Society at this place seems to be taking on new life and interest. It was recently reorganized, and all committees seem to be working splendidly and are encouraged by a hopeful outlook for

this year's work. Arla Jones is now president, and is in love with the work. Twenty-eight were in attendance October 26th to participate in the missionary meeting.

Fountain City—The number of Christian Endeavor Societies in New Garden Quarterly Meeting has been doubled during the past year, having now four societies. There are also nearly twice as many members as there were one year ago. Surely more than two hundred people who are endeavoring to be Christ-like will mean much for the Church of the future. At the last Quarterly Meeting there was a basket dinner and conference in the afternoon. A part of the program was by the Endeavorers; in this way making the union of younger and older people closer.

Greenfield—Three high school girls, of Greenfield Meeting, volunteered their services to organize and conduct a Junior Endeavor. The work is being carried on in a most interesting and helpful manner. Chalk talks and blackboard illustrations are given, and the girls work with an ardent desire to stimulate the Juniors to service. There was an interesting meeting when a kindred topic to the sermon of the morning had been given. The Juniors were asked to tell something they remembered from the sermon and they responded well.

Knightstown—This meeting has a band of loyal young people. They have an organized class in the Bible School called the "Quaker Class," and they are doing splendid work. We are organizing our Christian Endeavor, and will also have a Junior C. E. We are hoping to keep in the spirit and activities of our day.

Ludlow Falls, Ohio—There are two Christian Endeavor societies in West Branch Quarterly Meeting, one at West Milton and one at Ludlow Falls. They are earnestly considering the advisability of extending an invitation to the Yearly Meeting Union to hold the annual convention here next year.

Lynn—The Lynn Friends' Church is taking some rapid strides toward advancing the kingdom of our Lord. The interest in the Bible school is indeed very great. In one of the young people's classes the enrollment numbers nearly eighty. The attendance at the Young People's Society is continually increasing. Their activities are of the proper sort. The young people of the Church have caught the beautiful spirit of helping their neighbor. The Church has

been very fortunate in securing Milo S. Hinckle for their pastor the ensuing year.

Marion—The C. E. Society of the First Friends' Church of Marion, Indiana, is in good working order, with a loyal band of thirty-five members, mostly young people between the ages of sixteen and twenty-six. The Society is a great help to the Sabbath school, furnishing its superintendent, assistant superintendent, secretary and assistant secretary, pianist, and many of its teachers. The Society supplies flowers for the Sunday services of the church, afterward sending the flowers to the sick. Quite a number of the members are tithers, and all the finances, including missionary money, are raised by pledges; about \$85.00 being raised the past year, \$47.00 of which was sent to the foreign field. Two of the young people, Beatrice Wiltsie and Cornelia Collins, were sent as delegates to the meeting of the Young Friends at Winona Lake this summer, and brought back much enthusiasm and information to the Society.

New Castle—Harry E. Reeves, president of the Indiana Yearly Meeting Christian Endeavor Union, was here on October 19. He was at the Endeavor meeting and conducted a round table service.

Pennville—Pennville Meeting has no young people's society, but we are trying to interest our young people in the church service. That we are succeeding is shown by the fact that over one-half the Sabbath morning congregation are under twenty years of age. None leave after the Bible school.

Spiceland—Our Young People's Society, while not possessing all the life and vigor that should characterize it, boasts of a few faithful members of that type that make a society always a blessing. At some of the last meetings measures and plans relative to a reorganization have been talked over, and we believe that at an early date our society will be placed upon a more solid basis.

South Marion—South Marion C. E. dead? Sleeping? Oh, no! Just busy working. Our enrollment is not large, but steadily growing. We are just taking up the Efficiency Campaign, with our ideals set on a society whose every member is a working, praying Christian.

Van Wert, Ohio—The Young People's Society at Van Wert, Ohio, is entering upon the new year's work with new plans and an aggressive spirit for the greatest year's work in the history of

the Society. The entire membership has promised its loyal support to their new pastor, F. H. Tormohlen, in a great evangelistic campaign which began November 2. Many of the young people took a very active part in cottage prayer meetings, which were held the week previous to the beginning of the revival.

Winchester—Our Society is in a flourishing condition, with twenty members enrolled. Meetings are held Sabbath evenings and are well attended. Business meetings are made more interesting by being held at the homes of the members, and part of the time spent in games and amusements, provided by the Social Committee. We find it helpful to have our topics printed in booklet form, giving names of leaders and much information that will be of service to our members.

Iowa Yearly Meeting

Earlham—Our Christian Endeavor Society has taken in about fifteen of the younger people of our congregation recently as active members. Our president, Wallace Jackson, has been laid up with a broken ankle for three months, but is again able to attend. Our meetings are increasing in interest.

Muscatine—Muscatine Monthly Meeting held at Bloomington (name of township) is a small country charge four miles from Muscatine. Harvey Jones, a Penn graduate, is our pastor. There are about six local families, two of which live three and four miles from the church. Our young people's work consists of a senior and junior C. E. Society with a total membership of thirty-five, one-half of whom are not members of the Friends' Church. Eighty dollars was raised last year for missions by these societies. We are undertaking the same this year. We find the mite-box a help in raising money. It may be said incidentally, that Charles E. Tebbetts was a member of this meeting in his childhood.

Oskaloosa—The young people of Oskaloosa Friends' meeting are well started on what promises to be a successful year. The work is divided into two sections, the Young People's C. E., composed of those of high school and academy age, and the Senior C. E. for the older young people. The membership of each society is about forty-five. The meetings are well attended and a good interest is manifest. The pleasant accommodations in the new meeting house add much to the young people's zeal in the work of the Endeavor and of the Church.

Kansas Yearly Meeting

Barclay—The work of the young people at Barclay, Kansas, centers

around an organized Sunday School Class with thirty-eight members, which holds a business and social meeting fortnightly, and the Christian Endeavor Society with twenty active and fourteen associate members. These during the summer equipped the churchyard with a playground for the use of the Juniors on Saturday afternoons and for the use of the community one night each month.

Emporia—The Emporia C. E. is making special effort to make this a record year, both in attendance and spirit, as well as in the amount of money raised for missions. Seven C. E.'s are giving \$1.00 per month while three are giving fifty cents per month for that purpose. Others give only more or less systematically. All feel it a privilege to help a little.

Wichita—In the University Friends' Church, Wichita, Kansas, no department is better worked than that of the Christian Endeavor. Our three societies now enroll one hundred and sixty members. The Junior and Intermediate each have efficient superintendents and the care of a committee from the young people's society. Our pastor, Lewis E. Stout, believes in young people's work, and gives each society his personal attention.

"The pastor of University Friends' Church, Wichita, Kansas, Lewis E. Stout, has in his congregation a number of young people who are expecting to enter some form of special Christian work. For the purpose of training these he frequently has one of them take charge of the opening exercises of the Sabbath evening gospel meeting. A few verses of Scripture are read; prayer is usually offered, and sometimes a few minutes' talk is given."—E. H. Stranahan in C. E. World.

Ohio Yearly Meeting

Damascus—The C. E. Society of Friends' Church at Damascus, consisting of about thirty-five members, is just introducing the Efficiency Campaign, hoping thereby to increase the interest and do better work. The first Sabbath in October was Rally Day, and our Yearly Meeting President, Charles Haworth, was with us and gave a good address, as did also Edgar Woolam.

Salem—The Friends' Christian Endeavor Society of Salem, Ohio, entered the Efficiency Campaign in August of last year, and with vigorous and continued work on the part of all members the one hundred mark was reached on June 22. This Society was the fifth Christian Endeavor Society in the United States to reach the goal.

Tecumseh, Michigan—The Friends' Church of Tecumseh, Michigan, has a Y. P. S. C. E. of about thirty members. Its Sunday night meetings are well attended and helpful. Nearly all of its members are enrolled in a class for the study of Friends' history and doctrine, conducted by the pastor Mary Barrett Pim.

Western Yearly Meeting

Bloomington—Friends' C. E. at Bloomington, Indiana, is working to improve their Society. An Efficiency Chart has been purchased. Five new members have been added. The prayer meetings are better and there is improved attendance at church services.

Carmel—The C. E. at Carmel, Indiana, reorganized recently, with Miss Sarah Follett as president, and the time of holding the meeting has been changed from Wednesday night to Sabbath evening. Under the new management the society is showing signs of new life.

Georgetown, Illinois—At the last two meetings of the Vermilion Grove C. E., the room has been beautifully decorated with autumn leaves, and the attendance has been about forty. At one meeting recently the young men furnished special music. The interest is splendid. A mission study class has lately been formed.

First Church, Indianapolis—The Quaker Round Table, a new organization among the young people of the First Friends' Church, Indianapolis, Indiana, bids fair to become quite an interesting feature, as a study of church history is being planned. These meetings will be held monthly at the homes of the members, and the social side will be emphasized as well. Another important study is that of the different religions of the world, which the Delitha B. Harvey (Young People's Missionary Society) has just begun, to continue throughout the year, to be terminated by an address by the pastor, W. O. Trueblood, on the comparative values of each.

Indianapolis, Second Church—Our young people are the activity of our church and Sabbath school. The members of the C. E. take great interest in all our devotional meetings. The two Roumanian boys, who came into our church through the Sabbath school, are doing good work in our meeting.

Kokomo, Union Street—The Union Street Christian Endeavor Society has taken up the work for the winter, the meeting having adjourned for the months of July and August. The members are showing much interest, and are making plans for definite work to be accomplished this year.

Marshall—Lindley M. Reagan is serving the meetings at Marshall, Indiana, and Friends' Chapel in Illinois, as pastor. There is a membership of about twenty in each of the two C. E. Societies, with about half that number of active members. There is a Junior Society of about eight at Friends' Chapel. At the latter place the Endeavorers have two mission study classes, one studying China, the other the rural church problem.

New London—The C. E. Society of New London, Indiana, has manifested its loyalty to the church in a way that is encouraging to the pastor, William J. Cleaver. In the absence of the regular choir on Sabbath evening they willingly form a chorus for the evening service. On October 21st they held a social at the home of the president, Wallace Stout. Through their efforts the parsonage has recently been wired for electric lights. They held a country market at Kokomo, Indiana, October 25th. People willingly contributed for this purpose, and the results were gratifying to the Society and the Church.

Paoli—The young people of Paoli Meeting have purchased a new organ containing the famous Philharmonic Reeds. The money was secured by free will offerings. The instrument was installed last Sabbath.

Plainfield—The young people's meeting at Plainfield, Indiana, is interesting and profitable, not only in cultivating a worshipful spirit, but in developing a fellowship with the true culture of a higher life. The Academy teachers are active in the work.

Westfield—The spiritual life of our Endeavorers is healthful and our meetings are interesting and helpful. No part of our membership is more loyal to the church than our Endeavorers. Out of twenty-six active members twenty are using the duplex envelopes.

Wilmington Yearly Meeting

New Burlington—The C. E. Society of the New Burlington Friends' Church has a membership of fifty, and an average attendance of more than that number. They help with the pastor's salary, and with other finances of the church. The membership is active, and all are ready to speak in the prayer meetings. By way of variety plans recommended in the C. E. World are often introduced and are found helpful both in keeping younger members interested and in preventing monopolies of any particular subject.

Spring Valley—The Christian Endeavor work is in a prosperous condition at Spring Valley, Ohio. The meet-

ings take the place of the Sabbath evening preaching service, and the pastor gives a fifteen minutes' talk on the lesson. We find this is the most successful way here.

Whittier College

The college year has opened with many encouraging aspects. The new teachers are taking their various places in a very pleasing manner. It seems there never has been a better start for a college year. We feel that the college is to be congratulated in being able to keep up the numbers while the preparatory work was being eliminated. This is much better than the management dared to hope.

The library has been making some valuable additions, and is fast becoming a splendid working collection of books and encyclopedias. The college has recently enjoyed a visit from Miss Margaret Matthews, at home on furlough from Japan, where she has spent several years. Her address before the faculty and student body was very interesting and instructive, and her work with the young ladies during her stay was a continual inspiration. A reception was tendered her at the home of Mary Coffin by the Y. W. C. A.

The work in the Biblical department is on a better basis than ever before. All the classes are well attended and the Teacher Training class is bound to be a valuable addition to the courses of study. The Christian associations are making their usual campaigns for Bible Study and Mission Study. The meetings have been well attended. The Y. W. C. A. recently entertained the senior and junior girls of the high school, on the campus, in a very pleasant and enjoyable manner to all in attendance.—*The Pacific Friend*.

Evangelistic and Church Extension Board

The Executive Committee of the Evangelistic and Church Extension Board of the Five Years Meeting met in Richmond, Indiana, October 22, and held three regular sessions and one informal meeting, in the interest of their department.

The work the past year has been limited on account of the small sum of money at our disposal. We have continued the work begun by the former Board, and are helping three meetings, Fremont in Nebraska, Knoxville in Tennessee, and Winston-Salem in North Carolina. The Fremont meeting has large opportunities for Friends, but there is great need for larger buildings and better equipment for the work.

Harry R. Keates, our Chairman, made a trip to the Pacific coast last June in the interest of the work. He attended Nebraska, Oregon and California Yearly Meetings and meetings in Washington. As we listened to his report of this visit, we felt that much good will result from it.

When we looked forward we were of one accord that the primary work of the Board must be Home Missions, and we earnestly desire that Friends will catch the spirit and get into line with the great Home Mission movement that is gripping the churches of America, and do our part to build up the Kingdom of Christ.

The social given to the delegates by Richmond Friends on Fourth-day, 7:00-8:00 p. m., was a most enjoyable occasion. We also attended the conference of delegates on Fifth-day at 2:00 p. m. The earnest spirit and forward look into the future that took hold upon this meeting made us feel the responsibility of living in the Friends' Church.

ESTHER COOK, *Secretary*.

"Who can tell me the Golden Text?" asked the Sunday-school teacher.

Johnnie's hand went up eagerly. "He that humpeth himself shall be exalted!" he repeated, triumphantly.

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"Please allow me to thank the originator of Postum, which in my case, speaks for itself," writes a Fla. man.

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BIBLE SCHOOL LESSON

November 16.

Subject—The Death of Moses.

Lesson—Deut. 34: 1-12. Read Deut. 31-34. Commit Deut. 34: 5-7.

Golden Text—Precious in the sight of Jehovah is the death of his saints. Psalms 116: 15.

CHRISTIAN ENDEAVOR

November 16.

Topic—Temperance Facts and Figures. I Kings, 20: 1-21.

Nearly all the railroads refuse to employ drinking men.

An increasing number of business and manufacturing firms take the same position.

The medical world with practical unanimity classes alcohol as a poison and an increasing number of physicians discourage its use even as a medicine.

The vast majority of retail merchants living in dry towns now testify that business is better off with the abolition of the saloon.

A little more than half of our population now live in dry territory.

Leading temperance workers of every class and belief are endeavoring to find

a common platform of action more than in past years.

With practical unanimity, the courts have affirmed the constitutionality of prohibition laws, on the ground that the liquor traffic is harmful to public morals, the public health and the public welfare.

All temperance organizations are now practically agreed in working for national prohibition.

Add to your store of facts by getting the Prohibition Year Book (National Prohibition Association, Chicago) and the Anti-Saloon League Year Book (Anti-Saloon League, Westerville, Ohio, or the office of the League in your state).

What One Girl Did

A little girl attended a meeting and heard about the Savior, and gave herself to Him.

When she returned home, she went to an old man who was a Christian, and said to him:

"Can't we have a prayer-meeting?"

"We!" said he; "I don't know of another Christian in the district."

"Well," she said, "you are a Christian, and I am a Christian; can't we have a prayer-meeting?"

They did have a prayer-meeting. The next day two or three more came. God answered their prayers, and between twenty and thirty found the Savior.

Pacific College

The work of Pacific College is now thoroughly organized and under way, with the strongest faculty and the finest student body in recent years. The spirit of the school is splendid, and everything points to a very successful year. The Christian associations have their work for the year outlined, and an active season in Bible study, mission study, deputation work, etc., is before the Christian young people of the college.

The attendance from beyond the immediate vicinity of the college has seen a marked increase this year. The capacity of the dormitory is taxed already. Mr. and Mrs. Henry Allen are superintendent and matron this year. Three new teachers are on the faculty, Lloyd H. Mendenhall, of Penn College and Haverford, in the science department; Harold D. Marshall, of Penn, in mathematics, and Miss Mary Kenworthy in Greek.

The biblical department has been strengthened this year, and President Pennington is doing full teaching work, mostly in this department.

"The only way to prevent what's past," said Mrs. Muldoon, "is to put a stop to it before it happens."—*Texas Siftings*.

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To complete a file, copies of the Minutes of Indiana Yearly Meeting for 1886 and 1895. Anyone having copy for either of these years, and willing to dispose of it, please write

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Home Mission Convention

A Home Mission convention, representing the local meetings of New Garden Quarterly Meeting, Indiana Yearly Meeting, will be held at New Garden meeting house near Fountain City, Indiana, November 9, 1913, at two o'clock. The following is the program:

Song by the congregation.

Scriptural reading by Superintendent.

Prayer.

Song by Concord Quartette.

Paper on Mormonism by Webster Meeting.

Reading by Arba Meeting.

Short talks of five minutes on writing letters to absent church members; on holding children's meetings; also some plan to interest children in home mission work, by New Garden Meeting.

Song by Fountain City Quartette.

Reading by Concord Meeting.

Practicability of Home Mission work, Chester Meeting.

"Two Little Candles," by Fountain City Meeting.

A short talk by Folger P. Wilson, of Richmond, on work in Home Missions.

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The American Friend

Old Series.

VOL. XX. No. 46

ELEVENTH MONTH 13, 1913.

New Series.

VOL. I. No. 46.



FRIENDS BEREAN BIBLE CLASS, FAIRMOUNT, INDIANA.

(See page 737.)

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Plans for the United Missionary Campaign

United Mission Conferences are listed for the following places that are accessible to Friends: Rochester, N. H., Nov. 24; Exeter, N. H., Nov. 30; Dover, N. H., Dec. 2; Hillsboro, N. H., Dec. 10; Hoopetown, Ill., Nov. 9-10; Kankakee, Ill., Nov. 16-17; Newport News, Va., Nov. 23-24; Norfolk, Va., Nov. 25-26; Portsmouth, Va., Nov. 27-28; Suffolk, Va., Nov. 30-Dec. 1; Marion, Ind., Nov. 16-17; Kokomo, Ind., Nov. 18-19; Lafayette, Ind., Nov. 23-24; Greencastle, Ind., Nov. 27-28; Terre Haute, Ind., Nov. 30-Dec. 1. The Marion Conference will reach Marion, Wabash and Fairmount Quarterly Meetings; that at Kokomo, Kokomo and New London Quarterly Meetings; Lafayette, part of Thorntown; Crawfordsville, Nov. 25-26, part of Thorntown; Greencastle will reach Plainfield, Danville, Fairfield and White Lick Quarterly Meetings. The meetings in Hamilton County, Ind., can reach either Kokomo, or Lafayette. Later announcements will be made of other conferences.

STATEMENT OF POLICY

1st. The more thorough education of the membership of each meeting concerning the entire mission task both at home and abroad.

2d. To carry through an organized and complete personal canvass for meeting this task, in each meeting, with the purpose of enlisting the entire membership and regular supporters.

Among Friends this mission work would properly include Home and Foreign Missions, including under former, Evangelistic and Church Extension, all work for Freedmen and Indians, and all forms of social service.

This work is equally the task of all denominations, and most of it can be carried on most efficiently where there is a large degree of co-operation. Denominations are learning much by meeting together and comparing methods, and uniting in service as far as possible.

The plans as outlined are as follows:

1st. The Interdenominational Conference with four sessions. (Dates as above.) The suggested program is:

First Day—One session, two addresses.

Points of emphasis: 1. The urgent and unsolved problems of Missions both at home and abroad. 2. The Church's undeveloped resources of Service, Prayer and Treasure. 3. The advantages of working together co-operatively, as Denominations, in this campaign. 4. The United Campaign itself; its method and immediate objective; the Canvass in March. 5. The presentation of the proposed Conference Policy for adoption at closing session.

Second Day—Morning Session: 1. The Missionary Committee. 2. Best Methods of Missionary Education in the Local Church. 3. The Educational Program of the Home and Foreign Mission Boards for 1913-1914. 4. Individual work for individuals.

Luncheon Meeting: To organize extension work throughout the District.

Afternoon Session: 1. The simultaneous canvass

in March. 2. Prayer and personal Bible Study as means to Missionary efficiency.

Supper: Denominational meetings will be arranged where practicable.

Evening Session: 1. Christian Stewardship as related to Missions. 2. A summary of the current educational plans of the Mission Boards and of the methods and results of the every member canvass, to be followed by the adoption of the policy. 3. Our personal relation to Christ and His Kingdom.

2d. The carrying down of the results of the Conference to the individual meetings at home. In towns where there are several churches, the best work can still be done in an interdenominational way. But at the end the thorough work must be done in the individual meeting. Probably the best plan for this would be to arrange for an all-day's meeting, with lunch provided between sessions. If desired help from outside the meeting could be invited in. At these meetings the vision of the field, and the best methods of procedure, as developed at the conferences should be clearly presented. Such phases as belong peculiarly to our own work and methods should be explained. Effort should be made to make our entire membership realize the responsibility of each one to stand behind the work that is carried on through our Yearly Meetings and Five Years Meeting, and through the various Boards. The gospel of stewardship, both of life and treasure, should be clearly presented, and the conscience quickened to prayerfully measuring up to the Bible ideal. Aside from the all-day's meeting, the public ministry and the devotional services may well be devoted for a time to the presentation of the same conception of the responsibilities and privileges of the Christian life, and to prayer and consecration to the practical measuring up to our every-day opportunities. Our religion needs thus to be made a practical every-day living and serving.

3d. The ultimate objective of the Campaign for the immediate future is the lining up of every member, man, woman and child, behind the entire task for which the Church stands. For this the simultaneous canvass in March is planned. The methods that have been blessed of God in largest results will be outlined in the Conferences, and should be carefully worked out in each meeting. This canvass will be for a regular systematic financial support of all phases of our work. But it may well also include a canvass for faithful and regular fulfilling of responsibility in family devotion, and attendance upon the meetings for worship and business. Marked awakenings in spiritual life have followed these canvasses where made thoroughly and prayerfully. We should aim to conserve the highest possible results by thorough preparation, and faithful observance of all details that have proved most effective by experience.

It is expected that further helps will be issued by the various Boards, as the campaign develops, through THE AMERICAN FRIEND, or by means of leaflets for general circulation. It will be well to preserve this statement for reference.

THE AMERICAN FRIEND

DEVOTED TO THE INTERESTS OF QUAKERISM IN AMERICA

S. EDGAR NICHOLSON, Editor and Manager

Old Series.
Vol. XX. No. 46.

RICHMOND, INDIANA, ELEVENTH MONTH 13, 1913.

New Series.
Vol. I. No. 46.

The Evangelistic Spirit

Dr. Campbell Morgan says that there are four essentials in the New Testament evangel: "First, the lordship of Christ; second, the cross of Christ; third, the resurrection of Christ; and finally, an in-dwelling Christ by the Holy Spirit."

This utterance of Dr. Morgan may well be taken as the keynote of all evangelistic endeavor. Evangelism has been made to suffer oftentimes because the messenger stands out as the prominent figure in the revival. The evangelistic message is not worth the effort to utter it, unless it be a message that reveals Christ in His fullness as one who is able to speak directly to the needs of every soul.

The message that will win today is the message that was preached by the Apostles. Theirs was a sane gospel that met the heart needs of that age. The spirit of evangelism is in danger of losing its power by reason of man-made and mechanical efforts with which it is so frequently surrounded. There can be no substitute for a living Christ, whose presence is waiting to be revealed to the whole earth.

If men can only be made to see Jesus, and to feel that the highest hopes of humanity are in a positive way linked with His purposes, Christianity will have a new meaning for the world. The shallowness of the gospel pronouncement which is sometimes manifested is heart sickening. Religion that changes men's lives is not the product of magic, nor is it a species of divination that merely casts a spell over the objects of its consideration.

Every evangelistic effort should be the product of earnest communion with the Father, and should seek to reveal Christ in all His loveliness to lives that are waiting to know the truth. The spirit of evangelism is the spirit of helpfulness, wherein the worker sinks out of sight and leaves Christ standing with outstretched arms ready to save to the uttermost all who come unto Him through faith. It is this spirit that should characterize every evangelistic endeavor.

The success of evangelism will depend upon its purpose and its spirit. The coming simultaneous campaigns arranged for in Western and Indiana Yearly Meetings will be far reaching if the spirit of a real desire to have Jesus Christ revealed is allowed to characterize the efforts.

United Missionary Campaign

Too much emphasis cannot be laid upon the far-reaching importance of the United Missionary Campaign, which is already under way. Its value as a co-operative movement of all the churches, designed to rally the whole church back of a vast missionary effort that will bring new life to religious work both at home and abroad, is beyond computation.

It is urged that Friends shall throw themselves earnestly into this campaign. Every local meeting should be largely represented at the district conference nearest at hand, announcements of which are in another column of this issue, and will be continued and enlarged upon from time to time. Following these, every local meeting should plan a denominational gathering to hear reports from their delegates, in order that the entire membership shall be made to feel the inspiration of this mighty movement.

Every congregation should then acquaint itself with the plans under which all the denominations are operating, and should organize for the active every-member canvass next March, which is the culmination of the present campaign. This is a movement in which every Friends' Meeting in America should participate.

A Denominational Crusade

Bishop Berry, of the Methodist Church, utters these weighty words in behalf of the Church papers: "In my humble judgment the next great denominational crusade should be one in behalf of our Church papers. Such a crusade is vitally related to the success of every part of our Church life. It would pay every one of our benevolent boards to set apart men and money to help in such a propaganda. The people need the information and the appeal which our papers carry to them week by week, and the result of the wide circulation of our papers would be amazingly beneficial."

This is an utterance that is worthy the most careful consideration by the Friends of America. Hundreds of Friends are already interested and have been active in pressing the claims of THE AMERICAN FRIEND. Yet our new subscriptions received since the first of the year have come from fewer than one-fifth of our individual meetings. It is time for Quarterly and Monthly Meetings, together with all the Boards of the Church, to impress upon every family the obligation of patronizing this periodical.

A splendid beginning can be made by calling attention to our special offer of the paper to new subscribers from now until January 1, 1915, for \$1.50, the price of a year's subscription.

The Spirit of English Quakerism

BY OSCAR L. MOON

It has been generally conceded, that while London Yearly Meeting has been making during the last decade the most constant and steadily increasing gain in membership of any Yearly Meeting in the world, the conditions within its limits are so different and the methods employed consequently so much at variance with our own as in a measure to render their activities insignificant to us. In the several articles on the subject printed in *THE AMERICAN FRIEND* the past few months, this attitude has, with few exceptions, been assumed. There is unquestionably a wide difference in the methods employed, but methods *per se* are not of the most fundamental importance, inasmuch as their gains in membership and influence are not explained by this means alone. The past should suffice to have proved (it is hoped) conclusively that perfunctory "going through the motions" does not spell vitality either in a silent meeting of the more ancient type, or in an evangelistic or pastoral meeting of the approved American type. Something more basic than method is needed.

The English Friends have the Adult Schools, but they are of no greater value to them as a recruiting agency than are our Sunday Schools to us, for not all their accessions come from the Adult Schools. They have their mission meetings in localities advantageous to the laboring people, but they touch no more of this class in proportion to the available numbers than we do. They come into contact with the educated and cultured, but I think we have access to just as many of these in proportion as they have. But the fact remains that whereas they are drawing from the high and the low, laborers and people of leisure, and are making a percentage of gain three times ours and more, and in many communities are able to grip the interests of different classes, we are able to draw from scarcely more than one class in the same community and but very slowly from that class.

For our explanation of the difference in the tangible results, we must examine the spirit which their methods are made to serve, for in religion the spirit is the primary differentiating quality. Several years ago American Friends began to co-operate with other religious denominations for the general Christian good, and within certain limits this movement is assuredly to be commended. But too often this worthy purpose was allowed to obscure the distinctive Quaker mission so completely as to minimize the value of membership with Friends, and leave many with no more conscious reason for affiliation with us than with any other evangelical denomination, save perhaps the non-use of the ordinances which are now counted of but minor importance even by those who practice them. But English Friends have counted the success of Quakerism as being dependent upon a clear understanding by the general membership of *their* mission to the present generation and as being separate, distinct, and (speaking in all humility) above that of the other evangelical

bodies—an opinion shared by many who are not themselves members of the Society.

No one need be in doubt whether the Friends have reason to exist longer. Their tremendous tasks, national in extent and yet touching the minutiae of neighborhood and individual life, are a sufficient reason. They seem to realize that when the kingdom of God is set up within, it will manifest itself outwardly in every institution of man whether religious or otherwise. To make this spiritual kingdom supremely potent in all the institutions of our generation is their self-imposed task, for this alone can adequately express the spirit of the Master-Christ.

Through the Friends Social Union, Friends in England are attempting to deal in a constructive, statesman-like way with the relationships of "Christianity and business," so that there may be no compromise of right for the sake of pecuniary gain. They have guest houses and hostels that are available for weekend gatherings of committees and other groups that form a pleasant retreat for conference and social intercourse. They maintain Woodbrooke, Swarthmore and St. Mary's settlements as permanent institutions for the more extended study of present-day conditions, industrial, social and religious, and the means of serving such conditions in a Christian spirit. They have the Bedford Institute with its fourteen stations in London and similar establishments in other cities, whose aim is to brighten with Christian light the otherwise benighted life of the cities' poor. The Adult Schools, which abound in all the cities and many villages, afford a means of contact with the skilled laborers, while their active work for peace in national life gives them distinction as a worthy type of citizens. These, however, and other forms of service are but the expression of a spirit which is uniquely Christian and Friendly—the latter, because such a large proportion of the members manifestly bear its fruit.

But this spirit manifests its depth and vigor and tenderness most in the meetings for worship. Numbers count for little, where "two or three are gathered in His name." In fact, the preference seems to favor "small meetings and more of them," so that fellowship may be the more easily maintained. The meetings are simple and informal with singing in some and in others none, but in all which I attended an indescribable strength and power are manifested which one feels is of God, and is unquestionably induced by the united worship of the worshipers and the willingness of each to speak "as the Spirit gives him utterance."

There is no evident tendency to speak for the display of one's powers, but a certain humble sense of the weighty responsibility that ever accompanies the gift of the Spirit. Nor do any apparently speak for entertainment, but are faithful if perchance they may be able to bear "one another's burdens and so fulfill the law of Christ." Consequently there is vocal ministry to strengthen, instruct, comfort and inspire, combining

to produce a spirit so self-denying—so vicarious—that it gives itself to the alleviation of men's wrongs in some practical way as mentioned above. It is thus that their fellowship in worship becomes the basis of their fellowship in service, and their fellowship in both forms an irresistible appeal to the practical man of to-day to affiliate with them.

It is not to be understood that all who are connected with the Society in England act upon the high plane that I have indicated, for they have the problem of the indifferent member the same as we have, but so emphatic have they made this purpose that this number is reduced to a minimum. Nor are all the meetings equally active in the various forms of Christian service, but these are their confessed intents and the proven means by which they can be realized. They are practically a unit in the opinion that the "open" meeting, *i. e.* without prearrangement and with free participation, is the form of meeting that best feeds their spiritual life, some of its most vigorous champions being young people who in America would probably be suspected of wanting a change to something more modern. The obstacles to such a meeting as experienced in America they partly overcome by the deeply spiritual atmosphere of their gatherings and partly by a vigorous eldership, which practice seems

to me superior to the plan of continuous prearranged exercises, for it effectually removes the obstacle to free worship and leaves the meeting open for those whose gift is helpful.

It may not be wise nor practical for us in America to become to any great extent the copyists of their methods, but if we can emulate their spirit we need not fear but that our service will adapt itself to the needs of our times. We should apply ourselves intelligently and consistently to the creation and dissemination of such a spirit through our entire membership, for it is upon such a foundation only that we shall meet the requirements of present-day apostleship. In the language of John Wilhelm Rowntree, the acknowledged leader of the modern movement in England: "The love of luxury and the loud-voiced gospel of Force, these hold the field. The call is for those who have known and seen a living Lord." "We stand not by the Society as it is, but by what it may be when its spiritual powers have deepened and its social conscience has quickened into life." This is the process which is making the English Friends not "hearers that forget but doers that work," and let us hope it will not cease until it has touched into new life the Quakerism of America and the world.

Baltimore, Maryland.

A Study of Church Government

BY CHARLES M. REAGAN

We are living in an age and a country that have guaranteed freedom of religious belief in the constitution, which is the fundamental law of the land, and as a result churches and faiths work side by side without friction. This has continued for a hundred years and the world has seen what strides can be made when church and state are separated, and there are no hindrances in its work at home and abroad, except within the church itself.

It is a great subject to contemplate, for before freedom for religious belief was granted by the United States, most of the ills and troubles of the church and its different branches were charged to the governments under which they existed.

Mr. James Bryce, our recent and esteemed British Ambassador has been called the real discoverer of America, now some four hundred years since the advent of Columbus, because in his "American Commonwealth," and in his speeches and copious writings, he has described most accurately, criticised most justly, and given us the best exposition extant of the working of American institutions. He has enabled Americans to see themselves "as others see us," and has shown how our institutions and political system are working, their defects and superior qualities, as well as the tendencies of our legislation and policies.

Long strides have been made in the ideas of church government, and the influences back of them are the forces that have brought about greater freedom in civil affairs; in citizenship and in the safe-guarding

of our personal liberties. The Friends have minimized their organization, while the larger and more rapidly growing churches have given the subject more attention.

The failure of any living organism to grow should invite attention and a search for all contributing causes. It has been said of us that we ceased to grow when we were no longer sent to prison. If that be true, it would seem to be a reflection upon us, as much as to say that Friends are not suited in their make-up and organization to draw the world to them in large numbers; that they cannot prosper under peace and religious liberty of the highest order, and under the most inviting conditions are not able to meet world questions.

Very few churches in this age are criticised on account of their creeds, and the doctrines of Friends have been acknowledged long ago to be worthy of the highest respect, hence we must look outside for the weaknesses that hold the church back from becoming as much of a world power as other denominations have become.

Society is very complex and highly organized, and our plea is that it requires a highly organized and efficient system of doing work, at the right time, with departments directly responsible to some superior head, by which confidence will be inspired by reason of the very systematic way in which the work is done. Looseness neither inspires confidence nor brings results. We want to know how our delegates vote in

important conventions. We want our delegates elected in some representative manner, not by the suggestion of one or two. We want more laymen given a chance to use the same judgment in church affairs that they use in the complex management of large business interests.

We note with interest that in the great conventions of the three great branches of the Presbyterian Church at Atlanta, Georgia, last May, there were seven hundred lay delegates and seven hundred from the official and ministerial part of the church. In other words, they had equal representation, which is our American idea of administrative affairs.

Better organization means more members, more money with which to push the work, and more work accomplished. This is the natural order of events. If the world were left alone to the influence of Friends and their methods of work, how large a proportion of the present Christian adherents would be heathen, or pagan, or outside the pale of the church?

Our Five Years Meeting has caught the spirit of progress and has created commissions for outlining work, gathering information and presenting subjects in a well-considered form. The report of the Finance Commission of Western Yearly Meeting made to the session of 1912, the committee having been directed to consider the subject of revising the financial system of the church, said: "It was apparent from the outset that if any substantial and permanent good is to accrue from our labors, the scope of our consideration should have to be broader than the revision of the financial system, because the present church organization is too slender and incomplete to support a financial system, properly revised." The Commission further said: "The church of today must be more than a home; it must be an organization. The efficient church of today is of necessity a business enterprise, with well-defined projects in hand, and must of right possess adequate control and direction in all its functions, save only the meeting for worship."

It is no doubt a fact that the great majority of the membership of the church know less about the principles of government in their particular church and how they came about, than they do about contemporary changes and progress in civil matters, which are taught in our schools and colleges and are regarded as an essential part of a liberal education. As in civil matters, a thorough knowledge of the history of our country, the steps in its rise and progress, and the laws governing our free institutions, incite greater patriotism and love for our country, so familiarity with the church, its laws, methods, doctrines and discipline will inspire greater faith, zeal and loyalty among Christian people for the church itself and will contribute to its growth and unity.

We must admit that a large part of the membership of the churches today hold their membership because of convenience of location, some special attraction for its pulpit utterances, the congeniality of the members of the particular congregation, or for other and various reasons. This is more noticeable in our large cities, where people are constantly moving in and out,

and frequently place their letters with a church of a different denomination from that with which they formerly affiliated, and upon making a second change may return to their first allegiance.

Dr. H. A. Edson, in his book on "Presbyterian Indiana," has shown that while this church never had an itinerant ministry as has the Methodist Episcopal Church, and so, no circuit rider books, yet the early additions to the church in Indiana were rapid and very largely from the ranks of the sister churches. He says further, that "the transfers from the church home of the fathers was in every case a tribute to the genius of the Presbyterian Church, to its ecclesiastical polity and never on account of sympathy with its distinctive dogmas. That which was so distinctly Calvinistic in the early part of this century is so seldom heard, that the question is whether any one now believes it at all. The Church became silent on what was called its fine or five points. For more than two hundred years the theological forums had echoed with discussions not always the sweetest in temper, on the doctrine of decrees, foreknowledge and their kin, with no sign of abatement, until a few thousand accessions to the church from Methodist homes and altars, with profound convictions on their theology, with pronounced experiences which they would not compromise first silenced and soon eliminated from Presbyterian pulpits all that had been the bone of contention for centuries."

While, therefore, the lines of denominationalism are not so strongly drawn as formerly, yet it will appear from what has been said that there is constant need of keeping before the people the doctrines and principles of the church, its methods of government, making it clear what the particular church stands for, what it is doing and what it proposes to do.

Indianapolis, Indiana.

(TO BE CONCLUDED)

The Homiletic Review

The Homiletic Review for November is, as usual, full of strong articles. One article is on "The Latest Excavations in Egypt," by Prof. C. M. Cobern, of Allegheny College, Meadville, Pa. Another is on "The Mediatorial Ministry," by Rev. Elliott Field, Wissahickon, Pa., and another on "The Minister at Work," by Rev. H. C. Moore, of Raleigh, N. C. "Elisha and the Translation of Elijah" is treated by Rev. John Adams, of Scotland. Many other contributions are up to the usual standard. *The Homiletic Review* is published monthly by Funk & Wagnalls Co., 254-260 Fourth Ave., New York City, New York.

Thanksgiving Proclamation

President Wilson has fixed Thursday, November 27th, next, as a day for national thanksgiving. The document is a strong and comprehensive one, and concludes with this statement, "The year has brought us the satisfaction of work well done, and fresh visions of our duty which will make the work of the future better still."

Indianapolis Conference of Methodist Men

REPORTED BY CHARLES E. TEBBETTS

(CONTINUED)

Wednesday afternoon was given to reports of what had been accomplished by the new plans undertaken throughout three denominations. The first to report was Mr. C. A. Rowland for the Southern Presbyterian Church. They have 300,000 members and have assumed responsibility for 50,000,000 of the non-Christian world. Ten years ago they had 174 missionaries and raised \$180,000.00. In the recent campaigns they have increased their forces to 340 missionaries and their support to \$631,000.00. They make use of the special support plan for missionaries and stations. They make a special appeal to men and have received several gifts of \$10,000.00 each. One man supports an entire station in Korea with 250,000 population. He supports 13 missionaries and the entire native force, and furnishes all buildings and equipment. They urge business men to be in business for God.

Mr. A. B. Corey told of the million dollar campaign by the Disciples Church. He gave an interesting account of how their faith was enlarged that made them willing to undertake it. He himself was converted to it by the pressure of providential circumstances against his own judgment. The campaign began a year ago and they now have \$1,100,000. One man has now offered them \$1,000,000 if they will raise the rest of \$5,000,000.00 for financing both home and foreign fields. Prayer has been the most important factor in their success. Let God get at the people. He told some remarkable instances of how God has led people to see their privilege and responsibility. They now have a campaign for 1,000 men to devote themselves to world evangelization, and the dedication of children by parents for God's service. This address made a powerful impression on the conference.

Mr. J. Campbell White told of the great campaign last year of the United Presbyterians. They have 1,000 churches and 140,000 members. They added \$1.12 to their average per capita giving, raising it to \$6.11 per member. In doing this their average for local church work was increased \$1.07 without asking for it. Pastors are recognizing their responsibility for the world field. Instruction is given in the grace of giving. We should give for our own sake, not because God needs it. This church is responsible for a field of 15,000,000 non-Christians. Mr. White said, "God will stand by the business men who stand by Him." "No man has got money enough to discharge his duty to God." The giving of time and service has been one of the by-products of this campaign. As you enlarge the missionary output you lift all departments of church work. The conference was deeply stirred by these reports from other churches.

Wednesday evening was a great meeting with three powerful addresses which it is impossible to report. The first was by Bishop McConnell, of Denver, on "The Call to Social Service." He said, "The general movement today is forward; there will be no going

back. More social control is demanded. The greatest need to save the movement is deeper piety of a practical kind on the part of the church workers. Nominally we are Christians, but there is a lot of wild land in us not yet occupied by grace. When all of a man is sanctified in fact, he will be a powerful factor in solving the social problem. The great leviathans of past ages did not disappear because they were killed. They did it because the climate changed. The dragons of our social world will not be killed, but will disappear because of the change of the social climate. The unredeemed heathenism of our Christian lands is the greatest hindrance to the acceptance of the Gospel in foreign lands.

"The association of pagan lands and races with our Christian nations has been an unredeemed horror. The troubles in Mexico are largely the outgrowth of wrong perpetrated by foreigners, especially Americans. One whole state, towns and all is owned by a foreign corporation that pays no taxes. Talk of intervention to save Mexico! Ye know not what manner of spirit ye are of. We are the ones that need a practical every day salvation. The greatest apologetic for the truth of the Gospels will be right dealing by Christian with pagan peoples. The Gospel must touch every human problem."

The call to civic righteousness was given in a masterful address by a young man, Rev. A. W. Leonard, of Seattle. Some of the great foes of our civic life are: "Commercialism in politics" (the gang that deposed Sulzer were the deeper dyed sinners); "votes dictated by Bosses"; "unsanitary surroundings of the poor"; "children robbed of childhood"; "diseased environment, both physical and moral, under which women and children toil"; "vices of the city"; "injustice to the poor in courts." "There must be created a wholesome public opinion. The three great agencies for this are the pulpit, pew and press. The pulpit must preach with a passion to redeem society as well as individual man. Old methods that fail must yield to new ones. The preacher must be sympathetic with every throb and pulse beat of the social world. He cannot be silent concerning the evils of today. At right times he must express them. The trouble with the pew is so many churchmen are unwilling to put themselves on the firing line of modern reforms. Christian ministers and laymen must together face the evils that exist. A mighty uprising of Christian manhood and womanhood must face the evils of our cities. There must be wise planning. Woman Suffrage will be a factor in this redemption. He vividly described the struggle of the better element to redeem Seattle. This victory could not have been won without woman's vote. He pleaded for a press free from every corruptive influence. The power to do this is in the hands of Christian business men who give large advertising patronage. Every curse is condemned in the cross of our Lord.

J. Campbell White spoke on "The Call to World Conquest." The plan of Redemption was a necessity with God. Try to discover what God is doing in your time, and fling yourself into His purpose and will. God is opening all the avenues of the world to His Gospel. Every age must "preach the Gospel to every creature" of its own time. The pagan world cannot afford to wait for some future generation. The world is redeemed, but does not know it. There should be no conflict between work at home and abroad. Divine resources are pledged to the universal task. We shall succeed anywhere only as we have divine energy flowing through us and we can expect His power only as we fulfill His program.

The movement among denominations to federate and unite is a great encouragement, and is in accordance with Christ's prayer for His church in order to reach the world. The new financial system must be adopted by all. The annual collection plan is now thrown overboard by all leading denominations. The stream of immigration should be a great evangelizing agency. One-fourth as many return every year as come to our shores. They should carry our American Christianity of the purest kind back with them. The whole impact of our civilization must be Christianized.

The Moslem world is beginning to yield to the Gospel. The Mohammedan advance in Africa is a challenge to the Christian Church. Hundreds of communities in India are ripe for Gospel teaching. At the close of this meeting Mr. White led the Conference for an hour in a beautiful consecration service. It was a unique thing to see a member of a smaller communion and a layman lead a national conference of the great Methodist Church with all its Bishops and leading men of the Boards present in a consecration of itself to its great world task.

Thursday forenoon was given to a discussion of how to relate their present organization to the United program of all the world fields. The most effective address was on social service, by Mr. Ward, the head of their Bureau of Social Service. It was received with great enthusiasm. A deeply stirring message calling to consecrative giving, by Mr. Dougherty, closed the forenoon session.

Two great messages were given in the afternoon by President Welch of Ohio Wesleyan University, and by Dean L. J. McBirney of the theological department of Boston University. The former was on social service, the latter on evangelism. It was a marvelous presentation of the evangelism that is needed today. No other address has more deeply gripped the entire Conference. Bishops, evangelists, pastors and laymen listened as though fearing to lose a word, and it was followed by a service of prayer led by Fred B. Smith. It is impossible to report the address. It is to be hoped it will be printed and get into the hands of all our workers.

(TO BE CONCLUDED)

The American Friend to new subscribers until January 1, 1915, for \$1.50. Tell your friends about it.

The Children's Country Training Home at Amherst, Ohio

BY BERNICE H. HAWKINS

In the earlier days in nearly every community one could find Friends vitally interested in the condition of the poor, and anxious to see suffering alleviated. Possibly because our meeting places are found more often in the agricultural districts and because Friends are largely rural in their manner of living, as a church we have not yet come face to face with problems of congested life.

Ohio Yearly Meeting is trying an interesting experiment along the line of social service. In April, 1893, John and Katie Springer, of Berne, Indiana, while visiting in Chicago, found two little homeless children whom they brought home with them, for the Springers were childless and large-hearted. Slowly they filled their home with other homeless boys and girls. Mr. Springer was a prosperous business man. They soon found their home too small to contain their enlarging family, so they bought a large farm near Amherst, Ohio, and brought the children to it. Mr. Springer continued his printing business and Bible School, but not being a farmer he was unable to make the farm a paying proposition, so debts began to overwhelm him. Furthermore, an adjoining farm was for sale and a Brewers' Association negotiated for the purchase, on which they intended to erect a beer-garden and summer hotel. The Springers could not bear to have temptation put in the way of their boys and girls, so they mortgaged their own farm and bought the adjoining one, so their tract now contains five hundred and forty-one and one-half acres of excellent soil, lying along the lovely Vermilion River.

Before his death in August, 1911, Mr. Springer called in J. W. Malone, Sr., whom he had known for several years, and offered to turn over to the Board of the Cleveland Bible Institute his farm and farm equipments, together with the children and the biggest asset of all, the mortgage. J. Walter Malone, Jr., a young man with excellent prospects in a business way, took up the management of the farm which was only half cultivated heretofore, and the business interests uncared for. The farm is rapidly becoming profitable, new buildings of modern type are being built, and the rules and management have been revised to meet modern methods in caring for charitable institutions and children.

A school is maintained on the farm, in which competent teachers are the instructors, having all the grades and two years of high school work. The work of the primary grades is extremely difficult, for ambition to make something of oneself and incentive to competition are altogether lacking. However, the finished product of the eighth grade and high school fully repay for the labor expended in the lower grades.

The staff of workers is practically all made up of young people who love the children devotedly and who covet their souls for the Kingdom. The motto for the institution is "Give them a chance." It is in every sense of the word a social settlement. To give these

children of the slum a taste of Christian home life, to teach them lessons of honesty, integrity, and usefulness is the aim.

There are now about sixty-five children in the home ranging in age from four to eighteen. Of the workers eight are members of the Friends Church and all are earnest consecrated Christians. The experiment is altogether worth while in making men and women out of the driftwood or humanity.

Berean Bible Class

We take pleasure this week in presenting on our first page a photograph of the Berean Class of Adults of the Fairmount Friends Bible School. The class is taught by E. O. Ellis and is officered as follows:

President, James Bell; Vice President, Clarkson D. Overman; Secretary, Ethel Phrockmorton; Treasurer, Ida Moon; Assistant Treasurer, Lutie Knight; Chairman Membership Committee, Bowman Pickard; Vice Chairman Membership Committee, John E. Duncan; Chairman Social Committee, Emma Scott; Chairman Sick and Relief Committee, Lydia Hiatt; Vice Chairman Sick and Relief Committee, Lucy Macy; Teacher, Ellwood O. Ellis.

The picture was taken at the Sunday School on October 19, 1913. Number in picture 132. Number enrolled 162. Class started with eight members seven years ago. Fifty members of the class are not Friends. Ages of members vary from 29 to 79. Several in class who have not attended church or Sunday School for years, and some who never attended before in their lives. Several in the class, and shown in the picture, are well-known Friends.

Charles E. Carey and James Bell are two tall men in back row, directly in front of right door. Ellwood Davis, brother of Clarkson Davis, is farthest to right in back row. Next to him is Alonzo Thomas, formerly a friend of the saloon, but now an enthusiastic worker for the class. Next to him is David G. Lewis, prominent in local politics. Next is Prof. W. M. Cochran, teacher in the Academy and former member of the Legislature. Next is Levi Winslow, 78 years old. The next is Wilson Bond, a minister.

Joseph Ratliff, father of Ancil E. Ratliff, is in the middle row at the extreme right, with gray beard. Eli J. Scott, a minister, is about the middle of the picture, and Wm. Bell is in back row to the left. Edgar M. Baldwin, editor of the *News*, is in back row at the left, second from end. Space forbids mention of others.

The Panama Exposition

Whether or not the relationship is that of cause and effect, it is interesting to note that the memorial to the authorities of the Panama Pacific Exposition, sent by the Federal Council of the Churches of Christ in America relative to the exploitation of the Exposition by commercialized vice and the subsequent memorials from the denominations which are constituent bodies of the Federal Council, are followed by a report from San Francisco that the civic authorities have ordered that the district known as the "Barbary Coast" should be abolished.

The General Secretaryship

We have already stated in these columns the action of the Executive Committee of the Five Years Meeting on October 24th, relative to the General Secretaryship. The following is taken from the Minutes as showing the exact action of the Committee:

"We recommend that the work of the Chairman of the Executive Committee be expanded to include the clerical work of a central office so far as it relates to the work of the Five Years Meeting Boards; and that J. J. Mills be appointed as General Secretary for one year from January 1, 1914, to January 1, 1915, with the understanding that he retain his residence in California."

There was a feeling on the part of the Committee that as Chairman of the Committee on Efficiency at the Five Years Meeting, Dr. Mills has probably given more thought to the office of the General Secretary than any other person. It was further felt that in the absence of any other available person who could assume the duties of the office at the present time, if Dr. Mills could be induced to accept the position and inaugurate and organize the work of the office, it would be acceptable to Friends everywhere.

It needs to be said that, upon his part, Dr. Mills was most reluctant to consider the call of the Committee, and that only after feeling that it was a clear call to duty did he consent to accept the position. It is felt that under the arrangement as indicated by the action of the Committee, the work will be begun and go forward satisfactorily the coming year. In addition to other important duties, it is hoped that Dr. Mills can visit several of the Yearly Meetings next year.

Quakers Object

THE AMERICAN FRIEND, in editorial and contributed articles, protests against the using of denominational names to advertise merchandise. The Quakers seem to be the chief sufferers in this direction. We often see such titles as "Quaker Oats," "Quaker Whiskey," etc. In a sense such a use of the name is rather a compliment as indicating something good, but at the same time it is annoying and should be discountenanced and discouraged to the extent of refusing to buy any articles in which church names are thus prostituted. This would be the most effectual method of curing this evil. The paper wants to know how other churches would like to have such advertisements flaunted before them as "Baptist Beer," "Presbyterian Punch," or "Catholic Cocktails."—*The Wesleyan, Truro, Nova Scotia*.

There are two hundred millions of Mohammedans in the world scattered from the Philippines to Gibraltar—a great harvest field reaching through many lands. *And it is spreading*. This is the one religion that is itself an aggressive missionary force. Unless we more than match its earnest efforts it will win India and Africa in place of Christianity. Its zeal is seen in the annual pilgrimage of 300,000 devotees to Mecca, its birthplace.—*Christian Herald*.

The Peace Movement Among Friends

[This Department is designed to afford an opportunity for a presentation of important phases of the Peace question, and will welcome correspondence which gives information in regard to the progress of the Peace movement anywhere among Friends, or which reflects clearly the views of any of our readers, younger or older, on this important subject. Such correspondence should be addressed to *Allen D. Hole, 615 National Road, West, Richmond, Indiana.*]

War Is Wrong

BY ROBERT CROMWELL ROOT, A. M.

War is wrong because—

1. "Peace is the normal condition of society, and war is a reversion to barbarism."¹
2. War is an appeal to might instead of right, and sets aside reason and justice, law and order, for the "mailed fist" and bloody conflict.
3. War sets up false standards of courage, false ideals of patriotism, perverts the teachings of Christianity and destroys the bonds of human brotherhood.
4. War selects and destroys the "most fit" among men, and thus weakens the whole human race."²
5. War dooms millions to celibacy, prevents home-making and the development of home virtues, and thus lowers the normal birth-rate and robs society of "an ever-widening wedge of citizenship that might have been."
6. War's unnatural camp life encourages immorality and vice, and produces thousands upon thousands of "fallen men" tainted with foul diseases,³ who in turn blight the lives of thousands of innocent wives and children.
7. War's evils and debaucheries were the spawning bed from which sprang the abominable "white slave traffic"⁴ and its inseparable evil, the licensed liquor traffic of the United States. While war remains, a strong demand for this vile slavery will remain.
8. War robs helpless mothers of their sons, wives of their husbands, sweethearts of their lovers, and innocent children of their fathers—their rightful, God-given protectors. War also robs the school, the church, the state, and does not and cannot give any adequate compensation for any of these losses.
9. War sets up pagan rules for the Golden Rule, and substitutes narrow selfishness and ignorant jingoism for true patriotism and statesmanlike internationalism.
10. War impoverishes humanity⁵ by misusing the world's chief energies in causing waste and death and destruction, instead of rightly using those energies in preventing fires, floods, accidents and diseases, and in doing *constructive* work for the benefit of mankind.
11. War is needless,⁶ since the world now has in

operation and in process of development adequate means for settling all disputes without resort to war; furthermore, war itself does not settle any question properly or justly.

12. War is barbarous,⁷ for it slaughters men, and inflicts cruelties and tortures on innocent women and children who did nothing to cause the war and yet suffer most from it.

13. War is wicked, for it violates every moral principle, every righteous law of man, every instinct of civilized humanity and every command of God.⁸

14. War shamelessly glories in its own wickedness that ruthlessly disregards human rights, brutalizes men, incites to inhuman cruelties, and makes man not his "brother's keeper," but his brother's wolf-like destroyer.⁹

15. War is cruel, wicked, barbarous, needless, inhuman, and devilish; for it commits every sin in the decalogue, and yet war does not in this age serve one single useful purpose that cannot be served better in a humane way. On the contrary, "War does all that the devil would do if run stark mad,"¹⁰ for, "War is hell" and hell serves neither God nor man, but ever and only the devil.

Therefore, war must be destroyed.

Berkeley, California.

Peace in the Balkans

BY DAVID STARR JORDAN

What shall we say of the Peace in the Balkans, now that the "Heroic War," the "Squalid War," the "Mad War," the "Sad War" (taking the headlines of the London papers) has come to an official end?

Let us say first, that it has steadied Europe. It has shown the futility and the clumsiness of war for any worthy purpose. All these are natural stages of the same disease. All war is at times heroic, at all times squalid, mad and sad. Let us notice that Bulgaria, frank, forthright and blundering, who, wandering farthest has suffered most, is with the first to come to her senses.

The world's welfare demands that no nation should gain anything by force of arms. The allies fought for the liberation of oppressed people, not for their own aggrandizement. This is the heroic side of the war; and from that point of view the additions to the Balkan kingdoms are but given them in trust to be held for the benefit of their inhabitants, the wards of the civilized world. The allies forgot this for the time being at least, and the heroic war became a sordid scramble for lands to which none of them had any just claim whatever.

It is well that the Turk is gone. Not because he is alien in race or in religion. It is because he does not govern in the interest of the people he rules. It is because his is a military despotism. It is because he

¹ Ex-President Theodore Woolsey of Yale, in "International Law."

² The Human Harvest, David Starr Jordan.

³ Rev. Walter Walsh, in "Moral Damage of War," pp. 151-152.

⁴ President David Starr Jordan, in "The Unseen Empire."

⁵ Arthur W. Allen, in "The Drain of Armaments."

⁶ President Theodore Roosevelt, May, 1908, speech at laying corner stone of Bureau of American Republics, "There is no question but what may be settled by arbitration."

⁷ 8, 9 Wilhelm Lazarus, in "The Human Slaughter House."

¹⁰ Lord Byron, in "Don Juan."

tolerates, in Europe or in Asia, no race nor religion nor language but his own. The "powers" should have curbed him long ago, and by peaceful means. His problem is with them yet, and no less pressing than before. Armenia is farther away, that is all.

The real Balkan question is, Shall the Turk's methods pass with the Turk? It matters little what are the boundary lines of the petty kingdoms or what the ambition of the princes and politicians who rule them for the time. The real question concerns the men and women of Macedonia and Thrace. Shall men count as men, or must they be belabored and abused, as they have been in the past? Shall Macedonia after twenty centuries look on freedom?

The need of the Balkans is to get together. Already we are told a postal union has been formed. A customs union ought to follow, and all forms of social unions which bring the people together should be encouraged in the Balkans and by the outside world.—*World Peace Foundation.*

Electing a Senator

More and more the issue of national prohibition is forging to the front in various ways. Ex-Governor J. Frank Hanly of Indiana has secured the signatures of a large number of representative temperance men of the nation to an appeal to the moral forces of the country, that they help by contributions to send Hon. Richmond P. Hobson to the United States Senate, that he may become one of the leaders in that body for the nation-wide prohibition of the liquor traffic. Contributions are asked to be forwarded to E. L. Clarkson, Tuscaloosa, Alabama.

Congregationalists for Peace

The Congregational Council in session at Kansas City recently, adopted the following resolution on the peace question:

The Congregational churches of the United States, confessing anew their allegiance to the Prince of Peace, and desirous of making the Christian church the foremost peace-maker of the world, desire to place on record their disapproval of the present rivalry of Christian nations in creating colossal armies and navies, and to declare themselves the unflinching antagonists of all who by word or deed fan the flames of racial prejudice or disseminate the seeds of international ill will.

Believing that our republic, both by situation and tradition, is peculiarly fitted to lead the nations into paths of peace, we appeal to our president and congress to call a halt in the swelling expenses for the paraphernalia of war and exhort our pastors and teachers to keep before the public mind the evils and perils of militarism, to explain and defend the cause of arbitration and to work in season and out for the wider world-wide brotherhood. We hereby commend the work of the international conference engaged in the programme for the commemorating of the first century of peace between the United States and Great Britain and recommend that in all our churches exercises be held which shall swell the significance and influence of the celebration.

From now till January 1, 1915, we will send The American Friend for \$1.50 which is the price of a year's subscription. Canvass your neighborhood.

My Neighbor and I

HENRY COFFIN FELLOW

My Neighbor and I, at the close of the day,
When the sky was aflame with a golden glow
Of the sun, sinking slowly down to rest,
Walked side by side in the glorious gloaming,
Plucking primroses and cowslips
And sweet scented gale, from valley and vale,
From shadowy dale, where the pines
With their odorous myrrh fill the air
With nectar divine for the gods and goddesses.

The rippling rivulet ran rapidly
Down, with a swish, to the river beyond.
In the twilight gloam of the eventide,
We could hear through the murmuring pines,
The song of the swish and the swirl of the stream
As it, dashing and splashing, ran down,
On its wild, booming whirl to the sea.

The gossamer film of the darkness
Settled steadily down from the sky, as a veil;
And Night, in her chariot, rode riotously
Out of her cavern of gloom from under the world,
And lashed her Pegasus steeds into foam,
Like the surf of the raging sea;
And drove with fiery star dust trails of light
For reins, and star decked chariot wheels,
From the wonderful workshop of the wandering Pleiades.
As Arcturus came forth from his Stygian cave,
And Orion rode up to his place in the host of the sky;
As the whip of dread Darkness drove the last wight of Dawn
Down from his throne and over the arch of the world;
We paused, my Neighbor and I, on the banks of the rippling rivulet,
And listened as it sang the lullaby siren songs of the night.

In the chill moon-lit shadows of the pines,
My Neighbor and I sit alone, Spirit and Crysalis;
While up from the valley of jassamines
A rapturous cloud, odor laden, arose
Like a star decked shroud around us.
The voices of the night, wierd and wanton,
Came from the crags and cavernous cliffs,
And made the gloom wistfully, strangely sepulchral.

At the hour when the chimes of curfew sounded,
My Neighbor arose, like a gnome of the mist,
Clothed with a nebulous halo of fire;
And touched me, the Casket, dull dust of the valley;
Then whisked me away toward the backward Forever,
And showed me a scroll of the Infinite Record of Life;
Most wonderful workmanship, tapestry divine,
Of the blend of the thoughts and acts of the ages,
Woven in spirit threads, golden and crimson.
At the day dawn of the Future stood we,
And with mystic wand he showed me
Angel distaffs spinning, spinning spirit threads
Of golden gossamer from the Eon of Beginning,
For the never Weary Weavers of the Present;
Who were weaving, ever throwing through the tangled woof Existence
Warp, forever, ever blending Past and Present, on, unending;
Never losing stroke nor shuttle in the mystic maze of weaving;
Never breaking, never mending, never stopping in their labor;
Blending pictures of the Present with the facts of Yestereve;
Cause and action, plan and purpose, interwoven threads Divine,
Each in quick succession followed, fraught with moment intertwine
With the increment resultants from a myriad unseen sources of the
Past,

In one mighty panorama for the throne room of the Future,
For Jehovah's council chamber, in the Eon of Forever, and Forever.
Beaver City, Oklahoma.

"As a man thinketh in his heart, so is he." It is almost startling to find that, in the majority of cases in which the Spirit has wrought wonderfully on a human soul, and has made that work the foundation of a great manhood or womanhood, a primary work had been done by a good mother or father, or both. We can not ignore the awful responsibility of parenthood.—*Herald and Presbyter.*

Current Items of Interest to Friends

Indiana Yearly Meeting

New Castle—One of the best prayer meetings in quite a while was held at New Castle, Indiana, the evening of October 29th, when the young men's class was in charge. Every member present took some part and the meeting was an inspiration to both young and old. The young men's class is organized and doing a splendid work. The one who was in charge is a young man who feels the call to the ministry, and will enter school for preparation soon.

Raymond S. Holding, for fifteen years a missionary in Mexico, gave a most interesting and practical talk along missionary lines in Friends' Church, the evening of Sunday, November 2d. It was not statistics nor an appeal for money, but a talk on conditions as they existed, and as he had seen them. He said that as horrible as the revolution had been for the last three years, it was nothing compared with the degradation, poverty, ignorance and superstition existing in that benighted land.

West Richmond—Sarah Lindley, who has been in mission work at Matehuala, Mexico, for nineteen years, led the prayer meeting at West Richmond Friends' meeting on the evening of November 6. She gave an extended and interesting account of the situation in that country and the work of Friends there.

Elbert Russell is delivering a series of weekly lectures at Economy, Indiana, this fall.

East Main Street, Richmond—A. J. Furstenberger, pastor of the Friends' Church at Wabash, will give a temperance address for all Richmond Friends at East Main Street meeting at 2:15 o'clock next Sabbath afternoon. All are invited. He will be at Whitewater meeting in the morning.

Iowa Yearly Meeting

Earlham—John Stribling, who has spent three years in California, has returned to his old home at Earlham, Iowa. Arrangements are made for Frank W. Dell to assist us in a revival meeting beginning November 16th. E. Howard Brown, the pastor, recently preached a missionary sermon, and at its close took up pledges for \$416.00 for the support of Sada M. Stanley in Jamaica.

Sabbath, November 2d, was Rally Day in Friends' Bible School at Earl-

ham. Efforts had been made to secure the attendance of our entire enrollment. This was more than accomplished, and there was an attendance of one hundred and fifty-nine that day. A short program was given during the school hour. A sermon by the pastor on Bible School work followed, and we believe our work is on the increase.

Minneapolis, Minnesota—Sunday, November 2d, was a memorable day for Minneapolis Friends. It had been set apart as "All-Friends' Day," and a special invitation to attend the morning service had been extended to all in the Twin Cities who had ever been in any way connected with Friends. The result was most gratifying. The meeting house was taxed to its capacity. The pastor's address on "The Meaning of Quakerism," was most forcible and inspiring, and the entire service was marked by a strong sense of fellowship and of spiritual uplift. In the larger cities, where Friends are so widely separated, the problem of a meeting place for worship is indeed a serious one, and a rallying of our scattered forces is necessary for the most effective work. The pastor and the committee who have charge of this are to be especially commended for the effectiveness of their efforts. The profit to the meeting and to Minneapolis Friends will be permanent and far-reaching.

Kansas Yearly Meeting

Kansas City—Friends at Kansas City will observe Thanksgiving day on November 27th, by an appropriate service beginning at 10:30 and lasting one hour. The full choir will sing appropriate anthems. There will be opportunity for anyone to express his thanks for the blessings of the year.

The Friends' Bible School at Kansas City has an excellent and growing young people's class of which only one member is of a Friends' family. There is a C. E. Society in the meeting organized about six months ago, but it has not yet come fully into its own.

Ohio Yearly Meeting

Cleveland—Cleveland Quarterly Meeting was held at Berlinville, Erie County, October 4 and 5. A good delegation was present from the meetings of the Quarter, including several ministers who gave edifying and inspiring messages. The business meeting was held on Seventh-day afternoon. Lewis G.

Pim, who has served this meeting very ably as clerk since its organization, resigned at this time, having taken up pastoral work, together with his wife, Mary Barrett Pim, at Tecumseh, Michigan. James Buck was appointed to fill the place. On First-day afternoon a Christian Endeavor service was held. Merrill Coffin, of Adrain, Michigan, gave the leading address. Lydia Maria Stanley, of Cleveland, one of the oldest ministers within the Quarter, was present, and it was an inspiration to hear the exhortations and words of encouragement from this aged Friend, clothed in her Quaker garb and manifesting the same simplicity of life. George J. Bartlett, pastor of the Milan meeting, who has attended every Quarterly meeting held at this place, was unable to be present this time on account of his recent illness.

Western Yearly Meeting

Amo—Friends' Church at Amo, Indiana, has entered upon the new year with Orley Smith, of Ohio, as pastor. For two years the meeting has had no resident pastor, but was served very faithfully by George Hobson and Henry A. Sherrell, who were present on alternate Sabbaths. The meeting grew spiritually and numerically. After a revival effort last winter conducted by J. W. Armstrong, there were several conversions and twenty-seven accessions to the church. The present year was opened by a reception at the church for the pastor and his family, at which time a short program was given, followed by a social hour, to which not only Friends, but members of other churches in the town, were invited. The pastor and his wife are showing energy and interest in the various departments of church work, and are rapidly becoming acquainted with the membership, having visited nearly all families of the church and others in the community. We are praying for a prosperous year.

Chicago—Walter E. Dorland has accepted an appointment to represent Earlham College at the convention of Alumni workers to be held in Chicago, November 21-22. Mr. Dorland has been making a tour of the West recently in his capacity as field secretary of the Chamber of Commerce of the United States. He visited various points in Minnesota, North Dakota, Montana, Washington and Oregon, and has succeeded in adding materially to the membership of the body he represents.

British Columbia Quarterly Meeting

British Columbia Quarterly Meeting was held the 25th and 26th of October in Victoria. The attendance throughout was good. Among visiting Friends in attendance were Gurney and Elizabeth Binford (representatives of Canada Yearly Meeting in the mission field at Japan), Robert E. and Emma Pretlow, from Seattle, Dorothy Lee from the same place, and Edna Goodwin from Everett. The presence of all these dear Friends contributed not a little to the edification and helpfulness of the occasion. An afternoon session was devoted to the consideration of "How to develop strong Quakers."

Daisy E. Cotsworth outlined the development and growth of the Young Friends' Movement in England, and pointed to evidences of the stirring of the young life in many of the meetings of this continent. Lydia E. Scott-Walker followed with a thoughtful paper in which we were encouraged to have a live and active faith in the distinguishing positive views of Christian truth held by Friends. She said that these should be lived out in our lives and told to others by word and example, that Quakerism should be made more known and that its light should not be hidden under a bushel. The need of individual responsibility was emphasized by others, and it was hoped that Friends might be more open to be impressed by urgent convictions, or "concerns," which had been such a marked feature in the lives of many of the early Friends.

A committee was appointed to further study circles and work among the young members. At the business session some account was given by James Cass of the progress of the recently instituted Western Canada Peace Society, and mention was made of the recent visit to the Pacific coast of Dr. Evans Darby, the secretary of the British Peace Society. It was decided to hold a conference in the fall of next year between Puget Sound and British Columbia Friends, the one lately held at Seattle having been found so mutually helpful.

Gurney Binford and his wife are well known in other parts of North America, so space need not be filled by telling of their very interesting talks on the subject of Christianity in Japan. This was their first visit to our coast meetings, however, and now we have the privilege of their personal acquaintance and friendship. The First-day meetings were all occasions of solemnity, and uplifting messages were heard from several. We believe that more than one through these meetings has obtained a "vision,"

and that the gatherings have not been merely formal, but will result in some way in a setting out of a larger influence and power for good in work on the coast with its many problems and opportunities.

A Centennial Celebration

Friends at Poughkeepsie, New York, celebrated the Centennial Anniversary of the establishment of the Meeting at that place, October 31 to November 2. The program on Sixth-day evening consisted of devotional exercises conducted by the pastor, William J. Sayres, with prayer by Elmer D. Gildersleeve, Whittier hymns, historical sketch of Poughkeepsie Friends by Lindley M. Stevens, solo by Leora Bogue, of Fairmount, Indiana, and an address on Quakerism by Augustus T. Murray, of Leland Stanford University, California. Mary Moore, who had a place on the platform, wore the typical Quaker dress, gray and brown with the bonnet, and spoke briefly.

On Seventh-day afternoon Field day exercises were held on the new recreation grounds, in the rear of the meeting house, and the annual banquet of the C. E. Society was held at 7:00 p. m.

On Sabbath Augustus T. Murray preached a strong sermon, taking as a text John 8: 32, "Ye shall know the truth, and the truth shall make us free." Leora Bogue sang, "Cast thy bread upon the waters." At night William J. Sayres began a series of special meetings to continue during the week until the time of Quarterly Meeting at Clinton Corners.

The occasion was felt to be both enjoyable and profitable.

Conference at Short Creek

The Ministers' and Workers' Conference of Short Creek Quarterly Meeting was held at West Grove, October 29-30. The first session held on Thursday afternoon was a devotional service, conducted by Isaac L. Kinsey, Quarterly Meeting Superintendent. The text chosen was from I Chronicles 29: 5, "Who then is willing to consecrate his service this day unto the Lord." Much interest was manifested, and many took part in prayer and testimony.

The Thursday evening service held at Georgetown, near West Grove, was given over to the Sabbath School work. An excellent address was given by Clinton O. Reynolds, Yearly Meeting Superintendent of Bible School work. He emphasized the necessity of more thorough organization in the different departments, and more careful preparation of the lesson by both teacher and pupils. An able paper prepared by Paul Wright

on the Christian Endeavor work of the Quarterly Meeting, was read by Mrs. Haldy. The music by the Georgetown Bible School was much appreciated by all.

The Friday morning session was at West Grove. Devotional exercises were led by Clinton O. Reynolds. A paper prepared by James Siward on the "Importance of the Church Prayer Meeting," was read. The Missionary work was then taken up, conducted by Emma Lupton. Elizabeth Jenkins gave an interesting talk on "Foreign Missionary Work," followed by a paper on "Home Missions" by Anna H. Reynolds. A paper, "Echoes from Yearly Meeting," was then read by Mrs. Iddings. Mrs. Haldy made a special appeal urging the organization of a "Mission Study Class."

At the noon hour a bounteous dinner was served by the ladies of the West Grove Church. The afternoon meeting opened by scripture reading and a number of sentence prayers. John Chandler gave an interesting talk on "Charge to Pastor." A very instructive paper on "The Evangelist" was read by Rev. Haldy. We feel that the Conference was a blessing to many and inspired us to increased activity in the Master's service.

Notice

Friends' Freedmen's Association is preparing to send its usual boxes of old clothes and shoes to Christiansburg Industrial Institute. A letter from Edgar Long as Principal at the School, makes special request that we send all we possibly can. Again, as last year, old Christmas and New Year's cards and remembrances will be very useful to the pupils who take them to their needy neighbors with whom they have social service. Books and magazines are always in demand. All contributions to be packed should be at Friends' Institute, 20 South Twelfth Street, Philadelphia, not later than Eleventh month nineteenth, 1913, plainly marked "For Christiansburg Industrial Institute."

Note of Appreciation

The following recently received is typical of letters received almost daily at our office:

"I want to tell thee that THE AMERICAN FRIEND is a real blessing in our home, and it is increasingly appreciated in its weekly visits. May the Lord continue to bless thee and the paper."

Yearly Meetings, 1913

Baltimore—At Baltimore, November 14-19. Clerk, Allen C. Thomas, Haverford, Pennsylvania.

Joint Ministerial Conference

The following program has been arranged for the joint conference of the Ministerial Associations of Indiana and Western Yearly Meetings, to be held at the First Friends' Church, Indianapolis, November 18-20. All ministers and workers in the two Yearly Meetings are urged to attend. Lodging and breakfast will be furnished by Indianapolis Friends. Dinner and supper can be secured at the Y. W. C. A. All delegates should go direct to the church, Alabama and Thirteenth Streets. Take Alabama car.

PROGRAM

TUESDAY AFTERNOON, NOVEMBER 18

- 2:00 Devotion—David Hadley.
- 2:30 Address of Welcome.
- 2:40 Response—Milo S. Hinckle.
- 2:50 Relationship of Local Meeting to the Community—S. E. Nicholson.
- Discussion—Enos Harvey.

TUESDAY EVENING

- 7:00 Devotion—E. James Carter.
- Sermon—Robert L. Kelly.

WEDNESDAY MORNING

- 9:00 Devotion—Truman C. Kenworthy.
- 9:30 Ministerial Poise—Charles Sweet.
- Discussion—Edward M. Woodard.
- 11:00 Common Interests of the Two Yearly Meetings.

WEDNESDAY AFTERNOON

- 2:00 Devotion—Mary Miars Harold.
- 2:15 Religious Conservation—Willard O. Trueblood.
- Discussion—J. Edgar Williams.

WEDNESDAY EVENING

- 7:30 Devotion—Arthur Hammond.
- Home Missions, "The Church and Social Service"—Daisy Douglas Barr.

THURSDAY MORNING

- 9:00 Devotion—Ira C. Johnson.
- 9:30 Deficiencies in Church Organization and Methods—Murray S. Kenworthy.
- Discussion—Thomas C. Brown.
- 11:00 Foreign Missions—Charles E. Tebbetts.

THURSDAY AFTERNOON

- 2:00 Devotion—Frank V. Stafford.
- 2:15 Church Federation—Our Rural Problems.
- Discussion—Morton C. Pearson.

Congratulations

Relatives in New York of Edward and Marion Kelsey, who are in mission work at Ram Allah, Palestine, received a cablegram from Edward Kelsey on November 4th, as follows: "Monday—boy—fine." The name is to be Mead Atwater Kelsey.

Friends Board of Foreign Missions

The annual meeting of the American Friends' Board of Foreign Missions convened the 21st day of October in Richmond, Indiana. Every cooperating Yearly Meeting in the work of this Board was represented excepting California and Canada. It was a most interesting occasion, characterized by a spirit of deep earnestness and consecration, and a willingness to meet hard problems in the wisdom that was continually sought from above. Africa, Mexico, and Jamaica were represented by some of their missionaries, which is always a most helpful feature. The situation in Mexico is sorrowful, causing some interruption in the work, but not a cessation of it at any of the stations.

It seems that a baptism of suffering must be endured on the part of all nations emerging from darkness to light. Our fields are all well-manned at present, but so soon as funds permit, large opportunities are opened for enlarged work. In Africa one new station to the north, in territory assigned to Friends, if they will occupy it, has been opened, and another to the north of it will be as soon as the Chilson's return, which is expected they will do next spring. In Cuba a school of high grade is a most serious necessity, and the Cuban Field Committee was granted the privilege of securing funds needed for its erection and equipment. When this is done the work there will be in a most desirable condition. The work in Jamaica has suffered somewhat on account of the sickness of several of its faithful workers, but the conditions are now improving in this respect, and its former prosperity is at hand.

A large list of missionary candidates are filed, but none will be sent out now unless an emergency occurs. The largest number of candidates are for Africa, and many of these will doubtless have to wait indefinitely. There are some for Mexico, China, India and South America. The larger the list the more carefully will they be selected, as none but the best can be offered on this altar of service.

It is most encouraging to note that in spite of the casualties of this year, which have, in some respects, been unprecedented, more money has been forwarded for missionary purposes than any heretofore.

One of the problems at the home end of the work is to find a suitable associate for Charles E. Tebbetts. The work has grown so rapidly under his splendid management that it has become indeed a great work, and is more

than one man can possibly handle, however capable he may be. The right one to help is in great demand just now. There is certainly great room for Friends to feel encouraged with their foreign work, and a proper support and sympathy will show us beautiful things in the future.—*Friends' Missionary Advocate.*

Century of Peace

At a Quarterly Meeting, held at Devonshire House, London, on the seventh ultimo, the chief business was the consideration of work for Peace, especially a proposal from the meeting at Jordans that the Centenary of Peace between Britain and America in 1914 shall be made the occasion of special efforts for Peace on the part of Friends. It was desired especially that the Yearly Meeting should be asked to approach the British government, urging that the Century of Peace should be celebrated by the offer of treaties of unlimited arbitration with every country in the world. After a long and interesting discussion the proposal was approved and the clerk was directed to prepare a minute for the consideration of the next meeting.—*The Friend.*

WORKS ALL DAY

And Studies at Night on Grape-Nuts Food

Some of the world's great men have worked during the day and studied evening to fit themselves for greater things. But it requires a good constitution generally to do this.

A Ga. man was able to keep it up with ease after he had learned the sustaining power of Grape-Nuts, although he had failed in health before he changed his food supply. He says:

"Three years ago I had a severe attack of stomach trouble which left me unable to eat anything but bread and water.

"The nervous strain at my office from 6 A. M. to 6 P. M. and improper foods caused my health to fail rapidly. Cereal and so-called "Foods" were tried without benefit until I saw Grape-Nuts mentioned in the paper.

"In hopeless desperation I tried this food and at once gained strength, flesh and appetite. I am now able to work all day at the office and study at night, without the nervous exhaustion that was usual before I tried Grape-Nuts.

"It leaves me strengthened, refreshed, satisfied; nerves quieted and toned up, body and brain waste restored. I would have been a living skeleton, or more likely a dead one by this time, if it had not been for Grape-Nuts."

Name given by Postum Co., Battle Creek, Mich. Read "The Road to Wellville," in pkgs. "There's a Reason."

Ever read the above letter? A new one appears from time to time. They are genuine, true, and full of human interest.

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INDIANAPOLIS.

BIBLE SCHOOL LESSON

NOVEMBER 23.

SUBJECT—Joshua, The New Leader.

LESSON—Joshua 1: 1-9. Read Joshua I and II. Commit verses 5 and 6.

GOLDEN TEXT—Be strong and of good courage. Joshua 1: 9.

CHRISTIAN ENDEAVOR

NOVEMBER 23.

TOPIC—Discontent or Praise: Which in your life? Psalms 100: 1-5. (Thanksgiving Meeting.)

Correspondence

DEAR FRIENDS—We expect to sail from Southampton for New York November 29th, if the Lord wills. We will go direct to Mt. Airy, North Carolina, as pastors, where I have been for three years. I did not expect to return there when I left last February, and resigned in good faith. But we have accepted an urgent call by cablegram to return. We ask prayers for the work there. I have only agreed to stay until the end of the pastoral year, next August.

LEANAH HOBSON.

London, England, Oct. 29.

Married

Aldridge-Bray—At the home of the bride, 1355 Blaine Avenue, Indianapolis, Indiana, Oliver Aldridge to Elizabeth Bray, John B. Stipp officiating.

Holmes-Alexander—At the home of the bride's parents, William and Mrs. Alexander, Woodruff Place, Indianapolis, Indiana, John Holmes to Grace Alexander, John B. Stipp officiating.

McCracken-Lawrence—At the home of the bride's parents, Daniel and Hannah T. Lawrence, Spiceland, Indiana, September 29, 1913, Joseph W. McCracken of Saetia, Cuba, to Bertha O. Lawrence, Enos Harvey, of Bloomington, Indiana, officiating.

McNett-Jester—At Sugar City, Colorado, October 15, 1913, Charles Abbott McNett, son of Charles H. and Clara H. McNett, to Jeannette B. Jester, daughter of William P. and Elizabeth Jester.

Newlin-Lamb—In their new cottage, Indianapolis, Indiana, September 6, 1913, Earnest Newlin to Myrtle Lamb, John B. Stipp officiating.

Scott-Davis—At their newly furnished home at Fairmount, Indiana, October 15, 1913, Merle Luther Scott, son of Alvin and Emma Scott, to Georgeanna Davis, daughter of Joseph M. and Clara B. Davis, Everett Davis, brother of the bride, officiating.

Shaw-Compton—At the home of J. Henry Guyer, Plainfield, Indiana, October 1, 1913, Albert M. Shaw, of Columbus, Indiana, to Anna E. Compton, of Bridgeport, Indiana, Ruth Ellen Guyer officiating. Both are members of Beech Grove Monthly Meeting.

White-Williams—At the home of the bride's grandfather, Noah Tomlinson, near Westfield, Indiana, October 25, 1913, according to Friends' ceremony, Harvey T. White, of Charlottesville, Indiana, to Zona M. Williams, of Westfield. Scripture reading, brief remarks and prayer by Morton C. Pearson, of Indianapolis. The marriage certificate was read by Edith J. Hunt. At home near Charlottesville, Indiana.

Born

Colton—To Ray E. and Clara L. Colton, of Minneapolis, Minnesota, September 18, 1913, a daughter, Helen Winifred.

Fisher—To Charles and Etta Fisher, of Berkeley, California, June 9, 1913, a daughter, Martha Susannah.

Neave—To Allen J. and Ethel Raiford Neave, of Hughesville, Maryland, October 2, 1913, a son, George Reynolds.

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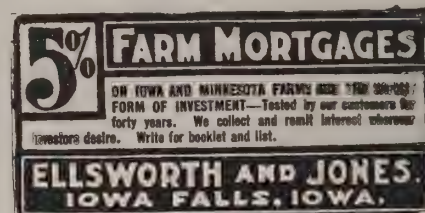
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IND.

The American Friend

Old Series.
Vol. XX. No. 47.

ELEVENTH MONTH 20, 1913.

New Series.
Vol. I. No. 47.

SUNSHINE FURTHER ON

The mountain's base is wrapped in gray,
And chill and cheerless is the way,
As slow I tread the shadowed trail
That stretches upward still and pale.
But as I rise I see it glow
With what seemed mist and cloud below,
And soon I stand amid the dawn
Of warmth and sunshine—farther on.
O, soul that beats the shadowed air
About the base of summits fair,
Be brave and patient. Mists obscure
The lower way, but hold secure
The higher path. For thou must rise
On toiling wings to clearer skies,
And though the way seems dull and gray,
It lightens toward the summit day.
Thou, too, shalt stand amid the dawn
That flowers in sunshine—farther on.

—*British Weekly.*

PUBLISHED WEEKLY BY THE FRIENDS PUBLICATION BOARD AT RICHMOND, INDIANA

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Minutes of the Executive Committee

The following will indicate in part the action taken by the Executive Committee of the Five Years Meeting, October 23-24:

UNITED MISSIONARY CAMPAIGN

6. Ellison R. Purdy, as chairman of the committee appointed according to Minute 28 of last meeting, reports as follows, which was accepted:

The Committee appointed to take under consideration the matter of co-operation with other denominations in a missionary campaign, have followed the instructions of their appointment, and propose that Friends unite in the campaign planned.

CARE OF AGED MINISTERS

7. The proposition regarding the care of aged and disabled ministers was again considered and the following motion prevailed:

(1) That a standing committee of three from the Executive Committee be constituted a committee to assist ministers in need; the committee shall be authorized to receive and distribute funds for the relief of aged and otherwise disabled ministers.

(2) That the Trustees of the Five Years Meeting be authorized to receive gifts and legacies to be held in trust, and the income used for this purpose, through said standing committee.

Ellison R. Purdy, S. Edgar Nicholson, and Harry R. Keates are appointed as members of the committee as specified above, this committee to be known as the Committee to Assist Ministers in Need.

BIBLE SCHOOL BOARD

15. The committee appointed to consider the matter of the relation between the Bible School Board and the Publishing Association of Friends reported that they had had a conference with P. W. Raida-baugh, who had made them three propositions, none of which could be accepted. The whole question was then considered and the following motion adopted:

That the Bible School Board be empowered to enter into any arrangement that may be desirable in the publication of Friends' Bible School helps and supplies, this arrangement not to continue beyond such time as the Publication Board may be ready to take over their business; and that if such arrangement is found to be impossible the Bible School Board be authorized to proceed with the subject of Bible School publications in its own way.

NEW MEMBERS OF COMMITTEES

22. The following information came to this committee stating that Walter H. Wood had been chosen and appointed a member of the Executive Committee of the Evangelistic and Church Extension Board of the Five Years Meeting, to fill the vacancy occurring by the removal of Robert E. Pretlow from New York Yearly Meeting. Also that Ernest L. Gregory has been appointed a member of the field committee for Jamaica under the American Friends Board of Foreign Missions in the place of Zeno Doan, resigned.

Methodist Laymen's Convention

REPORTED BY CHARLES E. TEBBETTS

(CONCLUDED)

The Thursday night's session was addressed by two laymen of other denominations. Mr. George Innes, of the United Presbyterian Board, a business man who gives his time without salary to the business side of the interests of his church, presented a business man's responsibility in a most interesting fashion under the subject, "What would you be worth if you lost your money?" He dealt vigorous blows at the men who hold tight the money which God permits them to get in their possession, and who do not own their right to a just share in the profits of their business. *The Indianapolis News* reports him thus:

Mr. Innes gave the cardinal sin of covetousness—"the awful lust of covetousness"—some hard jolts and in doing it he jabbed hard the man who, professing Christianity, sits in his pew and drops a quarter into the missionary collection plate when, on any basis of figuring of profits, he is cheating God out of \$499.75. Innes made it plain that, so far as he was concerned, he put such robbery in the list of the cardinal sins. Innes spoke of his own experiences, his own covetousness and his own escape from it, and he did it in a way all his own and one which was immensely interesting.

Mr. Fred B. Smith, a Congregationalist, and one of the International Secretaries of the Y. M. C. A., spoke with great earnestness. He showed the folly of much of the preaching after the type of the past that fails to reach the men of today. He said Christianity was the only religion, supernatural in its origin, that gave any remedy for human sin. Theoretical preaching on the divinity of Christ is not the need of today. The best proof of it is when He can so control the every day life of the employer and the employee, that their religion enables them to adjust all the difficult problems of right dealing with each other. "I do not know whether the Methodist Church will continue fifty years or not, but I do know the Church of Christ is going to live until its mission is accomplished in full." He referred to his recent trip around the world. "The newest buildings you see are churches and hospitals all over the non-Christian world. And you see Shinto, Confucian, Buddhist and other temples going to ruin and deserted, and cows and pigs running in them." He plead for personal work: "You can have all in the church that you can make feel that they are a part of the program; you will lose all the rest. It is life! We need life. We need more men converted—soul, mind and body. You must not dull the edge of the individual relation to God in conversion."

Friday morning was devoted to hearing the report of the committee on the policy of the church and passing upon it. During the day various phases of their own work was considered. Dr. Eckman of New York, editor of the *Christian Advocate*, gave a forcible address on "A United Church a Conquering Church." He plead for broader views among churchmen, divorced from the narrowness of creed and dogma.

(Continued on page 754.)

THE AMERICAN FRIEND

DEVOTED TO THE INTERESTS OF QUAKERISM IN AMERICA

S. EDGAR NICHOLSON, Editor and Manager

Old Series.
VOL. XX. No. 47.

RICHMOND, INDIANA, ELEVENTH MONTH 20, 1913.

New Series.
VOL. I. No. 47.

A New Declaration of Independence

I have just returned from attending the fifteenth national convention of the Anti-Saloon League of America, in session at Columbus, Ohio. The occasion marked the 20th anniversary of the organization of this movement. Merely as the regular gathering of a temperance society it would not command editorial notice in these columns. As a history-making epoch that marks a new and greater era in temperance reform, it has placed the movement for the annihilation of the beverage liquor traffic beyond the pale of cavil and petty controversy, and must receive the widest attention.

It may not be that uniformity in organization is yet a possibility, any more than is Church unity, but a great convocation like that at Columbus, with messages of tremendous power that struck with uniform telling effect into the very heart of the rum traffic, can have only one meaning and that is that the solidarity of the movement for national prohibition is henceforth assured. As Dr. Ira C. Landrith, of Nashville, so well said, he who henceforth is found firing into any other division of this common campaign will be wounding his own cause.

Following the convention, in answer to the call of 191 leaders of every division of the temperance ranks, a great conference, representing ninety-one organizations, assembled to formulate and put into operation a nation-wide educational and sentiment-building movement that means a common and thoroughly reliable literature to be made available for every division of the temperance army, and a supplemental nation-wide crusade of anti-alcoholic Congresses, national, state, district, municipal and local, wherein the best speakers of all divisions will preach the gospel of a new independence for our American homes and our American citizenship.

The League convention itself was the most marvelous event of the kind ever witnessed in this country. For three days and a half an audience of 3,500 people—five-sixths of whom were men—crowded the great hall three times a day and more than once overflowed into a nearby church. It was a shouting, determined, almost desperate audience that echoed the defiance of every speech that hurled its anathemas at Gamsbrinus and responded with the same sympathy to every call for comradeship in arms against this curse of the American people. It was a cosmopolitan con-

vention, representative of the best in American life, men from every party, from every church, both Catholic and Protestant, from the millionaire to the day laborer, a composite assemblage of our best citizenship, bent upon starting a crusade that can no longer be ignored or waved aside with indifference.

Governors and Ex-Governors, Congressmen and Ex-Congressmen, Assemblymen and Ex-Assemblymen, ministers, both Protestant and Catholic, representatives of the W. C. T. U. and the Prohibition party, officials and friends of the Anti-Saloon League, business men, all spoke the same message of deliverance from the American saloon. There was not a discordant note in all the vast assemblage. It was a convention of climaxes, whose influence will speedily be felt in the remotest borders of our great country.

No one present can ever forget that wonderful story told by Ex-Governor Patterson, of Tennessee, former liquor advocate, who has felt the sting of the monster in his own home and in his own life, and who in his despair only a few short weeks ago met Christ in the way as did Saul of Tarsus, surrendered his all to Him, found rest of soul and has become an able advocate of nation-wide prohibition. Major J. B. Merwyn, intimate friend and associate of Abraham Lincoln, brought the convention to its feet when he told of Lincoln's words to him within twenty-four hours of his death, "After reconstruction, the next great problem will be the overthrow of the liquor traffic," and when again he reiterated the reluctance with which Lincoln signed the internal revenue liquor act, stating that he was doing it in a last extremity as a war measure, and that when the war was over he would devote himself to the task of having the act repealed.

The great climax of the convention came when on the last day Ex-Governor Hanly of Indiana, who, as chairman of the sub-committee, wrote the resolutions, read the declaration pledging the League and the convention to a nation-wide campaign for Federal constitutional prohibition, and calling upon all patriotic citizens to give their support thereto. Then followed a demonstration of approval not often seen in an American audience. The last lap of a campaign which has been waged for more than a hundred years has been reached. Henceforth the flag of temperance reform will lead toward the goal of national prohibition.

S. E. N.

A Study of Church Government

BY CHARLES M. REAGAN

(CONCLUDED)

Men would not adhere to an organization that did not set forth its principles, but how far they may be forced upon the individual mind, is a question that often confronts and puzzles the church. Paul's creed was very short: "Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, if there be any praise, think on these things" (Phillipians 4: 8). This creed may need additions from time to time, but it will never need amendment. But a creed is not a church. A creed outlines the policy of the particular branch adopting it, but should never take up the vital strength and energy of its members in fruitless disputings, to which it often gives rise.

Some one has asked, shall the church spiritualize or organize? We answer, it should do both. The church should be well balanced, not dogmatic and not impractical.

The Apostles' creed declares the church to be the "communion of saints," always meaning a society of Christians or believers. Under the old Hebrew dispensation the whole nation was called holy, as separated from the heathen and idolatrous nations about it. Under the New Testament dispensation the meaning of saints is not applied to those externally consecrated to God but rather to those who are true Christians and sincere believers. The term saint does not depend upon any particular form of government, as monarchy, republic, kingdom or democracy, and may refer to no particular form of government. The bond of union is rather spiritual. The church is not a corporation or a visible society that may be dissolved, and its charter taken away, nor is it dependent upon rules and by-laws, having only delegated powers by its charter, but it has its origin rather in faith and love, in obedience to a common Lord, and its members united by the spirit of Christ.

It is important in this discussion to get a correct view of what the church is. In its beginnings, the different denominations were merely societies, and to the present time Friends have retained the term Friends Society in most of their records and writings. Paul sends greetings to Priscilla and Aquilla and the church that is in their house (Rom. 16: 3-5). Here is a society in a house. Paul sends greetings to the church at Corinth (1 Cor. 1: 1). Here is a society in a city. So we read of the church in Ephesus and in Jerusalem. In Acts 9: 31, we are told that the church throughout all Judea and Gallilee and Samaria had peace. Here is a society in the country. In Acts 7: 38 Stephen speaks of the church in the wilderness. Here is a society of Christians in the wilderness. We have the society of Christians in the nation, for in 1 Cor. 12: 28 we find that God hath set some in the

church to rule, etc. Paul refers to the society in all the earth.

We think, however, that it will be readily admitted that the church is an institution; that it has had a rapid growth in numbers and influence; that changed conditions make necessary forms of government; and that in organization there is strength. Therefore, it is profitable and expedient to have a form of government in order to better carry out the ideas, doctrines and teachings for which the body as a whole stands. These rules, written or unwritten, must best suit conditions of time and place, and it is as unreasonable to think that they must remain unchanged as to believe that human life can be supported in an atmosphere of sulphurous gases, or exist on planets without water or with different forms of gravitation.

This statement does not mean that the true church is not the same in all ages, however men may differ as to rituals, discipline and doctrines. It cannot consist of an external body, made up of all sorts and conditions of men, pagans, evil doers, lawbreakers, etc., by merely passing through certain ceremonies however good they may be, but only by a change of heart and purpose and true faith in Christ can they become a part of the communion of believers. This suggests the difference between the Romish and Protestant Churches. The former requires for its membership only the outward profession, while the latter require internal virtues.

It is not my purpose to enter into the discussion of the fine theories and the logic often used in support of a definition of the church, but think it well to bear in mind the prime fact, that all bodies of men whether political, social or ecclesiastical, to do effective work must have a fixed form of government or procedure, ordering their affairs and cementing the membership together. It was said of the Pacific railway, that it was like a great weaver's shuttle, bearing the warp and woof of commerce from ocean to ocean, and binding the different sections of this young nation into a union indissoluble and greater than the bands of iron that bound together the road itself. Some such figure might apply to the church organization which binds the members, the various branches and their allied interests into one harmonious, systematic, effective method of teaching, preaching and reaching out into missionary fields, and provides for all the details that must arise.

It is an oft repeated objection to the church, applying to all churches as they are administered, that they are webbed by various provisions which take away the liberty of the individual; that the church does all his thinking for him and arranges all his religious work; says what he shall eat and drink; what he shall do every hour of the day; and relieves him of the responsibility of personal development. Beecher had a remedy for this defect in church government: "Shut

all men up in cells by themselves, away from temptation and where they can do no crime, and then see how harmless they will be—and how worthless also.” The figure is a strong one and points to the fact that the church may be too rigid in its discipline and spoil many useful members, who by gentler means may be brought under its benign influence.

An able and well-known lawyer of Richmond, Indiana, some years ago, contributed to *The Earlehamite* a most worthy article, which was a study of the recognition of God in the United States Constitution and our state laws. We see to it that our children are well versed in our constitutions and forms of civil government. They study their history, their adaptability, and become eloquent and eulogistic both for and against them. Why should we not encourage the same patient, conscientious study of church organization its adaptation to means and ends; of church classics or easy studies of different phases of church work. It might be a door leading into greater fields of church usefulness and interest.

Let us find the causes that are preventing the growth of the Friends Church in number or in power; that compel Friends after they have braved the pioneer stages of work in mission fields to give them up to richer and stronger organizations to carry forward.

Indianapolis, Indiana.

Mansions in Heaven

BY CLARENCE IRVING PINKHAM

The idea of the “Many Mansions” which generally obtains is that of individual dwelling places for Christians when they shall have arrived in Heaven. And this hope has apparently been a great comfort to many earnest believers. But what if I were to say that this idea comes from a perversion of its scriptural origin? Let us inquire into the truth of the matter. What did our Lord say; was it a *mansion* or a *place* that He was going to provide or prepare for His disciples? Let us be exact because exactness may greatly effect the meaning of the expressions, “My Father’s House” and the “Many Mansions.” In fact, we must consider the very essence of the teaching of the gospel according to John, in order to get the true meaning of these expressions.

His immediate disciples did not understand when He told them about going away, and that the world would not behold Him any more, but they, His disciples, would behold Him. Judas (not Iscariot) wanted to know what had happened that He should manifest Himself unto them, but not unto the world. There seemed to be a lurking idea that He had changed His mind about setting up His kingdom, or that something had happened that had made it impossible. Jesus had not changed His mind. It was the mind of the disciples that must be changed before they could comprehend His meaning. Then He very patiently proceeded to teach them concerning the spiritual nature of His kingdom and how the Father dwelt in Him and He in the Father and how the Holy Spirit was to dwell in them and they were all to be united

in one. This teaching was also supplemented by the parable of the vine.

To return to the metaphor of the many mansions. It is well to consider the original Greek word from which we have mansion. The word is *monos* and is used in its plural form (*morai*); the rudimentary meaning is a unit. Some of the early Christians seized upon this word or a derivative from it as a name for a church building, and so we have monastery, and translators have made it mansion. In our English language, *manse* is now a synonym for parsonage, and a gradual change in the meaning of a word may have led us astray from the original history.

Again, house has more than one meaning, and an important meaning is that of a family, as The House of David. In business it sometimes means a group of persons doing business together, and the action of any one of the group involves all the others. In such a house there may be such a unity of purpose that we can say that each abides in the others. This higher meaning of house corresponds with the idea of the family and brotherhood contained in the expression, “Our Father.”

In my Father’s household are *many* units (souls, persons or individuals). “If it were not so I would have told you. I am going to prepare a place for you, and if I go and prepare a place for you I will come again and receive you unto myself that where I am there ye may be also.”

The main idea concerning this household seems to have been that of brotherhood, fellowship, a unity of many in one. The idea of an exclusive mansion for one individual is quite foreign to it. If the idea of exclusiveness had been correct, Jesus would have made that plain. He would have told them. Jesus early introduced the idea of a business relation with the Father. In a modern industrial plant there may be a thousand different personalities at work, but all under one directing personality. Mind appears only a medium for the manifestation of personality. Where there is a master-mind there is always something masterful back of the mind. Metaphorically speaking, one mind may focus the rays of light proceeding from another mind and, like a crystalline lens, project an exact image of the mind of the first party on the mental background of a third party.

Just how the Holy Spirit is to show to us the things of Christ we can only know experimentally, but it would appear that the Christ-mind is the master-mind, and that through the medium of the Holy Spirit the mind of man may become a partaker of the mind of Christ, and that thus one may be born into the Household of God. From scriptural authority we learn that the Holy Spirit proceedeth from the Father. With Christ it seemed like the covering of a garment or a sometime visible aura. Through the mediation of Christ with the Father the field of influence of the Holy Spirit was to be extended to believers. He was to be the special medium of the indwelling of the Father and the Son in believers and here we see the Father’s House in a new light and from a new angle.

Dover, New Hampshire.

Faith and Progress *

BY WILLIAM L. PEARSON

The last Five years Meeting took a wise step in its decision to keep the historical faith of the Society of Friends. It was a step indispensable to both peace and progress. The members of Christ's body can be one body only when they are built upon the Eternal Rock of Righteousness. Only as rooted and built up in Him will Friends be able to hold the evangelical faith as opposed to rationalism on the one hand and ritualism on the other, and only thus shall we again become, as at other times, practical publishers of the truth and life in Him. The foundation of our peace is the word of Christ; the word of Christ is based upon the work of Christ; and the work of Christ rests upon the character of the living God. Without clear and clarifying views of God, no minister, teacher, nor representative person can long be an acceptable servant of Christ.

Faith is an attitude of soul and of the whole man toward God; it is also a conviction, growing out of living union with Him, of the unseen realities of His nature and His coming kingdom. Every serious Friend will, like Ezra in the midst of the revival and reconstruction of the Jewish state, set his heart to seek, and to keep, and to teach the law of Jehovah. To this end none should fail diligently to search the Scriptures, and also to study our highly instructive Declaration of Faith. In the latter, next to the fundamental truths about God, Christ, and the Holy Spirit, the two sections on "The Holy Scriptures" and "Public Worship" are of paramount importance.

The Holy Scriptures are incomparably the chief external gift of God to His people, a thoroughly credible exhibition of truth, the only ground of appeal in differences of doctrine. Christ believed them, and He expects us to believe them. They should be studied daily, diligently, systematically, by every Christian teacher, and all the people as well. In a day when all kinds of doubt and disbelief are widely published by press and preacher, ministers of the Gospel should, if possible, study them critically and exegetically, always remembering that it is the Spirit who searches the deep things of God. And although the Spirit who gave forth the Scriptures is the Supreme authority, the Declaration of Faith well says, "There can be no appeal from them to any other authority whatsoever." No person, nor periodical, nor institution of learning, therefore, which denies the authority of the Holy Scriptures, or discredits them, can be an acceptable teacher in the Society of Friends in America.

Equally important is the matter of worship. Nothing else so vitally influences the Christian life as how we worship. Worship is the ready response to God of a spirit set free by the Holy Spirit. Only they are Christians who have been baptized in one Spirit into one body, every one thereby becoming qualified to call Jesus Lord. A congregation truly worships, therefore,

when Jehovah takes of the Spirit resting upon the few real worshipers and puts Him upon the many. If there be a Moses, as leader, he will rejoice when all receive the Spirit and prophesy.

Kansas Friends indorse the Declaration of Faith. Let them study well the section on "Public Worship," and let them master chapters 12 to 14 of First Corinthians. Let us maintain genuine meetings for worship, in the full sense of the term. Because Christ "alone selects and qualifies those who are to present His messages or engage in other service for Him," "we cannot commit any formal arrangement to any one in our regular meetings for worship." The priesthood of believers is practiced only where the people hearken to the voice of Jehovah. When the Hebrews would not hear Him directly for themselves at Sinai, they were soon worshipping a calf. All peoples worship some way. If they will not worship Him in the Spirit, directly, an official priesthood is certain to come in. Then skepticism also sets in on the other hand, and the intellectual members begin to doubt and deny God; the most part seek to mend the makeshift by magic, of which ritualism is the fashionable form in Christian as in pagan lands, while many of the people settle back into superstition.

Church government is an absolutely essential thing in a Christian society. Neglect it as we may, and usually do, the time comes when the otherwise indifferent invoke its power. Moreover, the propaganda of the Gospel demands combination and co-operation of churches as well as unity of the faith. As a Christian body Friends have not taken this necessity very seriously. Few have studied church government at all thoroughly. Yet, within twenty-five years, we have almost constructed anew the Society of Friends in America. So far we have avoided revolution. But very radical measures are frequently proposed, are already practiced in part. It behooves thoughtful Friends diligently to study our whole system of government.

Finally, in all these things, let us recognize the real call of the Society of Friends, and let us know that we are now, as ever hitherto, needed, and that we may now, as never hitherto, vitally affect the Christian sects from the Romanists down—rather from the Pope up to George Fox. The call is not primarily to gather all into the Friendly fold. Many are and long will be too much held by taste and training; and then we conceive our mission in too small a way. But yet our mission is no less than to bring in the fullness of the Divine life and fellowship among all the people of God. Let us glory in our humble-high calling in Christ Jesus.

It is stated that of the twenty million school children in America six hundred thousand of them are tubercular; one million of these children hear little or are totally deaf; thirty per cent. of them have unhealthy throats and noses; fifty per cent. of them have bad teeth and mouths that invite infections, which are later transferred to other children.

* Presented October 13, 1913, to Kansas Yearly Meeting on Ministry and Oversight, and approved by the same.

Bulletin From Ram Allah

RAM ALLAH, PALESTINE, Oct. 15, 1913.

DEAR FRIENDS:

The grape-season is here and we are thoroughly enjoying the luscious fruit which comes from the vineyards that cover the hillsides on all sides of our village. Travelers to this country return to America to sing the praises of Jaffa oranges, but if they visited the land in the fall they would be quite as eulogistic of Ram Allah grapes. I feel very certain that there are none better in the country. Having been to Hebron twice in grape-season, it is my firm conviction that our grapes here are superior to the lineal descendants of the grapes of Eschol. In fact, I have queried if the spies had only come as far north as Ram Allah and tried these grapes if more than two of them would not have carried back a good report and been ready to meet the giants of the land. Just imagine, if you can, the taste of the largest and finest Malaga grapes you ever saw, just as they come from the vines, having lost none of their freshness in crossing the Atlantic in a case of cork. Some of the bunches weigh three pounds and a single grape will at times have a circumference of three inches.

By the middle of September Katie Gabriel and Alice Jones returned from the Lebanon Mountains, greatly refreshed by their weeks of rest. The teachers and children returned on the last day of September, and on that evening we gathered in the large assembly room of the girls' school to return thanks to our Heavenly Father for the blessings of the summer and to dedicate ourselves to the work of the year just opening before us. The joy of the occasion was tempered with a note of sadness as we recalled the fact that during the summer our good friend, Timothy Hussey, who had done so much for the mission, and who loved everyone and everything connected therewith, had gone to his eternal home. How he did delight in these gatherings of the two schools and how he would ply them with Bible questions!

After collection all went outside and two oil barrels that needed to be burned out had been filled with pine needles. These were lighted in honor of the opening of schools and the boys and girls in turn cheered for the other school. On the following Sunday evening a little memorial service was held at which fitting words were spoken of Mr. Hussey's life and work and his last message, written about two weeks before his departure, was read.

Fifty girls and thirty-nine boys have been enrolled and, as usual, large numbers have had to be refused. We may accept one more boy in a few days and thus make our number even forty. The personnel of the teaching force in the girls' school has, with one exception, remained the same. One of our former teachers from Jaffa, Ramza Fiana, has returned to take the place of Aneesie Maloof, whose mother wanted her at home. Khalil Totah, the head-master of the Friends Boys' School is the only one there of those who taught last year. Mrs. Eunice Meader, of Tamworth, N. H., a

graduate of Guilford College, has come to us for permanent work in this school. This year she will teach some of the English classes and take some of the matron's duties.

A readjustment of a number of our workers has been necessitated and still two of our day schools are without teachers. To cap the climax in the boys' school, the cook stove that was given to us second-hand when we started the school twelve years ago and which has been patched up from time to time in the vain hope that it would last until we moved into the new building next year, played the "one hoss shay" act and collapsed. However, we succeeded in borrowing one from a friend in Jerusalem for this year, and then we trust that some good friend (and we are not particular about his spelling his church affiliation with a capital "F") will provide us with a good Quaker range. That is the kind of stove that furnishes such good cooking at the girls' school and we must have just as good a one at the boys'.

The new building! What an interesting proposition it is and yet like a new baby, it is a big care. Everyone who comes to Ram Allah wonders at the rapidity of the construction. Those who visit the building can scarcely believe that the first stone was laid the fourth of June. The third story is now ceiled, and when you read this bulletin the good tile roof will be in place in readiness for the winter rains. We feel humbly grateful to our Heavenly Father for the help that has been accorded us during these trying months. The building when completed will be commodious and comely and is in a most sightly location. It will stand as a land-mark for many miles around. No expensive mistake has been made, no great obstruction has been met and no serious accident to any of the many workmen has occurred. We hope to close all building operations by the middle of November, leaving the plastering, about half of the windows, the floors, all the interior wood-work and the plumbing until next year. As the funds for the building are about exhausted, there will be given to the friends of the mission an opportunity to assist in completing this splendid structure. The reason we are short of funds is, that since the money was raised five years ago the price of labor and of material has increased very much. The architect's estimate of the cost of the building was considerably more than available funds, but it seemed wise to the Board to proceed with the building on the original lines marked out, using the available funds this year in the construction of the building, believing that the friends of the mission would come to the rescue and enable us to finish it next year. In this faith we have gone forward with the work.

Americans help those who help themselves. Let me tell you what our Surian workmen have done, both Moslem and Christian. A number came to me at the beginning of the work and volunteered some free service. This gave me an idea and so one night in the middle of the summer we called all the workmen together and asked for contributions of work. About nine-tenths of the one hundred and fifty workmen made contributions of from one to six days. It netted

in all one hundred and fifty-two days, in value over seventy dollars. This is evidence of the keen interest that is being manifested by the people themselves in this splendid enterprise.

We do not wish to appear to give you the opportunity of contributing to the furnishings of the house until you have had the chance to help finish the rooms. The flooring and carpentry with the plastering will require several thousand dollars before furniture will look well within it, and our treasurer of the building fund, Geo. L. Crosman, of Saco, Me., will gladly forward any sum, large or small, that you will feel moved to give to this important part of the work.

As ever, your friends,

A. EDWARD AND MARION E. KELSEY.

The Impulse to Prayer

BY FRANCIS A. WRIGHT, SR.

It was my privilege recently to listen to a sermon on James 4th, more especially on the verse, "Ye ask and receive not, because ye ask amiss that ye may spend it in your pleasures." (Am. Rev.)

The point was emphasized that our prayers are not answered when they are for selfish objects. This was illustrated by referring especially to two cases: one of a minister praying for restored health, and another of a missionary praying for his wife's restoration to health. In both instances it was stated the prayers were not answered until the appeal was made to the Lord that they were needed, for their lives would be used in His service. We can also refer to the case of Hannah, where apparently her prayer was answered because of her vow, "Then I will give him unto Jehovah all the days of his life."

Now I do not desire to belittle the lesson that God does not usually answer prayers for purely selfish objects, but is it not a fact that there must be an element of selfishness in all real prayer. "Prayer is the

heart's sincere desire." We cannot pray for anything effectively unless we really want it. In the instances above given was not the force behind the prayers, the personal desire? The minister prayed for himself, and the missionary for his wife as they would not have done for strangers, and the impulse moving Hannah was her intense desire for a "man-child."

Our Savior continually taught that we must become "as little children." What is the little child's prayer, so far as there is individuality in it? When it goes beyond the words dictated or taught to it, it asks for something it wants solely for itself, usually some toy or personal pleasure. Is God displeased with these prayers, or similar ones from older persons? I think not.

The playfulness of young animals teaches us that God desires the innocent enjoyment of His creatures.

"Every good gift and every perfect gift is from above," and I class among these, all those longings and desires after food, raiment, and health, and social and intellectual pleasures, which are not wrong in themselves, or necessarily lead to wrong doing. I think if we have intense longings for any of these, such longings are impulses from our Father, and He delights to have us ask Him to fulfill them in the spirit of little children, and He will give the answer in His own time and way.

As we grow in grace our selfishness takes a higher form. The desires of one who can say with the Psalmist, "As the hart panteth after the water brooks, so panteth my soul after thee, O God," are for that which will spread the Master's kingdom. But all have not attained to this as a continual abiding state, and I want to encourage those who may feel needs or have intense desires which appear to them as primarily selfish, to believe that so long as these are not for things known to them to be wrong, there is no sin in asking their Heavenly Father to fulfill such desires, if it be in conformity with His will.

Kansas City, Missouri.

Financial Statement American Friends Board of Foreign Missions

Editor The American Friend:

By direction of the American Friends Board of Foreign Missions I enclose the figures which were used by the Board in deciding on the appropriations made to carry forward the work for the coming year, with the request that they be published. The financial statement shows the actual receipts and disbursements through our treasury for the year 1912-13, classified as to objects.

The budget shows a comparison between the anticipated and actual receipts and disbursements on *current account* for the year 1912-13, and those anticipated for 1913-14. The analysis of appropriations shows

the total authorized expenditures on each field with the amounts anticipated to be received on each field. Deducting the latter gives the amount appropriated for each field. In the present chaotic condition of affairs in Mexico, it was impracticable to give exact figures for that field.

The last column shows the amounts appropriated for buildings, which are payable from the various building funds, in accordance with the wishes of the donors. An amount of \$25,000.00, not shown as a direct appropriation was authorized for a high school in Cuba, when the funds are received.

— FRANCIS A. WRIGHT.

AMERICAN FRIENDS BOARD OF FOREIGN MISSIONS.

FINANCIAL STATEMENT, 1912-13.

RECEIPTS

	Applicable to current Expenses	For New Work	For General Building Fund	For other Building Funds	To be forwarded to Fields or Per- sons not under our control	Totals
Baltimore Yearly Meeting.....	\$ 2365 00	.....	.....	\$ 1000 00	\$315 00	\$ 3680 00
California Yearly Meeting.....	190 00	285 00	.....	.....	20 00	495 00
Iowa Yearly Meeting.....	* 5651 60	.....	.....	.....	.....	* 5651 60
Indiana Yearly Meeting.....	11450 00	.....	926 22	.....	.....	12376 22
Kansas Yearly Meeting.....	3680 40	.....	82 00	485 50	283 51	4531 41
Kansas, From Sale of Property.....	.....	.....	.....	1930 00	.....	1930 00
New York Yearly Meeting.....	1350 00	.....	25 00	.....	.....	1375 00
North Carolina Yearly Meeting.....	2093 20	.....	.....	.....	.....	2093 20
Nebraska Yearly Meeting.....	1126 44	.....	.....	.....	.....	1126 44
New England Yearly Meeting.....	100 00	.....	.....	.....	.....	100 00
Oregon Yearly Meeting.....	1719 96	.....	.....	3000 00	.....	4719 96
Western Yearly Meeting.....	6786 45	.....	116 05	705 00	84 00	7691 50
Wilmington Yearly Meeting.....	1279 20	.....	400 00	.....	.....	1679 20
Unclassified.....	277 52	351 00	.....	.....	.....	628 52
Interest.....	.....	.....	38 00	117 03	.....	155 03
Five Years Meeting.....	718 87	.....	.....	.....	.....	718 87
Through Former Treasurer of Friends' Africa Mission.....	2919 66	.....	.....	.....	.....	2919 66
Arthington Fund, England.....	.....	.....	.....	973 00	.....	973 00
Totals for Year.....	\$41708 30	\$636 00	\$1587 27	\$ 8210 53	\$702 51	\$52844 61
Balances September 30, 1912.....	1320 00	.....	1526 04	3114 54	.....	5960 58
	\$43028 30	\$636 00	\$3113 31	\$11325 07	\$702 51	\$58805 19

EXPENDITURES

Alaska.....	\$ 163 80	.....	.....	.....	.....	\$ 163 80
Africa.....	8639 27	.....	.....	3154 77	.....	11794 04
Cuba.....	8283 25	.....	634 25	1865 75	.....	10783 25
Jamaica.....	* 7696 00	.....	.....	.....	.....	* 7696 00
Mexico.....	14832 78	.....	202 57	97 43	.....	15132 78
Administration.....	2902 38	.....	.....	.....	702 51	2902 38
Forwarded other fields.....	.....	.....	.....	.....	.....	702 51
Totals for Year.....	\$42517 48	.....	\$836 82	\$5117 95	\$702 51	\$49174 76
Balances September 30, 1913.....	510 82	636 00	2276 49	6207 12	.....	9630 43
	\$43028 30	\$636 00	\$3113 31	\$11325 07	\$702 51	\$58805 19

* Approximate only, part received and paid through former local Treasurer.

FIGURES FOR BUDGET, 1913-14.

CURRENT FUND—RECEIPTS

	Amounts as Estimated last year	Actual	Amounts in Excess of Estimates	Amounts Less than Estimates	Amounts Estimated for 1913-14
Baltimore Yearly Meeting.....	\$1500 00	* \$ 2365 00	\$ 865 00	.....	\$ 1600 00
California Yearly Meeting.....	200 00	10 00	.....	190 00	500 00
Iowa Yearly Meeting.....	8041 20	5651 60	.....	2389 60	9000 00
Indiana Yearly Meeting.....	12600 00	* 11450 00	.....	1150 00	12000 00
Kansas Yearly Meeting.....	3500 00	* 3275 43	.....	224 57	4500 00
New York Yearly Meeting.....	1700 00	1350 00	.....	350 00	1500 00
North Carolina Yearly Meeting.....	1800 00	2093 20	293 20	.....	2000 00
Nebraska Yearly Meeting.....	1200 00	1126 44	.....	73 56	1200 00
New England Yearly Meeting.....	150 00	100 00	.....	50 00	100 00
Oregon Yearly Meeting.....	1000 00	.....	.....	.....	.....
Oregon for Workers Transferred.....	750 00	1719 96	.....	30 04	1750 00
Western Yearly Meeting.....	6500 00	6786 45	286 45	.....	7000 00
Wilmington Yearly Meeting.....	1200 00	1279 20	79 20	.....	1500 00
Through Former Treasurer F. A. I. M.....	2500 00	2919 66	419 66	.....	2500 00
For Additional Workers Transferred.....	1400 00	** 584 97	.....	815 03	.....
Treasurer Five Years Meeting.....	850 00	718 87	.....	131 13	700 00
Interest.....	150 00	.....	.....	150 00	.....
Unclassified.....	.....	277 52	277 52	.....	.....
	\$45041 20	\$41708 30	\$2221 03	\$5553 93	.....
	Deduct Excess .....	.....	.....	2221 03	.....
	Net Deficiency .....	.....	.....	\$3332 90	.....
	Amount already collected for New Workers applicable next year .....	.....	.....	.....	636 00
* Parts of these included below in **.	.....	.....	.....	.....	\$46486 00

CURRENT FUND—EXPENDITURES

	Appropriated last year	Actual	Amounts in Excess of Appropriation	Amounts Less than Appropriation	Appropriated for 1913-14
Alaska.....	.....	\$ 163 80	\$ 163 80	.....	.....
Africa.....	8461 29	8639 27	177 98	.....	9037 60
Cuba.....	9312 50	8283 25	.....	1029 25	10803 74
Jamaica.....	7741 20	* 7696 00	.....	45 20	7733 22
Mexico.....	15850 00	14832 78	.....	1017 22	16000 00
Administration.....	3000 00	2902 38	.....	97 62	3000 00
	\$44364 99	\$42517 48	\$ 341 78	\$2189 29	\$46574 56
	Less Excess .....	.....	.....	\$ 341 78	.....
	Net Reduction .....	.....	.....	\$1847 51	.....

* Approximate only.

ANALYSIS OF APPROPRIATIONS MADE FOR 1913-14.

	General Salaries	Schools	Miscellaneous	Totals to be Expended	Deduct Estimated to be received on Fields	Appropriated from Current Fund	Appropriated from Building Funds
Africa.....	\$ 5887 50	Not stated	\$ 3650 16	\$ 9537 66	\$ 500 00	\$ 9037 66	\$3141 80
Cuba.....	8923 34	2020 00	2131 40	13074 74	2271 00	10803 74	500 00
Jamaica.....	7171 20	Not stated	3845 30	11016 50	3283 28	7733 22	.....
Mexico.....	7976 50	10870 00	3131 50	21978 00	5978 00	16000 00	.....
Administration.....	1620 00	.....	1380 00	3000 00	.....	3000 00	.....
Totals.....	\$31578 54	\$12890 00	\$14138 36	\$58606 90	\$12032 28	\$46574 62	\$3641 80

Methodist Laymen's Convention

(Continued from page 746.)

The final evening session had two addresses, one by Bishop Quayle on "America, the Great Republic," emphasizing some of the great contributions America had given to the world. The other by George Sherwood Eddy, on "The Chinese Republic and Its Future." He spoke from knowledge gained by a recent tour of China with John R. Mott, in which they witnessed the wonderful awakening of interest in the Gospel on the part of the government and student body of China. "God is as surely working out the destiny of this great nation as He worked out our own." He vividly described their experiences in the great government centers where their meetings were attended by more than an average of two thousand of the leaders of the China of today and tomorrow. These same centers ten years ago were closed tight against the Gospel. Now the thousands of these leaders of China are open to Gospel truth, and hundreds of them are accepting Christ. Through them God is presenting a challenge to the Church on a scale never before seen. Will our faith stand the test?

The following paragraphs taken from the message the Convention sent down to the Church may well be taken to our own Church with serious thought: "The responsibility of the Methodist Episcopal Church for the evangelizing of non-Christian peoples is self-defined, and has been accepted as 150,000,000, which number of such peoples the Church has elected to serve. Its responsibility for the Christianization of the United States is in like proportion to the unchurched and unevangelized in our ninety millions of population. This whole service must be undertaken and forwarded in harmony with other existing Church agencies. 'Together' is the watchword of the twentieth century. Unification, co-operation, co-ordination are the recognized principles to secure economical and efficient service, not only in secular business but equally in the business of the Church." * * *

"As much for missions and benevolences as for our local budgets would afford ample revenue. This convention repeats the challenge of 'at least as much for others as for ourselves' as the lowest goal for final attainment in view of the second great commandment. This standard of giving is easily attainable if proper apprehension of the stewardship of life and money can become the *impression* of the entire membership of the Church, and if scriptural methods can become the regular means for the *expression* of their religious life." * * *

"The 'new financial plan'—nothing other than these scriptural methods—embracing continued information and education, the acceptance of the principles of stewardship and of systematic methods of proportionate giving, and the steady practice of prayer in daily life, should be actualized in every Methodist home and congregation. To secure this there must be carefully planned and cordial co-ordination and co-relation in the methods and work of the several agencies charged

with missionary and benevolent responsibility. Business intelligence demands, and the best interests of our benevolent work require that there shall be no unnecessary duplication of programs or multiplication of agencies." * * *

"We must socialize our Christianity, and Christianize our social life. The evils and wrongs so sorely afflicting society must be overthrown and remedied through an aroused public opinion that will register itself in righteous laws and just administration. The Church must ally itself sympathetically and aggressively with all that commends itself to its judgment and conscience as essential to the perfection of the Christian state."

"Particularly is the demand upon Christian business men to give the same energy and intelligence to the work of the Church that they give to their own private affairs." * * *

MISCELLANEOUS

One way to do good in this world is to be good. Thus you are an epistle of Christ, known and read of all men. But the trouble is, it is much more difficult to be good than it is to rush around urging other people to be good.

According to figures presented at the Southern Presbyterian Conference on Education at Montreat, N. C., one out of every seven students in the State schools of the South belongs to the Presbyterian Church or has Presbyterian leanings.

We have only to be patient, to pray, to do His will, according to our present light and strength, and the growth of the soul will go on. The plant grows in the mist and under cloud as truly as under sunshine; so does the heavenly principle within.—*W. E. Channing.*

The gavel used in the World's Sunday School Convention at Zurich, Switzerland, was the gift of Sabbath School children of Burma. It was made from wood taken from the house in which Adoniram Judson lived and from the prison where he was confined for some time.

The men and women, though they may be poor, ignorant, blundering, who day by day are quietly setting aside their own pleasure for the sake of some other person take a sweetness and get in themselves a growth which makes the world a sacred place for them.—*George S. Merriam.*

When we are living in fellowship with Jesus, that union works in two directions, and while on the one hand we may then humbly venture to feel that our sufferings for him are sufferings with him, we may thankfully feel, too, that in all our affliction he is afflicted. If his sufferings are ours we may be sure that ours are his. And how different they all become when we are certain of his sympathy.—*Alexander Maclaren.*

Current Items of Interest to Friends

INDIANA YEARLY MEETING

Carthage—Carthage meeting observed Sabbath, October 26th as Prison Day. An appropriate sermon was preached by the pastor, J. Edgar Williams, giving some statistics regarding the prisons and stating that eighty-five percent. of the men were imprisoned in Michigan City prison through the direct results of intoxicating liquors. Another cause was the lack of proper training for the boys in the home and public schools. A personal letter from Maud Ballington Booth was read, in which she emphasized the care, we, as helpers, ought to have over the discharged prisoners, and the fact that we should drop the term of "ex-convicts." The pastor's message in the evening was "Prisoners outside of iron bars or freedom through Christ." There was a good attendance at both services.

Traverse City—Traverse City, Michigan, Friends' Bible School has among its pupils a young man who for over eight years has never missed attending Sabbath School. In the eight years he has been out of reach of his own school a few times, possibly three or four, but has attended some other school wherever he might be. Traverse City school is proud to have one so faithful, and on Rally Day this year the Bible School Committee, in behalf of the school, presented the young man with a suitable gift, as a token of appreciation for his loyalty and faithfulness.

IOWA YEARLY MEETING

Minneapolis—Our Friend, William Penn Angell, is at the home of his son, Dr. William Angell, in Minneapolis, in feeble health. He retains all his old time interest, although unable to attend meeting.

Friends' Meeting at Marshalltown, Iowa, has secured Isaac N. Rich as pastor for the ensuing year. He began his pastorate some three weeks ago, and the meeting has been steadily enlarging in attendance and gaining in spiritual life.

KANSAS YEARLY MEETING

LaHarpe—On November 8th several of the friends of Hugh W. Maxwell, of La Harpe, Kansas, met to celebrate his ninety-third birthday anniversary at the home of his children, Philander and Caroline M. Blackledge and Sarah Maxwell with whom he now resides. Scores of cards and letters of congratulation and loving messages from his

old-time friends from various states, as well as from new acquaintances formed since coming to La Harpe, were received, proved a source of much pleasure and were greatly appreciated. We listened, with great interest as he related some incidents of his early life, after which a sumptuous dinner was served, with the dear aged father seated at the head of the table. We were thankful to our dear Heavenly Father for the privilege of sitting at the table with the oldest person in the city of La Harpe.

Haviland—Haviland Friends are active in evangelistic work at present. Stacey Even and Alma Albertson are in evangelistic work in Fowler Quarterly Meeting. Cora Isham begins a series of meetings at Fairview Friends' Church, Fairview, Missouri, November 9th. Carl Byrd begins a series of meetings at Hopewell Friends' Church November 9th. B. F. Albertson is soon to hold a series of meetings at Glendale Friends' Church. Charles Lescault expects to begin a series of evangelistic meetings at Cherokee, Oklahoma, November 10th. At Haviland Monthly Meeting, held November 2d, Nathan Brown and Cora Isham were granted minutes for evangelistic work within the limits of Kansas Yearly Meeting.

Haviland Friends have a large aggressive Bible School. It is the second largest in the county, is well organized in all its departments. The Primary department is well organized and doing splendid work. Anna Brown is superintendent of this department. There are fine organized adult Bible classes, and all are doing good work. Raymond Woodard is superintendent of the Bible School and the school is prospering under his management. The Cradle Roll department has been reorganized and is being aggressively worked under the superintendent, Mrs. Overman. F. C. Brown is the teacher of a large interesting Teachers' Training class.

Haviland Friends' Y. P. S. C. E. is prospering with a membership of eighty-seven active members, a number of associate members, and quite a list of absent members. One of our members is a missionary in Central America, four are in Friends' University, two at Cleveland Bible Training School, and several are actively engaged in pastoral and evangelistic work. Some of our very best meetings occur when the pastor turns over the Sunday evening meet-

ings to the young people. Lydia Kendall is president, and Minnie Brown is superintendent of the Junior C. E., which has a good enrollment and is doing splendid work.

Mrs. Lenna E. Lescault, a minister of Haviland Monthly Meeting, and associated with her husband, Charles Lescault, in the pastoral care of Haviland Friends' Church, has been in poor health all the past year, and is shut in most of the time. She was six weeks under the doctor's care at Rochester, Minnesota, during the summer, and underwent a serious operation, which has not proved successful, and she may have to return later for another operation.

NORTH CAROLINA YEARLY MEETING

Belvidere, North Carolina—At a recent roll call of Piney Woods Monthly Meeting, one hundred and fourteen members responded. Fifteen members have lately been received by application and one by certificate. An interesting missionary program is rendered each third Sabbath afternoon. A new meeting house has just been completed at Symons Creek in lower Pasquotauk County, North Carolina, where once stood one of the first church buildings of this country and occupied by Friends. The dedicatory exercises occur on the fourth Sabbath of November.

Fred E. Smith, pastor at Greensboro, attended Western Quarterly Meeting at Centre Meeting on November 8th, and found an open door for service. The Friends' C. E. Society at Greensboro is launching a movement to increase the subscription list of THE AMERICAN FRIEND in their meeting.

OHIO YEARLY MEETING

Tecumseh, Michigan—On Tuesday evening, November 11, a reception was held by the members of the Friends' church at Tecumseh, Michigan, for their pastors, Lewis G. and Mary Barrett Pim, at their home. A goodly number of members and attenders of the meeting gathered and the pastors of the other churches, with their wives, were present. Light refreshments were served and a social time was enjoyed, which we trust will be productive of good in the future.

Adrian Quarterly Meeting was held at Tecumseh, Michigan, November 1-2. There were present Estella Hammond, of Tonganoxie, Kansas, Edna Whinn-

ery, of Elkhart, Indiana, and Eber Hobson and wife, of Lupton, Michigan, all of whom had messages which were truly appreciated. On First-day afternoon a missionary address was given by Mary Barrett Pim, and pledges taken for mission work. The Quarterly Meeting throughout was a specially favored occasion. The one in February will be held at Raisin Center.

Eber Hobson and wife, of Lupton, Michigan, are assisting Claude Roe in a series of meetings at Raisin Center, Michigan.

Mount Pleasant, Ohio—At Mount Pleasant, Ohio, on the evening of November 4th, there was a surprise donation party for the family of our pastor, Isaac L. Kinsey, at the home of their neighbors, Mahlon and Anna Hill. Wagon loads of the necessities of life of all kinds were provided. There were one hundred persons present; a jolly good time was had, and all seemed to enjoy themselves. We had speaking, singing and a prayer service, also a lot of questions for impromptu answers, some of which were very apt and humorous. At a late hour simple but substantial refreshments, provided and served by the company, were enjoyed. This is the tenth year of Brother Kinsey's pastorate in this church, and this liberal donation may be taken as an index to the feeling of good will and appreciation toward him in the church and community.

WESTERN YEARLY MEETING

Danville, Indiana—Jefferson Ford, returned missionary from Africa, was at Danville, November 2d. He spoke to large and interested audiences both morning and evening, following in the morning the line of thought on Faith, as developed by Vincent Nicholson, Field Secretary of Earlham College. His evening theme, "The Power of the Gospel," together with the curios he exhibited, awakened new zeal and enthusiasm along missionary lines, many expressing themselves as having never before so clearly seen the needs and claims of our benighted brothers.

WILMINGTON YEARLY MEETING

New Burlington, Ohio—Miami Quarterly Meeting of Wilmington Yearly Meeting, was held at New Burlington, November 8, 1913. The meeting was favored with the presence of eleven ministers. Rufus King, of North Carolina; Arthur and Edna Chilson, and two children, of Africa; George C. Levering, of Xenia; Abijah Wooten, of Waynesville; Mrs. Jane Carey, of Chester; Mrs. Deborah Lloyd, of Spring Valley; Josephus Hoskins, Evangelistic

Superintendent of the Yearly Meeting; Amos Cook, of Harveysburg, and Robert Dimond and Jesse Hawkins, of New Burlington, were present, and their services were very helpful and inspiring to all. Rufus King preached on Sabbath morning, and in the evening Arthur Chilson spoke of Africa and its needs. Mrs. Chilson was unable to be present at this service, but on Monday afternoon the Women's Foreign Missionary Society met with them for a better understanding of the needs of the station where they are located, and a box of articles needed will be sent soon. The Society also pledged \$50.00 a year for the next five years toward the new station to be opened soon.

CENTENNIAL CELEBRATION

The centennial celebration of Union Monthly Meeting of Friends, which was held at Ludlow Falls, Ohio, November first and second, was an occasion which will long be remembered, not only by Friends of Union and West Branch, but all others who were in attendance. Several came from a distance. All joined in making it a grand success, and no one could attend one session without coming in touch with the spirit that led our forefathers to make it possible for us to worship as we do today.

One remarkable feature was that each one on the program was present and ready to respond to the subjects assigned them. On Seventh-day morning at ten-thirty, H. O. Miles announced the time had come for worship. After a few moments of silence, several earnest prayers were offered. David Coppock, of Arba, Indiana, who was once a member of Union Monthly Meeting, made an earnest appeal that we should not forget the earnestness of our fathers and mothers, for they always went to meeting. Robert W. Douglas then explained the meaning of Quakerism, to the younger minds and those who were not acquainted with our form of worship, more clearly perhaps, than they had ever heard it before.

When the time was announced for business, the two clerks walked to the table carrying the old record books. Leonard Coate, clerk, read the first minute of men's meeting of one hundred years ago. Verla Stewart read the minute of the women's meeting. The business was soon transacted. The social hour of both days was a noted feature. Dinner was served in the basement of the church.

On Seventh-day afternoon one can hardly describe the interest that was manifested by the older people. Enos

Pemberton spoke on the subject of "One Hundred Years of Achievement." Reminiscences and sketches from the first books of minutes of men's and women's meetings were very interesting. The address given by S. Edgar Nicholson Seventh-day evening was very appropriate and given in such a manner that no objection could be offered by any one who does not believe in Friends' doctrine.

On First-day morning at the Bible School, one hundred and twenty-nine regular scholars were present. The sermon and address by Robert Kelly were fine, and were listened to with interest. The house was crowded and some had to be turned away. Music conducted by Edith Miles Pearson, consisted of an anthem, a solo and a trio, and all were very well rendered.

First-day evening was the last meeting, but not the least, when our own pastor, Elwood Hinshaw, spoke to a large congregation on "Requisitions of Today for the Future." Never was the way opened better for the teachings of our belief, than it is at this time. One hundred and ninety-five biographies of Friends were sold, and quite a number of other pieces of literature were given out. Letters were read from former pastors of Ludlow Meeting as follows: Emma Woolam, L. Oscar Moon, Murray S. Kenworthy, and E. B. Moore. We all join in saying, "Praise God from whom all blessings flow."

A WORLD WIDE TRIP

We learn that Joseph Elkinton, his wife and two daughters, have been granted a minute by their monthly and quarterly meetings to visit Friends and others in Great Britain, Germany, Norway, Denmark, Italy, Syria, China and Japan. This trip will include a visit to all the educational and missionary institutions of Friends enroute which time will permit. They expect to go by way of Egypt and India also.

They plan to sail on April 25th next, after attending Philadelphia Yearly Meeting, in order to attend Dublin and London Yearly Meetings. It is expected that they will be gone fourteen months.

ERRATA

In the Young People's number of THE AMERICAN FRIEND, the number of C. E. members at Winchester, Indiana, given as twenty should have been seventy.

Tell your neighbors that new subscribers can get The American Friend until January 1, 1915, for \$1.50, the cost of a year's subscription.

MORDECAI MORRIS WHITE

The subject of this sketch was born February 3, 1830, and spent his childhood alternately in Henry County, Indiana, and on his grandfather's plantation, in Pasquotank County, North Carolina, which he and his brother, Francis T. White, inherited, together with a number of slaves, at the death of their grandfather, Mordecai Morris, the second.

In 1847 he entered Earlham College and graduated in 1850; after which he took a commercial course in Cincinnati and later a clerkship in the mercantile house of Wood, Bacon and Company, in Philadelphia. In 1853 he came to Cincinnati, and became a member in the wholesale grocery house of Wells, White and Company, from which he retired in 1874. In 1855 he made his annual visit to the old plantation in North Carolina, and then with his brother, decided to free their slaves, which they did, Morris White himself bringing them north and settling them in comfortable homes in Indiana. In 1871, after doing business as a private banker for ten years, he entered the Fourth National Bank, and three years later was elected its president, serving in this capacity until 1908, when he retired from active business.

During this period he took a deep and active interest in the American National Bankers' Association and was a member of its executive council for many years. He was made vice-president in 1892, and president in 1893. He also served a number of years as president of the Cincinnati Clearing House, and as a director in several large corporations, until the time of his death. He always maintained a warm and intense interest in Earlham College and was for many years chairman of the finance committee of the endowment funds. Among his last gifts was a large contribution to complete the M. M. White Endowment Fund. He contributed largely from his fortune to religion, art, education and philanthropy, and there was scarcely a benefaction in his own city that had in view the development of character and righteousness in man but he was one of its most generous supporters. As a banker and a prominent member of the community he exerted a strong beneficent influence in the financial district and in the business world; his unerring judgment of men told him intuitively that this particular man or that one possessed the capacity to "make good," and to such a one Morris White was a friend when friends were few. The apostle expressly states that there are diversities of gifts, and it is quite

clear that all of God's children are not appointed to the same service; upon him was conferred "the gift to amass means;" his conscientious fulfilment of his calling proved a great blessing to many in all walks of life, for he made it a rule to do "something" for "some one" each day that he lived. He regarded himself as a "trustee" of his fortune, a steward who was to give an account of his stewardship, and so he ministered to those who came to him bowed down with burdens and filled them with renewed hope and courage and assisted them on their way.

He was devotedly attached to the principles and held the doctrines of the Society of Friends, and was deeply interested in all branches of the work of the Church and was always ready to contribute liberally to the same and only the weight of years and failing strength prevented him from attending services. As the years passed on he deepened in his spiritual life and often expressed publicly in prayer and testimony his faith and hope. He believed that our Divine Lord was "the Life, the Truth and the Way," and that no man could come to the Father except through Him, and trusted alone in the power of His precious blood to cleanse him and present him faultless before the throne of His glory. When the Good Shepherd called him as He does His own by name, there was such a sense of quietness and peace that it seemed almost as if the visible presence of the Master was manifested, saying, "It is I, be not afraid."

NEW YORK YEARLY MEETING NOTICE

In addition to notices already given, the United Missionary Conferences are to be held as follows:

White Plains, New York, November 23-24; Newbury, New York, November 30 to December 1; Peekskill, New York, December 9-10.

Friends in New York Yearly Meeting are asked to take notice, and to see that their meetings are represented at these gatherings nearest at hand.

SEATS FOR SALE

The Friends' Meeting at Anderson, Indiana, having purchased a meeting house from another denomination recently, has twenty-two seats suitable for a church auditorium for sale. They are each about ten feet long and together will seat about one hundred and fifty persons. They are nice looking, and can be bought for \$3.00 each. Any one interested may correspond with Horace P. Cook, Treasurer, Anderson, Indiana.

BIBLE SCHOOL LESSON

November 30.

Subject—Crossing the Jordan.

Lesson—Josh. 3: 7-17. Read Joshua 3 and 4. Commit verses 12, 13.

Golden Text—Fear thou not, for I am with thee.

CHRISTIAN ENDEAVOR

November 30.

Topic—Our Church at Work for our Country. Deut. 8: 1-20. (Home Missions.)

Preaching the gospel unto every creature includes the next door neighbor, and the family in the slums and the immigrant who has just arrived, as much as it does the heathen in the foreign field.

The salvation of Americans is the basis of salvation for America. The gospel is for society, for the social order, for the municipality, for the Nation, no less than for the individual.

The Church has an obligation to make the community and the country better, and anything less narrows its operations overmuch. The Church is obligated to conserve public morals, in order to remove an environment that means destruction for multitudes.

FAMILY OF FIVE

All Drank Coffee From Infancy

It is a common thing in this country to see whole families growing up with nervous systems weakened by coffee drinking.

That is because many parents do not realize that coffee contains a drug—caffeine—which causes the trouble. (The same drug is found in tea.)

"There are five children in my family," writes an Iowa mother, "all of whom drank coffee from infancy up to two years ago.

"My husband and I had heart trouble and were advised to quit coffee. We did so and began to use Postum. We now are doing without medicine and are entirely relieved of heart trouble.

(Caffeine causes heart trouble when continually used as in coffee drinking.)

"Our eleven-year-old boy had a weak digestion from birth, and yet always craved and was given coffee. When we changed to Postum he liked it and we gave him all he wanted. He has been restored to health by Postum and still likes it."

Name given by Postum Co., Battle Creek, Mich. Write for the little book, "The Road to Wellville."

Postum comes in two forms:

Regular Postum—must be boiled.

Instant Postum is a soluble powder. A teaspoonful dissolves quickly in a cup of hot water and, with cream and sugar, makes a delicious beverage instantly. Grocers sell both kinds.

"There's a reason" for Postum.

With the Children

Please

BY C. W. BARTON.

It is such a little thing,
And it isn't hard to say;
If you use it it will bring
Smiles and joy in work and play.
Those who do not use it find
Folks get cross at what they say;
When you say it people mind
And do what's wanted right away.
Learn to say that word with ease.
This is it, remember—PLEASE.

Amy's Beautiful Lesson

BY HILDA RICHMOND.

"Throw the thread over the needle! So!" said Aunt Marjorie, taking the work in her hands. "Now watch me, Amy."

Amy watched, and soon she saw the tangles untangled and the work smooth and straight under the trained hands. "I'll never learn," sighed the little girl, and it won't be anything nice when I get it done."

"Wait a little," said Aunt Marjorie, as she had said so many times. "Maybe you'll change your mind."

"I'm sure I won't," said Amy. "It's just a mass of red beads and green beads and blue beads. I'm tired of it all."

Amy had a big ball of stout thread on which were strung many beads of different colors. She had a little steel crochet hook, and day by day Aunt Marjorie helped her with her lesson. Amy did not inquire what she was making, as she did not like the work, and only did it because Aunt Marjorie coaxed her to, and she would be very glad when it was finished. If Aunt Marjorie had not been so kind to the little girl, and if she had not always brought such delightful gifts when she came to visit, I'm afraid Amy would have given up at the very first lesson. As it was, it was only because she was too polite to refuse that she kept on at all.

"Why, Auntie! Come here!" cried Amy in amazement, one day, after she had worked long and hard at her bead work. "There's a rose on this work. A red rose with part of a green leaf."

"Hush!" said Aunt Marjorie. "It is to be a surprise for your mother. We must keep it a secret."

"Why didn't you tell me, auntie?" asked the little girl. "I'm glad you didn't, though. It's such a delightful surprise."

After that Amy wanted to work all

the time. "I'm so glad you taught me such a beautiful lesson," she said. "I do wonder what's coming next."

On Amy's mamma's birthday there was a beautiful box by her plate, with a red rose on it, and when the box was opened a lovely bead bag came out. It had a pretty trailing green vine on it and two red roses on the side, and at the bottom was the most beautiful fringe, made of red and green beads.

"For me?" said Amy's mamma. "Who made it? My own little girl? How very nice that is. I am very proud of you, Amy."

"I'm so glad you wouldn't let me give up, auntie," said Amy. "It was such a beautiful lesson after that rose came in the pattern. Thank you so much."

"My little girl must remember that all lessons are beautiful when we see the pattern of them," said her mamma, drawing the little girl to her to kiss her. "God sets us many tasks that we cannot understand, but when they are all worked out, they are very beautiful and useful. When you get discouraged at school or at home, remember this beautiful rose."

"I will, mamma," said Amy. "I'm glad you told me."

God's Kitten

One day a boy was tormenting a kitten. His little sister, with her eyes full of tears, said to him: "O Philip! don't do that; it is God's kitten." That word of the little girl was not lost. It was set on wheels. Philip left off tormenting the kitten, but he could not help thinking about what his sister had said. "God's kitten, God's creature—for He made it," he said to himself, "I never thought of that before." The next day, on his way to school, he met one of his companions beating unmercifully a poor, half-starved looking dog. Philip ran up to him, and before he knew it was using his sister's words, saying, "Don't, don't do that, Ned; it's God's creature."

Swallowing Sunshine

Lily stood one glorious morning by a sunny window, through which came a flood of rich, warm sunshine.

"What a lovely morning," said Lily. So she picked up a spoon and put it right in the sun-ray, and then in her mouth. "O mamma, I have swallowed a spoonful of sunshine," she cried, with a merry laugh.

"I will tell you at bed time whether you have or not," said mother. And

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when the sandman's hour came around, it was found that through all that long summer day Lily had been sweet-tempered and bright.

"You have, indeed, been my little sunbeam," said mother, as she tucked Lily in bed and kissed her good-night.—
Phyllis Rowland.

Take The American Friend. To new subscribers until January 1, 1915, for \$1.50.

Text Calendars

A beautifully printed thirteen-page Gospel Text Calendar for 1914, in colors, published by H. S. Hallman, Berlin, Ont. has been received. The calendar contains on the front page a large half-tone picture of Christ healing the sick; a well-selected Bible Text for each day of the month for twelve months, and the monthly Calendar in large figures at the end of each sheet; also a 200 year calendar on the inside cover page. It is a fine calendar to hang up on the wall for daily reference. The price is 25 cents each.

Want Ads in THE AMERICAN FRIEND are proving their worth by bringing answers. Terms given upon application.

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Died

NOTE—We have a number of obituary notices on hands, which will appear as rapidly as we can get to them.—EDITOR.

Akin.—Elizabeth Howland Akin, widow of George C. Akin, died at her life-time home, near her birth-place, at Allens Neck, South Westport, Massachusetts, October 4, 1913, in her eightieth year. She was a faithful and much beloved member of Dartmouth Monthly Meeting. Dorcas-like she was noted for her many kindly deeds and quiet, faithful home life.

Hadley.—Amanda M., widow of Thomas Hadley, and daughter of Samuel and Isabel Pyle, died at the home of her daughter, Mrs. Elmer H. Gifford, at Lindsay, California, October 11, 1913, in her seventy-second year. Her death was caused by a third stroke of apoplexy. She was a devoted Christian, and a member of Friends for over half a century.

Hall.—Edwin Hall died at his home in Spiceland, Indiana, October 25, 1913, aged sixty-three years. He was a birthright member of Friends, and was a useful member of Spiceland Monthly Meeting. He was valued as a business man and was a safe counsellor. Death came suddenly.

Hastings.—Elias Hastings died at his home in Cambridge City, Indiana, October 14, 1913, after being confined for more than four years with paralysis. He was a life long member of Friends, and for years a merchant in Cambridge City. He was a member of Dublin Meeting. He is survived by the widow and four daughters. Funeral services were conducted by Dalton H. Lewis, his former pastor.

Haworth.—Thomas E. Haworth died at his home at Frankton, Indiana, October 22, 1913, aged nearly sixty-four years. He was a member of New London Monthly Meeting. He leaves a widow and four children.

Hockett.—Cornelius Mendenhall Hockett died at the home of his daughter, Nannie M. Crawford, at Climax, North Carolina, August 8, 1913, in his eighty-ninth year. He was a birthright member of Centre Monthly Meeting, was converted at his grandfather's knee, and lived a devoted Christian life, full of faith and good works. He loved the deep truths of the Bible, and died in the triumphs of living faith. He leaves two daughters and three sons.

Moorman.—James M. Moorman, son of Richmond and Mary Morris Moorman, died at his home in Huntington Park, California, October 18, 1913, aged

AN HONEST, INDEPENDENT, CLEAN
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THE REPUBLICAN, SPRINGFIELD, MASS.

69 years 9 months and 16 days. Funeral services were conducted by Truman C. Kenworthy, at the home of his sisters in Richmond, Indiana, on October 25. Funeral in Earlham cemetery.

FRIENDS' BIBLE-SCHOOL PUBLICATIONS

The Bible School Commission in its Report to the Five Years Meeting, found that Friends have 680 Bible Schools, with an average attendance of 58. This gives about 39,000 Teachers and Pupils.

We are sending out each Quarter in excess of 32,000 copies of our Quarterly and Weekly Helps to the Friends Bible Schools on the American Continent, or over 80 per cent of the amount needed to meet the wants of these Teachers and Pupils. Our entire output for the Year is nearly 600,000 single copies with over Five Million (5,000,000) Pages.

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Same matter as Advanced Quarterly. Designed for visitors. Every school should have at least five to ten copies to hand out to visitors or those who attend the school only occasionally. Price, 2½ cents each per quarter. 223,000 annually.

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Adapted to Primary classes. One each week containing the lessons and lesson story, also pictures and stories for small children. Price, 20 cents per year, in clubs of five or more copies to one address, or 5 cents per quarter. 168,000 annually.

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8 page weekly, illustrated paper for Young People. It has interesting stories for Boys and Girls. Just the paper to put in the hands of young people. Price, 50 cents per year. To Bible schools, 10 cents a copy per quarter. 78,000 annually.

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American Friend

Thanksgiving Number

Old Series.
Vol. XX. No. 48.

ELEVENTH MONTH 27, 1913.

New Series.
Vol. I. No. 48.

THANKSGIVING TIME

Richard Sill Holmes

THE harvests are gathered, the fields are bare,
The chill of the autumn is on the air.
The brook in the meadow, still fringed with sedge
Feels the touch of the ice-king at its edge.

The mountains beyond the broad river rise;
Snow-silvered, they shine as the daylight dies.
The north wind sweeps where the reapers sang,
And the earth is hard where the fresh grain sprang.
The toilers are gone with laughter and jest,
The green-sward's a-sleep, and the forests rest.
One robin sings late on the leaf-bare bough;
The last of its kind; 't will be winter now.
Cold, dreary, and dark is the world to-night;
But the home within is aglow with light.
The table is loaded with homely cheer,
The fruit of the goodness that crowns the year.
Praise God; 't is from Him that all blessings flow;
Praise Him, all ye creatures in earth below.
Where the fire leaps high by the hearth they kneel
To voice the thanksgiving glad hearts should feel.

—*The Continent.*

PUBLISHED WEEKLY BY THE FRIENDS PUBLICATION BOARD AT RICHMOND, INDIANA

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Entered as second-class matter, January 9, 1913, at the Richmond, Indiana, Postoffice.

THE PRESIDENT'S THANKSGIVING PROCLAMATION



HE season is at hand in which it has been our long respected custom as a people to turn in praise and thanksgiving to Almighty God for His manifold mercies and blessings to us as a nation.

"The year that has just passed has been marked in a peculiar degree by manifestation of His gracious and beneficent providence. We have not only had peace throughout our own borders and with the nations of the world, but that peace has brightened by constantly multiplying evidences of genuine friendship, of mutual sympathy and understanding, and of the happy operation of many elevating influences both of ideal and of practice.

"The nation has been prosperous not only, but has proved its capacity to take calm council amidst the rapid movement of affairs and deal with its own life in a spirit of candor, righteousness and comity. We have seen the practical completion of a great work at the Isthmus of Panama, which not only exemplifies the nation's abundant resources to accomplish what it will, and the distinguished skill and capacity of its public servants, but also promises the beginning of a new age of new contacts, new neighborhoods, new sympathies, new bonds, and new achievements of co-operation and peace.

" 'Righteousness exalteth a nation,' and 'peace on earth, good-will toward men' furnish the only foundations upon which can be built the lasting achievements of the human spirit. The year has brought us the satisfactions of work well done and fresh visions of our duty which will make the work of the future better still.

"Now, therefore, I, Woodrow Wilson, President of the United States of America, do hereby designate Thursday, the 27th day of November next, as a day of thanksgiving and prayer, and invite the people throughout the land to cease from their wonted occupations and in their several homes and places of worship to render thanks to Almighty God.

"In witness whereof, I have hereunto set my hand and caused the seal of the United States to be affixed.

"Done at the City of Washington, this 23d day of October, in the year of our Lord one thousand nine hundred and thirteen and of the independence of the United States of America the one hundred and thirty-eighth.

"By the President:

"WOODROW WILSON.

"W. J. BRYAN, Secretary of State."

Universal Bible Sunday, December 7th

A movement recently started in Canada, toward the universal observance throughout the world as Bible Sunday, has already received recognition in England, Scotland, Germany and elsewhere. This movement has recognized as Bible Sunday the same Sunday that the New York Bible Society adopted, December 7. This is the second Sunday in Advent. The recent General Convention of the Episcopal Church recommended the universal observance of Bible Sunday. Bible Sunday has also been officially endorsed by the Episcopal Diocesan Convention of New York, the New York Presbytery, the Reformed Classis of New York, the Baptist Ministers' Meeting and the M. E. Ministers.

Why a Nation-Wide Canvass for Missions in March, 1914?

BY J. CAMPBELL WHITE

General Secretary, Laymen's Missionary Movement

What has led the leaders of all the Protestant Churches of America to plan for a simultaneous canvass for all Missions and Benevolences next March? And what are some of the results that may reasonably be expected from this great combined effort?

One of the most powerful arguments for the simultaneous canvass on the part of all the churches is undoubtedly the marked success that has attended this plan in three different denominations. The first de-

(Continued on page 770.)

THE AMERICAN FRIEND

DEVOTED TO THE INTERESTS OF QUAKERISM IN AMERICA

S. EDGAR NICHOLSON, Editor and Manager

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The Spirit of Thanksgiving

The spirit of thanksgiving is peculiarly the spirit of Christianity. It is the philosophy of a direct relationship between the human and the divine that makes a thanksgiving day appropriate. Only the paternalism that is characterized by the elements of love and sympathy and fatherly care, which is so strangely lacking in other religions, can create the proper incentive for the giving of thanks. "O, give thanks unto the Lord, for He is good" marks the height and depth of human devotion to the Creator.

The spirit of thanksgiving is the spirit of optimism, and Christianity is optimistic. The sordid soul of pessimism is the soul of infidelity that has no vision of a larger life ahead because it has had no realization of the Divine touch in the past. The belief that God is in His world as the great Divine Architect of human life, leading humanity on to nobler types and larger endeavor, is the greatest incentive to the giving of thanks which the human heart can know. Faith and hope are the well springs of gratitude that overflow in never failing supply.

We are prone, this human race of ours, to reduce our thanksgiving to its lowest terms of self-gratification. The child of a loving household appreciates its toys and bubbles over with effusive declarations of gladness, not wholly because of the toy, but unconsciously to itself perhaps, because of an abiding faith that the parental care is to be continuous and ever watchful of the child's welfare and happiness. We may "give thanks to the Lord" and have only in mind the material prosperity which has flowed into the family life, and the heart may indeed be glad with a spirit of thanksgiving, but he has not learned the deepest joy of the thanksgiving spirit, who has had no vision of the higher realm, wherein God is leading all men to nobler achievements and a larger life, and wherein the guardianship and blessings of the past are a sure guarantee of greater things which are yet to be.

True thanksgiving is both nation-wide and world-wide in its characteristics, for God is both the Lord of the nations and the Ruler of the Universe. We may indeed have the spirit of gratitude for personal and family blessings and for neighborhood and municipal favors, but in larger degree we must recognize our participation in nation-wide and world-

wide achievements, wherein the handiwork of Jehovah is written large upon the pages of mutual human endeavor.

This may indeed be a day of national thanksgiving for America, not so much for her bounteous material prosperity which has known so little of stint in this good year that is passing, but for a larger faith in the realm of religious activities. What means the great federative movements of the churches that are characterizing present-day American Protestantism, except that they are the call of God for a mightier service than the Church of Christ has known hitherto? American Christianity has awakened to the universality of human need with a decisiveness that may well provoke a song of universal thanksgiving, no less characteristic of the need of the hour than when Moses broke forth into his song of blessing, after realizing that his people were about to enter into their promised possessions.

For the first time in human history, the door of opportunity is literally wide open to "preach the gospel to every creature," whether in China, or India, or Africa, or among the immigrants, the slums of our cities, or our neighbors of the rural communities. God's hand is mightily upon this decade, preparing the way for the establishment of His truth. Isaiah's prophecy that "Nations shall come to thy light" is being fulfilled, as is the commission to the Church "to preach good tidings to the meek"; "to bind up the broken-hearted"; "to proclaim liberty to the captives, and the opening of the prison to them that are bound."

Are we not facing the time when "the earth shall be full of the knowledge of Jehovah, as the waters cover the sea?" In a fuller, larger sense, may we not then make this a day of joyous thanksgiving, wherein we dedicate ourselves to the tasks of world betterment, of national betterment, and of neighborhood betterment? The year has been plenteous in the manifestation of the Spirit of God among the Nations of the earth. In our own America this is no less marked than in the heathen countries. The day is at hand when Christianity is to be a witness for God "unto the uttermost part of the earth." It is indeed a time for national thanksgiving.

The church loses far too much from leakage. It needs to set the efficiency experts to work to find the remedy.

Our Nation's God

REV. B. S. DISE

Thou, God of Nations, Thee we humbly bless,
Before Thy searching eye our sins confess,
Thankful, repentant stand.

Of old Thou hast vouchsafed us daily grace,
With peace and plenty, sunshine of Thy face;
We are a favored land.

Thou hast a mission for this people's part;
To share our fortunes with a gen'rous heart,
Our lot with all mankind.

Our own are here with us to worship Thee;
And from all climes they here seek liberty,
With us that good to find.

For blessings past, we thank Thee o'er and o'er;
The present stores we use, rejoice, yea, more;
Thy loving smiles abide.

We'll trust Thee ever for the future good,
In hopeful prayer for daily, needed food,
When Thou art at our side.

Abide with us, still bless us, gracious God;
We shall enjoy Thy presence and abode
In Nation and in Home.

Then safely lead, protect us, year by year;
The Wrong move far, but keep the Right us near
When we as children come.

—*The Lutheran Observer.*

Thankful for Things I Miss

An easy thing, O Power Divine,
To thank thee for these *gifts* of thine!
For summer's sunshine, winter's snow,
For hearts that kindle, thoughts that glow;
But when shall I attain to this—
To thank thee for the things I *miss*?

For all young fancy's early gleams,
The dreamed-of joys that still are dreams,
Hopes unfulfilled, and pleasures known
Through others' fortunes, not my own,
And blessings seen that are not given,
And never will be, this side heaven.

Had I too shared the joys I see,
Would there have been a heaven for me?
Could I have felt thy presence near
Had I possessed what I held dear?
My deepest fortune, highest bliss,
Have grown perchance from things I miss.

Sometimes there comes an hour of calm;
Grief turns to blessing, pain to balm;
A Power that works above my will
Still leads me onward, upward still;
And then my heart attains to this—
To thank thee for the things I miss.

—*Thomas Wentworth Higginson.*

On a Trip to England

BY WILBUR K. THOMAS

It has been my privilege to spend six weeks in England studying English Quakerism. One cannot have such an opportunity without being deeply impressed with the tremendous influence of Friends upon the religious, social and political life of the kingdom. Some half-a-dozen Friends are now members of the British Parliament, and are exerting a great influence in legislative matters. A far larger number are members of city councils, where they are leaders for righteousness in civic affairs. In the Free Church Council (which includes all Protestants except the Church of England), Friends have representation far in excess of their numerical numbers and they are being looked to more and more for the spiritual message. In regard to social work, where there are Friends in a community, there is no effort made for the betterment of conditions but what Friends have a part in it. One of the most inspiring things about this work is that it does not seem to be done with the object of building up the Society, or increasing the prestige of Friends, but to be of help where there is need.

I am not conversant with the past history of London Yearly Meeting. I do know that today English Quakerism is alive. The evidence is more noticeable inside the Society. Concerned Friends are not only speaking of their concerns, they are carrying them out. Pre-

vious custom is of very little consequence, if it interferes with the progress of the work. "Thee" and "Thou" and the Quaker garb are less common in England than in America. Over a decade ago one Quarterly Meeting decided not to record more ministers. One of the subordinate Monthly Meetings, numbering over a thousand members in about twenty local meetings, has developed such an effective Eldership, that they keep in touch with every person who speaks acceptably in any of the meetings. Quite often these Elders meet for conference and prayer, and take definite steps to encourage different ones in faithful service.

Over the Yearly Meeting one finds young Friends meeting in fellowship groups studying their problems. Groups of twelve to thirty young people form Tramps, and making headquarters near the center of a group of needy meetings, spend a week visiting the members around each meeting, holding meetings in various places in the evenings, sometimes preceded by a street gathering. Each morning is spent with a meeting for worship followed by one whereby carefully prepared papers, topics of interest to the Society are opened for discussion. To see a group of so-called conservative Friends standing out in the square of some village, singing Sankey's hymns, and two or three stepping

forward with a short definite message or appeal for discipleship of Jesus Christ, gives one a broader conception of English Quakerism.

Then there are groups which meet together for the study of social problems at large. There are groups which provide special subjects for discussion at some of the Quarterly Meetings, or at some week-end conference. Some who are more able make it a point to have in the course of the year a number of groups of young people, many of whom are not Friends, for week ends. Recreation, songs, jolly fellowship, talks on social and religious subjects, meetings for worship, enter into the three days. Young Friends and older Friends, independently, are taking up various branches of work, like teaching in the Adult schools; doing neighborhood visiting; helping in prison work; writing books and pamphlets on various subjects; giving addresses in various places on Biblical, social, or literary subjects. The Woodbrooke Extension Committee published a list in 1910 of forty-eight available people for lectures in different parts of the Yearly Meeting, with two hundred subjects to choose from. All such work, organized or unorganized, is what would be called unofficial; *i. e.*, it has no official connection with a Monthly or Quarterly Meeting. Official recognition is a later development.

Through their kindness, I had the privilege of attending one session of the Meeting for Sufferings of the Yearly Meeting. To see this large group of most substantial Friends, leaving their business for a day each month to consider the affairs of the Church, gives one a still deeper impression of the consecrated spirit back of all their work. Not only does this body consider the business of the Church, but anything that concerns Friends, or work in which Friends can help, is proper for discussion and action.

To speak of one thing more than another, which seems to have contributed to the present activity, mention must be made of the Summer Schools. Those who have had the vision have taken this means of working it out. Various things have developed, without doubt the greatest being Woodbrooke—a continuous Summer School. Woodbrooke is not a “college” as we use the term, yet the curriculum offers much of college or university grade. The student may pursue higher graduate work, or may engage in work among the poor in the neighborhood under competent supervision. The ages of the pupils this term ranges from nineteen to the age when birthdays are forgotten. Some have not had what we would call a high school education; others have had more than our college curriculum requires for graduation. The object in starting this Settlement was: “Whilst carefully conserving the principle that a free ministry is a vital element in the Quaker conception of public worship, they sought to offer to those who received the call to this service, the intellectual equipment which is essential if the Quaker gospel is to be adequately set forth;” also “as a preparation for social usefulness in ordinary business and home life.”

The combination of Woodbrooke, Kingsmead,

“Training Institution for Missionary Candidates, and School of Study for Missionaries on Furlough and Others,” West Hill, “Training Institution for Sunday School Workers,” Fircroft, a place of study for Adult School men, all within half a mile of each other, each with its separate faculty, yet all working together, is an unmeasured force in determining the lines of work for the future. Similar institutions have been started in other places on a smaller scale, largely with the same object in view, Swarthmore Settlement at Leeds being the most noted.

The thing of most vital importance is not the methods used, but that something *is* being done. It means new life, new viewpoints, new inspiration, new leadership, for London Yearly Meeting. It means more or less of a change, and only the future can show the permanent value of much they are undertaking; but there is activity and development.

The great temptation is to compare the body of Friends in England and that in America and say that one is better than the other, and that we should copy their methods, and they should introduce some of ours. I feel that the time for such criticism is past. It produces only ill-feeling and misunderstanding, and the cause of Christ is not fostered by it. It makes one sick at heart to mingle with either American or English Friends and find here and there preconceived ideas, unsupported criticism, groundless suspicion and bigotry. I feel that we have no business to say that their methods are better than ours, or ours better than theirs, under unlike conditions, even if a few weeks' stay made me feel the tremendous difference in the very viewpoint of the English people. Social and economic conditions, their heritage from the past, while very similar are yet decidedly different.

The inspiration of my visit was the earnestness and zeal which English Friends are manifesting in making their message vital. We cannot transplant their beautiful lawns and flowers, but we can labor with like zeal in our gardens. Devotion is praiseworthy whether it be Oregon Yearly Meeting rising to the needs of Pacific College, or Henry Marriage Wallis and James Backhouse Crosfield giving of their time and paying their own expenses to go and administer the funds raised by English Friends for the relief of the non-combatants in the Balkan war. The work in England is different, and why not? We in America found long ago that all Protestants, not even those who call themselves Friends, could be poured into the same mould, but we are finding that all are striving for the coming of the Kingdom and therefore have great cause for fellowship. The past has its great lessons for us, but we should not live in the past. What others are doing in our day should be of profound interest to us. But the greatest consideration is, what are we doing? Do we have ideas of our own, or must we be continually borrowing and copying. We must strive to minister to our generation. That was what I found English Friends trying to do.

Boston, Roxbury, Massachusetts.

The Bible and High School Work

In the issue of August 7th, *THE AMERICAN FRIEND* published an article by Prof. Vernon P. Squires, of North Dakota, in which he outlined the North Dakota plan of Bible study, for which credit is given in the high schools of that state. It will be of interest to all readers of *THE AMERICAN FRIEND* to know that this plan is in process of being incorporated into the educational system of Indiana.

Dr. Robert L. Kelly, President of Earlham College, and a member of the Indiana Board of Education, has become the leader of the movement to promote this plan in the latter state. He has not only sought to enlist the sympathy and co-operation of the State Board, but has advocated its adoption before several ministerial associations and various educational conferences.

Before taking final action the following explanatory statement was sent out by the State Board of Education to a large number of representative school men and women, who were asked to give their impressions concerning it.

Dear Friend:

A committee of the State Board of Education has made the following report concerning the study of the Bible outside of the High Schools for High School elective credit. The members of the Board are generally if not unanimously sympathetic with the object of this report and the plan suggested, but wish to ascertain the thought of representative school men and women of the state. Will you be kind enough to read the report carefully and answer the appended questions? By so doing you will assist greatly in solving an interesting and important problem.

Very sincerely, R. L. KELLY.

1. That the State Board of Education have prepared a suitable syllabus for Bible Study, using the North Dakota syllabus as a model.

2. That superintendents and principals throughout the state have favorable attention called to this syllabus and the method herein recommended of carrying it into effect.

3. In case the authorities of a high school take favorable action upon the use of the syllabus, they shall allow all students who so elect to pursue the course as outlined. It is not expected that this study will be carried on in the high school buildings. The work of instruction is entrusted to parents, Sunday School teachers, ministers and other interested friends of the boys and girls. At stated intervals the State Board of Education will issue examination questions upon the work, mark the papers and award credit. It is recommended that not to exceed one-half unit of elective credit be allowed for this work, and in case a student satisfactorily passes the examination set by the State Board on this work, he will be excused from the appropriate amount of work in other elective subjects. A class may take as much time as it pleases to finish the work, but it is expected that at least 90 hours

of recitation work be placed upon a course leading to a half unit of credit. It is recommended that in the examination questions, the literary and historical value, not the theological value, of the Bible be emphasized. The only text book recommended by this Board is the Bible itself, and any version adopted by the class will be acceptable to the Board. The object of the work is to acquaint students with the rich literature of the Scriptures, without some knowledge of which any person is seriously handicapped.

QUESTIONS

1. Do you consider it advisable to attempt a co-ordination of the work of the home, the church and the school along this fundamental line?

2. Do you believe the plan proposed is workable in some of the communities of the State?

3. Do you believe the plan proposed would fit conditions in your own community?

4. Do you see serious objections to this plan?

5. What do you consider its advantages?

6. Do you have a better plan to propose for instructing our youth in the literature of the Scriptures?

REPLIES

In reply to the first question, out of a total of 210 answering, all but 7 answered "yes." In reply to question two only 2 answered "no." In reply to question three 166 answered "yes." In reply to question four 104 answered "no." Many favorable replies were given question five and in reply to question six 117 answered "no."

The plan has been approved not only in this referendum vote, but by the State Sunday School Association, by the Ministerial Associations of such cities as Indianapolis, Richmond and Kokomo and by the press and pulpit generally throughout the state. No one has openly opposed the plan. The most decided endorsement came at Indianapolis on November 8th, after Doctor Kelly had presented the matter by request, when the State and Town Superintendents' Association of Indiana endorsed it by unanimous vote. In view of the fact that Indiana has 400 commissioned high schools and about 200 certified high schools, it will be readily seen that since the plan is now operative only in the State of North Dakota, its adoption by the Indiana Board of Education will be the most important and far-reaching official act that has ever been taken by public school authorities in the United States in the line of effective and systematic Bible study.

With all these endorsements, the State Board is expected to adopt the plan as outlined, at its next meeting, and it is hoped that the syllabus for study will be ready for the second semester of the present school year.

It is significant that, generally speaking, Friends have been foremost in promoting this plan of Bible study in Indiana. In addition to Dr. Kelly, the superintendent of Kokomo schools, who is a Friend, has

taken an active interest in its behalf. One of the superintendents of the State, who is a graduate of Fairmount Academy, was on the committee of the State and Town Superintendents' Association and was responsible for the presence of Dr. Kelly on the program. The chairman of the committee on resolutions of this Association was a graduate of Earlham College, while Morton C. Pearson, as secretary of the Indianapolis Federation of Churches, was a large factor in securing the endorsement of the plan by the ministers of that city.

This plan of Bible study ought to be incorporated speedily into the educational system of every state.

Baltimore Yearly Meeting

The holding of this meeting has a peculiar significance each year because it is the last one to be held and, after a manner, completes the Quaker cycle. Statistics for the year are now complete, if one does not take the phrase too literally, and the winter season, in many places a time of activity in church work, must be passed before we begin again to make history in our Yearly Meetings.

Baltimore did not do much that would be considered momentous at its gathering this year, but there is ground for confidence that some of the steps taken have in them great potentialities for future history making. The usual program was followed. The regular committees reported without any remarkable items of interest. The reports from the Quarterly Meetings were not very different from last year, but one who was at all sensitive to conditions must have gained the impression of quiet confidence, courage and hope. Nothing striking forced it on one's attention, but the reports showed pretty clearly that the local meetings were feeling a deeper responsibility for their communities.

The gain in membership was only eleven but it was a *gain*, in the face of a loss by the excess of deaths over births which is characteristic of eastern Yearly Meetings. A majority of those who came up to Yearly Meeting from outside Baltimore City were under thirty years of age, and on the days when the sessions were largest the gathering looked almost like a Young People's Meeting.

And most significant of all, possibly, the Young People's Union appointed a committee to co-operate with the Evangelistic and Church Extension Committee in the visitation of meetings, so that they will come into direct contact with the real work of the church. They cannot get thus at the heart of things without an increase of "concern" for the progress of the kingdom.

The foreign work was brought well to the fore. Daniel and Emily Oliver, English missionaries to Syria; Arthur and Edna Chilson, almost ready to start again for Africa, and Dr. George F. DeVol, warm from China, made us see as never before that "the field is the world." Although Baltimore has been so far in advance in the missionary movement that they had only one organization to advance it, there being no separate societies for men and women, the Yearly

Meeting "stepped backward a little to get into line with others and authorized the formation of the Woman's Missionary Society this year.

Public meetings were held in the evenings in the interest of Bible School work, addressed by Walter Haviland of Germantown; Foreign Missions addressed by Arthur and Edna Chilson, and Peace at which President Isaac Sharpless gave an illuminating statement of the relation of Japan to this country, and Daniel Oliver cleared up some misunderstandings about the Balkan war.

The devotional meetings were a very important element in the life of the week, and time was found for one more than last year. In addition to the foreign workers already named, Augustus T. Murray and S. Adelbert Wood of New England Yearly Meeting, J. Thomas Chappell of North Carolina, Homer J. Coppock of New York, and Esther G. Frame of Wilmington were present to help us.

Baltimore Yearly Meeting has been feeling, certainly its concerned members have felt strongly for the past few years, the need for the development of gifts in the ministry, and this year comes Augustus T. Murray with a message along this very line. He appointed a special meeting for those interested and gave practical, intelligent and helpful teaching on the Quaker basis, emphasizing that however well we may prepare ourselves no other qualification is final except the call of God, and when we have that we must respond with whatever we have and go on to give the best we can, and the best we can make of ourselves.

Among the interested developments of the past year were the Neighborhood House at Fishtertown, Pa., a bungalow built in the meeting-house yard and used to the glory of God in ways which the neighborhood needs; plans for a somewhat similar house at Bellefonte, Pa., which would be an adaptation of an existing building; and the continued progress of Corinth Academy in lower Virginia, where the new house and manual training department have given renewed interest. Corinth, with its live meeting and strong school, is a center from which radiates helpful influences for many miles.

Late News From Mexico

C. VICTORIA, TAMPAS, November 9, 1913.

Dear Mr. Tebbetts:

Friday night and still "nothing doing," but the entire atmosphere seems charged with expectancy. The papers are saying that the revolutionists have been routed from Linares and Montemorelos and that all is quiet there, but the fact remains that there are no trains running except military trains. Day before yesterday a train with some 300 soldiers left here and has not been heard from since. Yesterday another train left but returned today. The rumor is that the rebels destroyed the station at LaCruz, about an hour's run from here. Another train left this morning, but it is said that it got only about half an hour's run from town when the soldiers saw some people in the distance. They stopped the train and with field glasses

saw an army of several thousand men. So they returned.

The city is quite alarmed tonight. Several families have come to the Mission and schools for protection. Many think that an attack will be made tonight or in the morning. If there is no attack tonight, I will send this on a train in the morning. There is still communication to Tampico. We hear so many false alarms that we have got so that we don't pay attention to anything we hear. Yesterday I heard that 500 rebels were a short distance south of here, but the fact that the road is not cut makes me think that it must be false. But the rumors of their coming from the north are so persistent that I am almost inclined to believe there is something in them; besides the soldiers are very active and they are keeping strangely silent.

The other day a squad of forty men went into battle north of here and it was reported that they routed the rebels with great slaughter, but by ones and twos the survivors of the squad came straggling in, until it appears from their reports that more than half of them were killed and the survivors escaped as best they could by hiding in the brush. I brought the team and wagon into town this evening so as to have them ready in case we need to leave in a hurry and know

which way to run. I had planned to escape to the farm in case of an attack and take all the pupils of both schools along, but now it appears that our farm may be the battle ground. It surely will if the rebels continue following the railroad as they have done this far. So I don't know what course to take until the battle is upon us, when we will have to be guided by the circumstances at the time.

We are afraid to set out for Tampico for fear we may be left out in the country, cut off from all communication and without provisions. So we have concluded to await developments and take our chances right here where we are. We have not yet received the draft for July nor the one for October. We still have a little money on hand, but if we are shut in for any length of time so we can't get money from the patrons to help us out, I don't know how we will get along. We are hoping, however, that the situation won't prove to be as bad as it appears at present.

Sincerely yours, R. S. TICE.

LATER—Under date of November 18th, the newspapers report the capture of Victoria by the rebels, with great loss of life in the city, every member of the Federal garrison remaining being killed.

The Peace Movement Among Friends

[This Department is designed to afford an opportunity for a presentation of important phases of the Peace question, and will welcome correspondence which gives information in regard to the progress of the Peace movement anywhere among Friends, or which reflects clearly the views of any of our readers, younger or older, on this important subject. Such correspondence should be addressed to *Allen D. Hole, 615 National Road, West, Richmond, Indiana.*]

An Evening Over a Peace Program

BY JOHN F. HANSON

Neighbor Thomas.—Uncle John, you made the statement in your address that "war is a game, that if people were wise, kings could not play at." Do you think it would be wise to disarm in the present state of the world?

Uncle John.—It is well, Neighbor Thomas, to call attention to this phase of the subject. It is the common people who are most interested in this question and they can be depended upon to rise to the occasion in time of need. They are also thinking and weighing matters of public policy as never before, knowing that in the last analysis they must furnish the men and pay the bills in money, blood and suffering whenever war occurs. Discussion in labor organizations and agitation by means of peace literature and peace addresses have quickened the public conscience to such an extent that from the economic as well as from the moral point of view war is seen to be unjustifiable. Rulers are being more and more looked upon as servants responsible for the safety of the people, in some such way as the captain of a vessel is considered responsible for

keeping his vessel off the rocks. For some such reasons the great heads of Europe have been notified by their respective labor organizations that in no country would working men fight their co-laborers in other lands. This fact largely decided the great powers from interfering in the Balkan affairs. The insane rivalry among the nations over armaments will stop when the people refuse to pay the bills. It is a matter of but a comparatively short time when the nations will be compelled to submit the question of disarmament to the constituted Hague court for a practical solution.

Neighbor Thomas.—Now, Uncle John, don't you think we ought to be ready to defend ourselves in case of attack from other nations?

Uncle John.—On the face of it this question might seem to be a stunner, but let us consider it carefully. In the first place, in our national history of over a century we have had some kind of war every twenty-five years and in all those conflicts where other nations were concerned we have been the aggressors. Is it not begging the question to make such a plea? We are ashamed of some of our country's history; for example, our Mexican war for the extension of human slavery. Taking our geographical position, our immense resources and our economic and moral force into account, we are really immune from attack.

Neighbor Thomas.—You spoke of moral force being more potent than physical in adjusting international disputes. I wish you would explain the process.

Uncle John.—According to Scripture, in the first place, it is true that the work of righteousness is Peace

and its effect is quietness and assurance applied to nations or to men. Further, we have had many cases in which grave international disputes have been settled by arbitration. One case in point, the simple application of even-handed justice in returning to China a certain sum of indemnity money overpaid after the settlement of the Boxer raids, did so appeal to the thinking men in China that as a result we are their most trusted friends. Again, the hundred years of peace with our Canadian neighbors, abolishing warships and forts from the Lakes, is an object-lesson to the world. This is a forcible argument in favor of neutralization on a larger scale, for instance upon the Atlantic and Pacific oceans. Other cases could be cited.

Neighbor Thomas.—Do you expect the fulfillment of Old Testament prophecies concerning the triumph of universal peace to come in the progress of events and the providence of God, or do you think as some say that Christ must come before swords can be beaten into plowshares and men learn war no more?

Uncle John.—The prophecy of Isaiah that a child should be born and the Government should be upon His shoulders is now fulfilled in that Christ is King and rules in the hearts of men and in the affairs of nations where He can get access. He is now applying the principles of His Gospel of Peace to international questions by arbitration wherever nations are willing to submit to His Government. He does not compel nations to adopt His Peace Policy any more than He compels men to be saved. When He comes again it will be in the character of Judge; then He will compel men to stand before Him in the court of last resort.

Neighbor Thomas.—What is the duty of the Church in respect to this and other reforms?

Uncle John.—The authority of Scripture for all reform work is shown in the story of the man who fell among robbers, as given in Luke 10, and Paul's conduct with respect to the jail, in Acts 16; "Do thyself no harm." Then in Isaiah's vision of the Gospel Church being a new threshing instrument for the purpose of threshing down such mountains as the liquor traffic and the military system. These oppose the progress of the car of salvation at home and in the foreign field. The church is the conscience of the nation, and when once she realizes her power and responsibility she will make short work of legalized national iniquity.

Neighbor Thomas.—To what extent is the military system a factor to be reckoned with in the final settlement of universal peace?

Uncle John.—It makes little difference whether we call the military system a vampire, an octopus, or an elephant on our hands, we are facing one of the greatest foes of humankind, entrenched in the sentiment of the people as a necessary evil that must be endured. Its stronghold, like other world-wide curses, is in the financial field. Manufacturing corporations, with immense capital and Government pull, manipulate our Congress sometimes almost to any extent they desire. When orders for military outfits become slack, extra

pressure is brought to bear on Congress to provide for more dreadnaughts or other engines of destruction in order to keep the establishments going at full blast. Military experts are quoted in our daily newspapers under scare headlines to the effect that our navy is inadequate, that we are at the mercy of the invaders, etc. Then the country is deceived with manufactured Japanese and Mexican scares which evaporate after Congress has appropriated the millions wanted and the people pay the bills. Recent disclosures in Germany and France revealed the fact that secret agents stationed in their respective capitals were working up sensational newspaper stories of an impending struggle between those countries, with the result that the great Krupp military establishments were getting rush orders for war materials. Thus the game goes on until the people get wise; see?

Neighbor Thomas.—Do you not think that nations will be compelled to stop warring because of the very destructiveness of modern inventions? For example, when the airships are perfected to destroy whole cities by dropping explosives?

Uncle John.—It would seem plausible, but from past history it is not true. Dr. Gatlin invented a gun so deadly that he thought it would frighten the nations into peaceful settlement of their quarrels, but he could hardly have been more deceived. At his death at eighty-four years it is estimated that his gun had killed more than a million men. The nations vied with each other in putting the gun in commission. Again, when the great torpedo boat was invented, immediately other inventors set about inventing torpedo boat destroyers and so *ad nauseum*. Neighbor Thomas, be it known that the axe is laid at the root of the tree; the demand now is for men to set to work in earnest to destroy the deadly Upas tree.

Portland, Oregon.

Compulsory Military Training

Is the Australian System to be Instituted in Great Britain?

A letter from Charles E. Howie, of Melbourne, Australia, Overseas Correspondent for the Australian Freedom League, has the following significant paragraphs:

Out here official militarism and the press are doing their utmost to impress a party of British members of Parliament, who are visiting Australia, that compulsory military training is generally popular.

A few days ago 18,000 cadets were paraded in the Melbourne streets, and everything done to impress the public and the parliamentary delegates from Great Britain.

Of course it was not announced that every lad was compelled to take part in the parade, as the parade was not voluntary. In fact, the military regulations provided a penalty of £10 (\$50.00) for any lad failing to attend such parade.

After the parade, Mr. L. C. M. S. Amery (Unionist M. P. for South Birmingham), said:

"I only wish we had the whole of the House of Commons present to see what I have seen. If that were possible, I am convinced we would have the same thing in Great Britain in two years. I am certain on that point."

Sir Hildred Carlile (Unionist member) stated: "I hope I may live to see a similar system instituted at home."

If compulsory military training such as is now required in Australia, is adopted in Great Britain, it is easy to see that pressure will soon after be brought to bear upon the Congress of the United States to institute similar compulsory training for all boys and young men here.

One Thousand Hours' Imprisonment for Refusing to Drill

An open letter from John W. Barry, Commonwealth Organizer of the Freedom League, addressed to the South Australian Press, gives the following incident:

I have received today a letter from Mrs. E. Sayce (a member of the Society of Friends), of Broken Hill, containing a statement in connection with the case of Victor Yeo, of Broken Hill, a lad of fourteen years of age. He was sentenced to one month's imprisonment for refusing to be medically examined under the Defence Act. Victor Yeo is prepared to take an affidavit to the truth of the following statement: On August 25 he was committed to the local gaol for one month and released on September 24. His food consisted of dry bread and water for the first seven days, with one hour's exercise in the morning, and one hour in the afternoon. He was not permitted to speak to the other prisoners. This practically amounted to solitary confinement. During the second week he received the same fare and treatment on alternate days. About the third or fourth day he was visited in the cell by Dr. Bartley (the prison doctor), who remarked that he was not doing too well and needed a change of diet. He asked Yeo if he would submit to medical examination as required by the Defence Act if his diet were changed. On the lad replying, "No," the doctor said, "Then stop on bread and water." Within three hours after his release another summons was served on him and he has to answer that charge on Monday next. In fact, a summons was served on him before he came out of gaol! Mrs. Sayce informs me that this lad is well brought up, without the least trace of the larrikin element, nor inclined to whine about his treatment. He has taken his punishment bravely, and with a quiet determination, in spite of the treatment making him very weak. This is the second time Victor Yeo has been imprisoned on the same charge. The first time he was sentenced to two months, but after serving twelve days he was liberated. We were given to understand that the military authorities had then overstepped the mark! This case is one of strong conscientious objections to military training. To force conscience in this manner is a direct blow to religious and civil liberty. * * *

For refusing to undergo the sixty-four hours' drill, Victor Yeo was imprisoned for over 1,000 hours!

Haverford Students Hear Mr. Langdon Davies

The *College Weekly* (Haverford, Pa.) of October 20, 1913, reports an interesting address before the Seniors and Juniors of Haverford College on the subject "Peace *versus* War." Mr. Davies is a personal friend of Norman Angell, the author of the *Great Illusion*, and his address emphasized the importance of a consideration of the economic phases of the problem of bringing about permanent international peace, following in general the line of thought found in Mr. Angell's well-known work. One paragraph from the report of Mr. Davies' address is especially significant,

containing as it does a statement of economic principles which certainly are becoming operative more and more widely as the relations between nations increase in complexity:

Political boundaries are not commercial boundaries, which upsets one motive of conquest most completely. The wealth of a modern nation is not tangible—bags of gold in the cellar of the exchequer. Wealth consists of the flow of labor into capital, capital into labor continued to the end of time.

Why a Nation-Wide Canvass for Missions in March, 1914?

(Continued from page 762.)

nomination to try out the plan was the United Presbyterian Church. By the simultaneous canvass of that whole body, with 1,000 congregations and 142,000 members, during the month of March, 1912, they made an unprecedented advance of about 30 per cent in a single year in their total missionary receipts, even though they were already at the top of the list of the denominations in their per member gifts to these objects. Of course, they did a great deal of educational work in preparation for their simultaneous canvass. Missionary conferences, lasting through the most of two days, were held at all of the leading centers of the denomination, some sixty conferences in all. There was also ceaseless agitation by the church papers, and a vast amount of literature sent out by a special committee in charge of the campaign. But all of this effort was far more than justified by the splendid results.

Briefly summarized, the canvass increased the regular income of the various Mission Boards of the Church from \$580,169 in 1912 to \$739,452 in 1913, or a gain of \$1.12 per member for the whole denomination in a single year.

This increase of \$1.12 is more than many denominations now average as their *total contribution* for *Missionary* purposes, appalling though this fact is. But to appreciate fully the achievement of this one denomination, there must be added to the above figures a large amount contributed by their Women's Missionary Society, and bringing up the total of their Missionary giving to \$853,569 for 1912-13, or an average of \$6.11 per member for their entire constituency. The nearest approach to this that has yet been discovered is the Baptist Church of Ontario and Quebec, with 55,000 members, who this past year gave \$220,000 to all Missionary purposes, an average of \$4.00 per member. This has been increased from \$103,000 since 1908. Very few denominations average over \$3.00 per member, and the Protestant Churches of America as a whole, only average about \$2.00 per member per year to all Missionary purposes.

It is also worthy of note that while the United Presbyterian Church added \$1.12 per member for Missionary purposes, they also added \$1.07 per member for other purposes, clearly proving that Missionary giving enlarges rather than decreases all other Church offerings. The average per member to all purposes in this Church is now \$20.97 which is the

highest we have yet discovered for a whole communion.

The other two denominations that made a similar simultaneous canvass in 1913, were the Reformed Church in the United States and the Southern Presbyterian, both of which made unprecedented increases in the amounts subscribed and in the number of churches actually making the canvass. Even during the year of the agitation for this simultaneous canvass, however, the Reformed Church increased its Foreign Missionary offerings from \$107,900 to \$146,020, while those of the Southern Presbyterian Church increased from \$501,412 to \$631,069. This is an increase from \$276,263 in 1907, or a gain of 129 per cent in six years. Offerings for Home causes increased in about the same proportion.

In view of the manifest success of the simultaneous canvass plan in these three denominations, it was very natural for the leaders of the Home and Foreign Missionary Boards of America to decide upon carrying the co-operative principle still further and ask the Protestant Churches of the whole nation to register their practical interest in Missions during the same month. March was fixed upon as being most acceptable to the majority of the Boards involved. Being late in the winter season, it affords time to prepare for such a canvass by thorough educational processes.

[This educational process has begun in the district conferences now being held.—EDITOR.]

FOR HOME READING

Every Day a Thanksgiving

Thanksgiving should never be wanting in a life. It is not enough to observe one day in the year for thanksgiving, although that is a beautiful thing to do. Nor is it enough to put a sentence of thanksgiving into our daily prayers, although this also is proper. It is the grateful spirit that pleases God, the spirit that is always full of praise. Too many of us go to God only with requests, our burdens, our worries, while we but rarely go to him with praise. We are not to be thankful only for the pleasant things that come into our days—we are to be thankful, too, for the things that appear to us to be adversities. "In everything give thanks." That means, in the sad days as well as in the glad days, when clouds are in the sky, as well as when the sunshine is pouring everywhere. It is specially said here that this is the will of God for us. This is the way God wants us to live. A rabbinical teaching says that the highest angel in heaven is the angel of praise. The Christliest life is one that is always keyed to the note of praise and thanksgiving.—*Rev. J. R. Miller.*

Our Thanksgiving Festival

Thanksgiving Day is not an American institution. It is older than our Republic. It was before Columbus. It antedates by many centuries the beautiful religious festivals of Easter and Christmas. It was proclaimed over 3,000 years before a President of the

United States called the people to thank God for "blessings in basket and store." Its origin dates back to the days when that great host of Israelite slaves just escaped out of Egypt were having their first experiences of liberty, in the wilderness of Sinai. Then and there Jehovah himself made the original proclamation, whose echoes have sounded through the centuries, down to our day:

"Thou shalt keep . . . the feast of harvest, the first-fruits of thy labors, which thou hast sown in thy field; and the feast of ingathering, which is in the end of the year, when thou hast gathered in thy labors out of the field" (Ex. 23: 16).

Among pious Jews this Feast of Harvest has always been religiously kept, and the spirit of it has been recognized in all ages of the Christian Church. Our American Thanksgiving festivals are only the legitimate descendants of the Jewish Feast of Ingathering, of Moses' day.

The obligations for public thanksgiving to God are ever recurrent and perpetual. The reasons for such public recognition of the goodness of God are so many and so manifest, that no thoughtful mind can be at a loss to discern them. "Goodness and mercy" are the ever present facts of life in the individual, the family, the community and the nation.

"Oh, that men would praise the Lord for his goodness and for his wonderful works to the children of men!"—*Herald and Presbyter.*

A Psalm of Thanksgiving

(Adopted)

We enter Thy gates with thanksgiving,
And we enter Thy courts with praise,
For Thou art the Lord of the earth
And Thy kingdom is Heaven.
Thou hast created the stars,
And the firmament showeth Thy wisdom,
For Thou art the Father of all
And the Giver of all that is good.
We thank Thee for life and for love,
And the gift of Thy Spirit Divine,
Whereby we may know the truth
And become the heirs of salvation.
We thank Thee for peace, and for rest,
And the blessing of healthful endeavor,
For the knowledge to do is from Thee—
And the strength of Thy people.
We know that our deeds have been wrong,
And acknowledge our manifold errors.
Wash us, that we may be clean,
And renew a right spirit within us,
For only the pure can live
And abide in Thy presence.
We ask in the name of Thy Son,
Who brought us the gift of Thy Spirit
And called us, His followers, "Friends"
And the "Children of Promise."
And to Thee be the honor, and praise,
And the glory, forever and ever.

—C. R. Hartshorne.

Brighton, Maryland.

Current Items of Interest to Friends

CALIFORNIA YEARLY MEETING

Pasadena—A series of Christian Workers' Conferences is being held at various points in California, under the auspices of Friends' Evangelistic and Church Extension Board. The first was held at Pasadena, November 7-9, and was eminently interesting and profitable from start to finish. The following are some of the topics considered: "Importance of the Home Base," by Edwin McGrew; "Relation of Home to Foreign Mission Work," by Benjamin S. Coppock; "Seventeenth Century Quakerism Adapted to Present Day Church Work," by Wilfrid Rowntree and Dr. Sylvester Newlin; "How to Secure Loyalty to the Church on the Part of Young People," by Harley M. Moore and Florabel Rosenberger; "Discipline as a Factor in Sunday-school Work," by Dr. W. V. Coffin; "Popularizing the Sunday-school," by Prof. Milo Hunt; "Problem of Winning Men to the Church," (a) "As Viewed from Within the Church," by Andrew F. Mitchell, (b) "As Viewed by Men from the Outside," by John T. Hadley; "Christian's Social Relations as a Measure of His Spirituality," by Dr. Cyrus R. Dixon; "Dynamics of Christian Fellowship," by Prof. Mabel Douglas. These conferences are to be repeated at Whittier, November 21-23, and at Los Angeles, December 12-14.

Berkeley—On Tuesday evening, November 14, the Men's League of the Friends' Church at Berkeley spent a very enjoyable evening in the church parlors, where a very plain but substantial lunch was served, after which the evening was spent in an informal discussion of the boy problem in its various phases, including sex instruction in the schools and home. "The Traffic" came in for a part of the discussion, and nearly every one present took some part in it. The reading circle of the league reported that they were studying with a great deal of interest, "Christianizing the Social Order," by Walter Rauschenbusch, and that they would prepare a review of the book for the league at some future session, perhaps at the January meeting. On Friday evening of this week will occur the annual church dinner, at which time a full attendance of the congregation is expected, and Rev. Levi Gregory, of the Oakland church, will speak on the work of "The Bible School." Gurney Binford and wife,

Friends' missionaries from Japan, will speak at Friends' Church next Sabbath, both morning and evening. These two faithful workers have been on the field a number of years, and are fully abreast of the times in Japan, and will be able to give a very interesting, as well as instructive account of the work and conditions now existing in the Flowery Kingdom.—"The Campanile."

The Binfords—Gurney and Elizabeth Binford sailed from Berkeley, California, for Japan, Wednesday, November 19th, on the steamship "Chiyo Maru" of the Oriental Company. On the preceding Sabbath they conducted the services at Berkeley Meeting, Gurney Binford preaching in the morning, and his wife giving an account of their work in the evening. Both services were attended by appreciative audiences.

INDIANA YEARLY MEETING

New Castle—Dalton H. Lewis, pastor of the Friends' Church, although but six weeks in the city, has the work well in hand, and every department of the work is moving off without a hitch. Mr. and Mrs. Lewis are good mixers, as they say in politics, and they have formed many acquaintances in the short time they have been here.—Morning Star.

East Main Street, Richmond—Joint church and Sunday-school meetings will be held at the East Main Street Friends' Church throughout the winter, according to a vote of the congregation and the Sunday-school yesterday morning. Those in favor of the plan greatly outnumbered the opponents. By that plan the joint services will begin at ten o'clock and close at twelve o'clock without a break. The plan had been given a six weeks' trial. Hours for the meetings may be changed, if the church and Sunday-school attendants can agree on the change that is to be made, but the present hours will be observed until a change is requested.—The Palladium.

Dayton, Ohio—The Friends' meeting here is beginning the year's work with great interest, under the new pastorate of Henry McKinley. About \$300.00 has been raised and expended in rebuilding the furnaces and lighting the building with electric lights, and in making other repairs. Eleven new members were received at the last Monthly Meeting.

Portland—November 16th was a great day for the Bible school as well as the church at large. Tennyson Lewis, the pastor, had previously announced two

weeks of self-denial with a free-will offering to be given on that day. He made a call for at least \$75.00. Considerable enthusiasm was manifested, and classes began to contribute and then add to their contributions. When all was counted, the treasurer reported a total of \$105.57. There was much rejoicing over the success of the day's work. In the evening service twenty or more persons indicated a desire to have a closer walk with God and to get in closer touch with Him. We are expecting to have an "Every Member's Day" on December 7th. We expect to have good reports from Portland in the near future.

NEW YORK YEARLY MEETING

Monkton Ridge, Vermont—Charles N. Franklin and family have moved from Monkton Ridge, Vermont, to South Glens Falls, New York, and the manse at the former place is vacant. The meeting is continued on Sabbath morning, however, with interest.

NORTH CAROLINA YEARLY MEETING

High Point—A series of meetings has been held from October 19th to November 5th, inclusive. During two weeks of that period almost all the other churches in the city held similar meetings in the evening. Two union services were held in the afternoon, these for the most part being for the help and instruction of Christians. The attendance at the evening meetings up to the last was very good, and this faithfulness was no doubt one factor in the definite good accomplished. George N. Hartley, of Indiana, was with us for eight sessions, and preached inspiring and original sermons, calculated to awaken one's earnest thought. The pastor, Lewis McFarland, rendered much earnest consecrated service and wisely avoided any sensational methods. His preaching also awakened many to their great need. While results cannot be reckoned in figures, still the fact that eighteen professed conversion and two renewed their allegiance, gives some idea of the work. Seventeen have applied for membership. Two of these are by certificate and one by letter from another denomination. The majority of these are young people, and eleven have joined the Christian Endeavor Society. This Society was organized last spring, after a series of meetings, and now numbers between fifty and sixty. It is

a great help to the young people and gives an encouraging outlook for the church.

OHIO YEARLY MEETING

Urbana—The revival services conducted by Ida M. Allen, evangelist, and Mary E. Martin, pastor, in Friends' Church at Urbana, Ohio, closed November 9. The Spirit was working among the people for some time before the revival meetings began, and eighteen were saved and reclaimed at the cottage prayer meetings and the regular services. The presence of the Spirit was felt in all the meetings, and was manifested in a remarkable manner in a few instances. One man, whose sight had failed rapidly for over a year and was entirely blind for three days, received his sight, and came to the church one evening praising and glorifying God. Three men over sixty years of age were brought into the Kingdom. Mrs. Milam, from Virginia, who is visiting her son, attended some of the meetings. She is the mother of a large family and had lost her husband and all her children except two, but she felt rich in God's love and shouted his praises, shaking hands with every one in the audience, while a sweet spirit hovered over the meeting, comforting the children of the Lord and deepening conviction on those not saved. The young people's class of twenty-two members, aged from sixteen to twenty-five years, were all saved with one exception, and we feel that we have much to praise God for in the salvation of these young souls who have enlisted in the cause of Christ. These with a number of others who have requested membership will prove valuable acquisitions to our meeting. Over forty souls were blessed in the meetings, and it was a time of refreshing to the believers. Eternity alone can tell the results of the meetings as the influence of these lives is used for Christ, and we give God all praise and honor for the great work accomplished among us.

WESTERN YEARLY MEETING

Dana—Annie M. Stafford, wife of Frank Stafford, pastor at Dana, Indiana, has had a serious operation performed in Eastman's hospital, in Indianapolis, but the friends of the family will be glad to learn that she is rapidly recovering.

Bloomington—Bloomington Quarterly Meeting was held November 14-16, with good attendance and interest. Visiting ministers were I. Gurney Lee, of Sheridan, Indiana, and C. F. Stroup, of Columbus, Ohio. Both brought convincing messages. In the Missionary Conference Saturday morning, I Gur-

ney Lee gave the address, and in the Bible School Conference Sabbath morning, J. Ord Fortner, Yearly Meeting Superintendent of Bible School work, gave an instructive address. The Academic Association met in the Academy building Saturday night. J. Ord Fortner and others gave talks.

Indianapolis—The first of a series of Monthly Meeting suppers was given in the dining room of the First Friends' Church at Indianapolis, Thursday evening, November 20th, and one hundred and fifteen persons enjoyed the fellowship and cheer which surrounds such a church festal board. Following the supper and preceding the business meeting, Prof. Elbert Russell, of Earlham College, gave a most excellent address. These monthly suppers, which will continue through the winter months, the expense of which will be borne by the Monthly Meeting, will, it is hoped, be the means of a better and fuller acquaintance among the members of the church family.

WILMINGTON YEARLY MEETING

The Chilsons—Arthur and Edna Chilson recently spent about three weeks in the limits of Wilmington Yearly Meeting, attending Fairfield, Center and Miami Quarterly Meetings, and holding meetings at about fifteen points. Their services were very much appreciated as they presented in an effective manner, the achievements and needs of our mission work in British East Africa. They left Wilmington for Baltimore Yearly Meeting, November 14th.

Center Quarter—Center Quarterly Meeting held at Wilmington was very largely attended. Effective gospel messages were delivered by Arthur and Edna Chilson. The time being too limited for a thorough discussion of the proposed evangelistic campaign, the Quarterly Meeting adjourned to meet at 10:00 a. m. Saturday, November 15. On account of a severe storm, the adjourned meeting which had promised to be very large, was only attended by about one hundred Friends, but the two sessions, forenoon and afternoon, were very interesting. At the suggestion of this meeting the special committee appointed by the Yearly Meeting, co-operating with the evangelistic committee and the committee on young people's activities, is asking each meeting in the Yearly Meeting to send at least five delegates to a conference to be held at Wilmington on Friday, November 28th.

United Missions—The conference for this district on the United Missionary Campaign will be held at Wilmington, December 9-11.

Wilmington—Bertha E. Day, an Evangelist from Rockford, Ohio, and Mildred B. Allen, of Summitville, Indiana, recently closed a three weeks' meeting at the Center Church. In spite of the rainy weather, the attendance was good at every service. Quite a number professed conversion, several of them being heads of families.

BIBLE SCHOOL LESSON

December 7.

Subject—The Fall of Jericho.

Lesson—Josh. 6: 8-11, 14-20. Read Joshua 5 and 6. Commit verse 20.

Golden Text—All things are possible to him that believeth.—Mark 9: 23.

CHRISTIAN ENDEAVOR

December 7.

Topic—The Ideal Christian. XII. His Rewards. Psalms 1: 1-6. (Consecration Meeting.)

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"For two years I have used Grape-Nuts with milk and a little cream, for breakfast. I am comfortably hungry for my dinner at noon.

"I use little meat, plenty of vegetables and fruit, in season, for the noon meal, and if tired at tea time, take Grape-Nuts alone and feel perfectly nourished.

"Nerve and brain power and memory are much improved since using Grape-Nuts. I am over sixty and weigh 155 lbs. My son and husband seeing how I had improved, are now using Grape-Nuts.

"My son, who is a traveling man, eats nothing for breakfast but Grape-Nuts and a glass of milk. An aunt, over 70, seems fully nourished on Grape-Nuts and cream." "There's a Reason."

Name given by Postum Co., Battle Creek, Mich. Read "The Road to Wellville," in pkgs.

Ever read the above letter? A new one appears from time to time. They are genuine, true, and full of human interest.



With the Children



I THANK THEE

For air and sunshine, pure and sweet,
For grass that grows beneath my feet,
For leafy trees with fruit and shade,
For things of beauty He has made,
I thank my heavenly Father.

For daily blessings full and free,
For all His care o'er you and me,
For Jesus Christ, our dearest Friend,
For life in Him which knows no end,
Oh! thank our heavenly Father.

—Selected.

POORER THAN THEMSELVES

We relate the following true incident which happened several years ago: A gentleman sat in a plain office puzzling his head over a perplexing question. He was the agent of a benevolent society organized to help the poor of a great city. The trouble was this: Thanksgiving was at hand and he had not enough money to do all that he wished to do on the coming day. He knew, too, many families who lived at starving-point, to whom Thanksgiving gave little apparent reason for thanks.

He knew young men who did not hesitate to spend three dollars on a single rose. He knew young ladies who thought nothing of wasting more or less dollars a week on candy. Twenty-five cents would buy a sumptuous dinner for a starving child.

Many hundreds of the extremely poor looked to this man for one good dinner at Thanksgiving time. For one day in the year they hoped to have enough to eat. How was he to give it?

Suddenly, three or four dirty faces peered through the window; a timid knock followed. Five street boys and two somewhat tattered little girls trooped in. The agent recognized them as members of the city mission school. He said, pleasantly:

"Well, children, what can I do for you today?"

"Nothin'," answered the children, vaguely.

"You, Jimmy, you tell," said one of the girls, giving the tallest boy a shove. Jimmy fumbled in his ragged pocket, and slowly produced a large handful of pennies and small change.

"We fellers are a club," said Jimmy, with a grand air. "There's twenty of us, mister."

"We gals are in it, too," interrupted the girl who gave the shove.

"We, all of us, and the gals, too," responded Jimmy. "We come from

Cummin's alley, and we're a club to help Thanksgivin'. Here's—here's nine dollars and ninety cents."

The agent stared at the large sum, collected at what cost of self-sacrifice only the givers could say.

"It's for them that can't git no dinner," explained the little spokesman.

"Is it?" exclaimed the good man. He hardly knew what to say, as he glanced at the poor clothes and shrunken cheeks of the "club."

"Yes," said Jimmy, stoutly. "There's plenty poorer than us, mister; we're a club to help 'em. We didn't care if we didn't have a dinner for two or three days so'st that we might give real poor folks one."

"How many dinners will nine dollars and ninety cents get?" asked a little girl, rather hungrily.

"What kind of a dinner?" inquired the agent, with a perceptible weakening in his voice.

"Oh—turkey and stuffin', and—and a puddin'!" cried the children eagerly.

"That will cost perhaps twenty-five cents apiece," said the agent, "and your money will give a fine Thanksgiving dinner to as many as thirty-five hungry people. You have done nobly, children."

The dinners were bought, "the club" distributed them. The children's first plan was to put a cabbage in with each dinner, the agent says. But there were not cabbages enough to go around. So they cut each cabbage into quarters and put one piece into each bag.

That club of twenty poverty-stricken children worked until nine o'clock at night on the day before Thanksgiving, distributing thirty-five dinners to people "poorer than themselves." — *Zion's Watchman*.

A NEW BOOK

Headley Brothers (of London) announce for immediate publication "The Quaker Bonnet," by K. K. K., the author of "The Living Remnant." The story deals with the experiences of a little girl who leaves her country home to stay in London with her maiden aunt, an "old-fashioned Quakeress." Their adventures together are told with much charm. The price of the book is 3/6 net.

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UNITED MISSIONARY CAMPAIGN

We regret to announce that the conference at Greencastle, Indiana has been called off. Possibly some of Friends' Meetings that intended to send delegates there can reach Terre Haute November 30th and December 1st. Other conferences in Indiana that some of Western Yearly Meeting can reach are Bedford, December 9-10, and Bloomington, December 11-12. Other Indiana meetings will be reached by the series of conferences in January and February. These will be announced later. In Ohio conferences will be held at Urbana, December 2-3, and at Wilmington December 9-10. Many others will be held in Ohio, but I do not know which ones will be accessible to Friends.

In Iowa conferences will be held at Atlantic November 30 and December 1; at Marshalltown, December 4-5; Grinnell, December 7-8, and at Oskaloosa, December 9-10. These should reach a wide circle of Friends. Let me urge every meeting within reach of these to send a few delegates (men preferred), who will attend every session, and be able to carry the vision and methods to their home meetings. All pastors should be present. Keep in mind that the scope of these conferences is to cover the whole field of missionary re-

sponsibility, both at home and abroad. The methods given have brought great spiritual blessing to the churches that carried them through in the religious spirit that is always insisted upon.

CHARLES E. TEBBETTS.

PRESIDENT WILSON AND MEXICO

While the Peace Committee report was under discussion in Baltimore Yearly Meeting, it was proposed that a telegram be sent to the President expressing appreciation of his efforts in behalf of a peaceful settlement of the Mexican question. This was very heartily approved, and the following message was sent:

To the President—Baltimore Yearly Meeting of Orthodox Friends desires to express its sympathy with you in the present apparent crisis in Mexican affairs, and its appreciation of your efforts to secure a peaceful solution of the problem.

Allen C. Thomas, Clerk.

To this the following reply was received, after the adjournment of the Yearly Meeting.

The White House, Washington.
November 18, 1913.

My Dear Sir—The President deeply appreciates the kind action of the Baltimore Yearly Meeting of Orthodox Friends, as indicated by your telegram

of this afternoon, and he asks me to convey to you and to your associates an expression of his cordial thanks for your sympathetic interest and good will.

Sincerely yours,

J. P. TUMULTY,
Secretary to the President.

ALLEN C. THOMAS, Clerk,
Baltimore Yearly Meeting of Orthodox Friends, Baltimore, Maryland.

NOTICE

The Bible School Board of the Five Years Meeting has taken over all my work, to begin the first of January, 1914. Further notice of this will be sent to the Bible Schools. All mailing of supplies for the first quarter is to be done by me at Plainfield, Indiana. Schools will send in their orders just as they have been doing, and the proper order blanks and information will be sent in ample time for the orders of second quarter, 1914.

P. A. RAIDABAUGH.

ERRATA

In the issue of October 30, in the marriage notice of Jesse Hobson, the name of the bride should have been Mary L. Biddell, instead of Frances Winsor.

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Married

Connell-Bogan—At the home of the
bride's parents, Walter and Anna Eliza-
beth Bogan, Wilmington, Ohio, Novem-
ber 12, 1913, Frank L. Connell, of Lees-
burg, Ohio, to Martha Olive Bogan,
Ellison R. Purdy officiating.

Laughlin-Goodell—At the home of
Henry C. and Melissa S. Fellow, Bea-
ver City, Oklahoma, October 31, 1913,
Sceva Laughlin, A. M., Principal of
Laurence Academy at Gate, Oklahoma,
to Lillian Goodell, of Iowa. John H.
Haworth officiating.

White-Publow—At the home of the
bride's mother, Mrs. Eunice H. Publow,
at Carthage, Indiana, October 15, 1913,
Fred B. White to Ethel Publow, J. Ed-
gar Williams officiating.

Born

Cunningham—To Lee and Lillian
Cunningham, of Traverse City, Michi-
gan, October 21, 1913, a son, Frank.

EDGAR F. HIATT, President.

JESSE A. WIECHMAN, Treasurer.

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IND.

The American Friend

Old Series.
Vol. XX. No. 49.

TWELFTH MONTH 4, 1913.

New Series.
Vol. I. No. 49.

“PRAISE YE THE LORD”

SING unto the Lord with thanksgiving;
Sing praises upon the harp unto our God,
Who covereth the heaven with clouds,
Who prepareth rain for the earth,
Who maketh grass to grow upon the mountains.
He giveth to the beast his food
And to the young ravens which cry. . . .
He maketh peace in thy borders;
He filleth thee with the finest of the wheat. . . .
O, give thanks unto the Lord;
Sing unto Him, sing praises unto Him,
For the precious things of heaven, for the dew,
And for the deep that coucheth beneath,
And for the precious fruits brought forth by the sun,
And for the precious things put forth by the moon,
And for the chief things of the ancient mountains,
And for the precious things of the everlasting hills,
And for the precious things of the earth and its
fullness—
Let everything that hath breath praise the Lord;
Praise ye the Lord!”

PUBLISHED WEEKLY BY THE FRIENDS PUBLICATION BOARD AT RICHMOND, INDIANA
AUTHORIZED BY THE FIVE YEARS MEETING OF FRIENDS IN AMERICA.

SUBSCRIPTION PRICE, \$1.50 A YEAR.

Foreign postage, 50 cents extra. HEADLEY BROS., 136 Bishopsgate, London, E. C., Agents for Great Britain and Ireland.

Entered as second-class matter, January 9, 1913, at the Richmond, Indiana, Postoffice.

Some Important Work for December

With the near approach of the New Year, thousands of Friends families in common with all others, will soon be selecting their list of periodicals for the household for another year. It is the time of all times when the claims of THE AMERICAN FRIEND as the denominational paper should be earnestly presented and carefully considered.

Many local and Monthly Meetings have been looking forward to an opportune time to make an active canvass of the membership for THE AMERICAN FRIEND. That time is at hand, and there is not a Friends family in America that ought not to be impressed during this month of December with the obligation of patronizing the paper.

WHY SUBSCRIBE?

1. Because every Friends family should have the paper, in order to keep informed about the work of the whole church as a means of helping the work of the local meeting. We assert with no hesitation that the Friend who is not reading his denominational periodical is losing far more than he can afford to lose as an active church member. It is like trying to farm without the necessary equipment, or trying to keep house with some of the furniture omitted.

No practical business man would think for a moment of doing without a competent trade journal of the kind that deals with his special problems. No professional man would be considered up-to-date, who did not keep himself informed about the latest developments in his profession.

One great trouble with many Friends is that they are trying to serve the Church with out-of-date equipment and preparation. It will not work and in the nature of things cannot be made to work. More and more THE AMERICAN FRIEND will set forth the best in our denominational life, and at the same time increasingly will hold up the best ideals in the Christian brotherhood of denominations.

2. THE AMERICAN FRIEND needs the patronage of Friends generally. In no other way can it succeed permanently. We are convinced that in the majority of instances Friends must first be induced to take the paper as an obligation they owe to an important department of the Church. In no other way can they be convinced that they should take it for the profit and help they will get out of it.

Some Friends persist in taking other denominational papers and other religious papers in preference to their own. Why do they not contribute to the foreign mission work of some other denomination because it is a larger work, or to the evangelistic work of some other body because it will reach more people? Friends must come to recognize their Church periodical as an important department of their work, to be supported and maintained with the same loyalty as is manifested toward any other department. It is only by this means that they will come to be interested, just as they become interested in other departments by associating themselves with them and becoming contributors thereto.

Why not be satisfied with the pastoral service of a good Methodist minister, or the social service of a Presbyterian Committee? Why not be satisfied without any ministerial service at all? Yet many are guided by these very policies when it comes to the department of Church literature and periodicals, and are satisfied either to do without a periodical or to give their patronage elsewhere, while their own church organ suffers.

A WORD TO AGENTS

The above are arguments which can be used with telling effect in the case of many families. In addition, the positive merits of THE AMERICAN FRIEND can be urged in support of the effort to secure new subscriptions. There is hardly a day passes that does not bring one or more unsolicited testimonial of high appreciation of the paper and of the blessing it is to many households.

No one can be so deeply conscious of its shortcomings as the management itself, shortcomings which are being remedied as rapidly as circumstances can make possible; yet we are deeply grateful if any considerable number of our readers feel that the paper is a positive blessing to the church.

We appeal to all pastors, ministers and others interested to make December count tremendously for the paper, by pressing its claims upon the people, and seeing that the community is thoroughly canvassed.

THE COMING YEAR

It is not yet certain that we can start the New Year with a larger number of pages, although the matter is being given serious attention. The management desires to say, however, that whether this is possible or not, no effort will be spared to make THE AMERICAN FRIEND in 1914 a better paper and more serviceable to the church as a whole. Much of the present year has of necessity been devoted to getting acquainted with the business side of the publication, and it is only recently that proper attention could be devoted in any large way to plans that will be adequate to the needs of the denomination.

AN INVITATION TO SUBSCRIBE

To all who read this article, we give an earnest invitation to subscribe for 1914, and to do everything possible to get others to subscribe. THE AMERICAN FRIEND from now until January 1, 1915, for \$1.50; to ministers \$1.00. Send for sample copies.

THE AMERICAN FRIEND,
Richmond, Indiana.

Helping Foreign Mission Boards

The Commission on Foreign Missions of the Federal Council of Churches in America, of which Robert E. Speer is the chairman, met recently and adopted a program to be carried out in co-operation with the Annual Conference of Mission Boards and its Committee on Reference and Counsel. The Commission placed itself at the disposal of the Mission Boards to forward its movements among the churches and to disseminate special information concerning the work of federation, co-operation and unity which is developing on the foreign field.

THE AMERICAN FRIEND

DEVOTED TO THE INTERESTS OF QUAKERISM IN AMERICA

S. EDGAR NICHOLSON, Editor and Manager

Old Series.
Vol. XX. No. 49.

RICHMOND, INDIANA, TWELFTH MONTH 4, 1913.

New Series.
Vol. I. No. 49.

The Federation of Religious Forces

We are living in an age of transition, no less marked in the ecclesiastical than in the material world. Within a decade, denominational walls have tottered, and here and there are apparently crumbling with startling rapidity. It is a time when federation is being written large upon the page of every record that marks the climb of humanity Godward. Brotherhood has become the keyword of a common fellowship that upon the face of things emphasizes the solidarity of Christian believers.

This fraternity of feeling and of spirit is the outgrowth of the necessities of the age. So long as individualism ruled the religious world, so long did factionalism supplant co-operation and federation. But a new epoch began with the preaching of the gospel of universal brotherhood and redemption for all the world. Henceforth religion ceased to be sectional, and every man, whether white or black, Chinese or Indian, was recognized as coming within the scope of the redemption plan.

In the face of such a task as this vision revealed, it is little wonder that ecclesiasticism began to lose its hold, as men and women in the Churches began to be concerned more about the outside world than they did about differences of procedure among themselves. It is because of this spirit that we are now hearing about a new Congregationalism, the product of the recent National Council at Kansas City, which is trying to adjust itself to the greater Christian tasks in common with their brethren of other Communions.

It is in this spirit that three or four different sorts of Presbyterianism are feeling their way toward a common goal. With like harmony, we find that the union of the two great branches of Methodism is a problem that will not down. Caught with the same spirit we find conservative Protestant Episcopalianism concerned about the unity of faith and order, and having a vision, however prematurely it may be, of a universal church union, although its Board of Bishops is not yet ready to set an example for unity by becoming affiliated with the Federal Council of Churches in America.

This Federal Council is itself typical of the new age, combining as it does for the higher good, those Christian activities that are characteristic of all denominational endeavor and which represent as they should

do the united action of all in the attempts to save the world. In various ways a multitude of federative efforts is simply the attempt of all Christendom, and especially all Protestant Christendom, to voice its answer to a mighty call of God "to go into *all* the world and preach the gospel to *every* creature."

It is a matter of congratulation that Friends are having a substantial part in this new era of Christian life and service. It may not be that the time will ever come when the various branches of Quakerism can be welded into one sympathetic, working organism, yet one cannot but wish that that considerable part of Hicksite Friends that is plainly evangelical and surely orthodox could combine their forces with the larger body in a mighty service for the uplift and salvation of all who may be brought within the sphere of their influence.

Our work as Friends will be judged not by the energies which we consume upon ourselves, but by the place we occupy in the great work of carrying the gospel to others, by what we do to reveal Jesus Christ to a needy world. That is the test of efficiency for any group of disciples in this age. It is little wonder that the bonds of Christian brotherhood are being strengthened as the Church universal views its task in the cleaner light of present-day necessities.

Will We Do It?

With the proper effort in every Friends meeting in America, One Thousand new subscribers can be added to THE AMERICAN FRIEND list during December. That is an average of less than one and one-half to a congregation. If every present subscriber will undertake to get a new one, the task will be an easy one. May we not have a universal canvass for One Thousand new names in thirty days? It can be done. Will we do it?

God expects every man to be ready at the call of duty. But how many there are who must get ready after the call is heard, and then the opportunity is gone forever! We need more "minute men" in Christian service.

Not how little, but how much; not an ordinary, but the best service that one can render for God and humanity, is the ideal toward which all men should strive with faith and with increasing persistence.

Losing and Finding Our Lives*

BY ROBERT L. KELLY

President of Earlham College.

"He that findeth his life shall lose it; and he that loseth his life for my sake shall find it."—Matthew 10: 39.

It is unnecessary perhaps to warn the ministers and workers of Indiana and Western Yearly Meetings against the perils of the lower life, although we are all subject to divers temptations, or to preach the gospel of self-denial and self-effacement, although we have learned that when we are weak then are we strong. I call attention to another way in which we are in peril of losing our lives. I speak of a danger that lurks in an unexpected quarter, a pitfall into which every man and woman and every institution is liable to tumble.

Aspiration will lift us to higher levels of living and consecration will deepen our spiritual experience. These things are subjective—they are within us—and they are individual. I speak of a peril that comes to the high-minded man, the devoted, the efficient man, the man who with all his might and main is striving for the Christian ideal of perfection, and who feels that with God's help he is making progress in reaching his goal.

We contemplate life; and we may well do so, for we are all subject to the sweep of tremendous biologic as well as spiritual laws. Jesus was the first great biologist. He made spiritual application of the law of the survival of the fittest long before it was given that name, and He taught the necessity of the proper adjustment of men to their environment as well. I speak of a third biologic law not so fully recognized sometimes, but of equal dignity and influence. I may state it as the peril of over-adjustment or of too specific adjustment.

The species or the race forms habits, it develops functions, it creates organs for the accomplishment of certain tasks. It becomes highly efficient in the doing of some one thing. It may become more efficient than any other species or race. The time comes in the processes of life when those tasks are no longer needed or are not the paramount tasks required, and the habit and the function and the organ persist and become impediments which entangle the individual in his race of life, and dethrone him from his place of influence and power. This thing happens over and over again, to plants, to animals, to men, to organizations, to institutions. The laws of nature like other laws of God are relentless.

Livingstone reported a race of pygmies in Africa which vanished because it could not cope with the problems of encroaching civilization. There was a breed of men on our frontiers who could fight Indians, hunt buffaloes and round up cattle, but who could not drive bargains with the cattle men of Kansas City

and Chicago, who could not conduct farms, and who much less could live in cities. In many a community of New England there is a recluse who simply cannot live with other people; he must exercise his inalienable right of independence.

Let us take an illustration from the church. In the fourth century humanity were weaklings. They were confused by the numerous forces that impinged upon them. There were too many ideas and notions and doctrines. They asked for some settled conclusions. They sought authority in Scriptural interpretation and in the rules of living. The church met their need. It formulated dogmas and constructed an unassailable system. It furnished the inflexibility the people demanded. It went further and offered its services as a mediator between man and God—finally as the sole mediator. At first all this was a means of blessing to many men, but ere long it became an unyielding obstacle to human progress and had to be blasted out of the pathway to civilization by the dynamite of revolution.

I attended the centennial celebration of a Friends Monthly Meeting a few weeks ago, and a man there eighty years old, the father of twelve children, and an almost life-long member of another denomination, repeated this formula to me from memory:

The.....day, 1850. Monthly Meeting of Friends, held

This is to certify that, having departed from plainness of dress and address, and having attended the marriage of one of our members not conducted according to our order, and having studied the art of music, we having labored with him without the desired effect, we dismiss him from being a member with us.

[Signed].....

Clerks.

I omit the names, but he supplied them. His own name figured at the beginning of the document and the entire minute, with the names of the clerks, had been burned into his consciousness for more than half a century. There was an organization, saving its life by finding it, and it is one of the miracles of modern church history that it did not lose its life.

It was the marvelous work of Protestantism to shift man's intellectual center of gravity from the church to his own heart and conscience. Protestantism placed high value upon the worth of a man. It set the individual free and allowed the soul to commune, not with a priest through the curtain of a confessional, but directly with God. We believe that following George Fox's immortal discovery, individuality found its highest expression, its logical consummation in the Quaker interpretation. We became human emancipators without regard to race, color or sex. *It has been our supreme function as a church to democratise religion.*

* Extract from a sermon delivered before the joint Ministerial Associations of Indiana and Western Yearly Meetings, at Indianapolis, November 18.

Now the miracle of the twentieth century is the manner in which this idea is overcoming every barrier. Kingdoms are being swept aside, and hierarchies are tumbling down in the sweep of this mighty force. Men's minds are being gripped by this life-giving truth in America, England, Germany, Russia, Turkey, Persia, India, Japan, China. This is man's greatest day, for it is Christ's greatest day.

But it is not a time for self-gratulation. There is danger lurking in this onward movement of individualism. As Eucken says, "The supreme solicitude for the individual soul may readily cause indifference toward intellectual pursuits, split religion into sects and produce much cantankerous obstinacy on the part of individuals." *This is the supreme peril of Quakerism.*

We know how to guard against bad morals, we recognize how suicidal is low spirituality, but we are in peril from lack of intellectual grasp, from lack of open-mindedness, of ability to change our habits of thought, assume new functions and develop new organs if need be, in a changing civilization.

It was a great step forward to learn that man is incomplete and imperfect unless he has direct access to God; we must now learn that we are equally incomplete and imperfect if we are not in close and helpful relation with men. We must be able to grasp the thought that "The Divine revelations on which life depends are not vouchsafed to individuals only, but to humanity as a whole, in the sense that they require for their expression social organization and social forces." The call is not to swing away from individualism, but upon this secure foundation to build a safe and secure social structure. We must recognize that there are two poles in modern life and we must learn how to keep them in fruitful relation.

We hear much of the "city mind," of "community life," of "social conscience." What are these things? We speak of brotherhood, of neighborliness, of fellowship. Are these ideals or realities? Can it be that the people who have been for centuries urging the necessity of the international mind, will themselves be unable to work together in a group? We should highly resolve that our beloved church shall not succumb to the danger from long established habit and over-developed function. *This is our supreme problem.*

I make two suggestions looking toward a solution. The first suggestion is taken from the message of the beloved disciple. We must lay our foundations deeper; we must love one another. First of all, we should know one another. We should get one another's point of view, we should make due allowance for each other's shortcomings, we should develop charity. We should supplant ignorance and suspicion of one another with more cheerfulness and more trust in one another. Charles Lamb was once asked, "How can I hate a man I know?" The boy's definition of a friend is a good one: "A friend is a person who knows you and is still your friend." A friend like that is worth having. Our relations as fellow workers in a common cause should be based on justice for one another, on good will toward one another, on fraternal co-operation. We ought to be bound together, not by bands

of steel, but by cords of love, into a true Christian brotherhood. This seems to be elemental.

We may take a second suggestion from the life of Paul. Above all things he had a program. Friends should adopt some definite campaign of social character. There should be some great motive animating us. Bishop Brooks said that the best way to save a young man was to set him to work to save another young man. Whitfield came to work among the Indians to save his soul. It was an early and long used motive of Puritanism. With that motive Whitfield neither saved his soul nor the Indians. But he and Methodism were large enough to find and accept the right motive; they got the passion for men.

The twentieth century has the greatest task of human history. It is to make a universal brotherhood of an evangelized world. Protestantism must do this work, for Protestantism has formed an alliance with modern civilization. We are already somewhat socialized. Friends, because of their heritage, ideals, training, knowledge of how to hear the voice of God and feel His heart throbs, ought to be leaders in this campaign. We may not be put into jail for it, but we need the zeal of those who were put into jail. We cannot even join this propaganda if we are independent units, if we are full of suspicion, if we are torn by factions. But God can use us as leaders in the movement if we are willing to lose our lives. Incidentally, let it be said, we shall then find our lives.

The Need of Aggressive Evangelism

BY HARRY R. KEATES

The right of any denomination to consider itself a part of the Church of Christ cannot be determined by its peculiar views and methods, but by its fulfillment of the mission for which the Church was called out.

We may seek to form the Church after our own views and patterns, some of which may be very good, but unless it is performing the mission which the Lord intended for it, it is nothing more than a denomination with its peculiarities, and must be included in that woe-ful word "unprofitable," and the denunciation of Jesus Christ applies to such (see Matthew 25).

The supreme business of the Church is found in His great command, "Go ye into all the world and preach the Gospel to every creature." "Ye shall receive power after that the Holy Ghost is come upon you and ye shall be witnesses unto Me."

We have a number of proposed activities put before us at present, such as, "Social Service," "Quaker Study Classes," "Pilgrimages," "Fellowships" and "Conventions," etc. But good as some of those may be, men are not saved by any or all of them minus the absolute essential of being "born again."

The Evangelical Church is evangelistic in the true sense of the word, and must be possessed of that spirit which fires it with a passion for soul saving. Our poor intermittent methods of a two or three weeks' revival annually, may do good to a few, but it is like the pool of Bethesda rather than rivers of living water (John 7: 37-39). The one is stagnant and needs to be troubled (or stirred up), the other is fresh and over-

flowing and lasting results follow (see Ezekiel 47: 1-12).

In view of the growing millions already here, and others coming to our shores, we are verily guilty of indifference and neglect. We need and must have a revival which shall bring a mighty baptism of the Holy Spirit with pentecostal flame upon the whole Church, and equip her for the fulfillment of her mission. The measure in which this is lacking now, and the occupying of our attention with other things rather than the conversion of lost souls of every class who are all around us is responsible for the sad conditions to be found in so many places.

Thank God, there are not lacking evidences of a gracious visitation among us, but the urgent need of the hour is humiliation and a united cry to God, until He shall quicken and empower us to fulfill His purpose, and until in every Yearly Meeting there shall be an awakening to a sense of our responsibility and privilege. This we must earnestly do or the awful words will apply to us, "I will remove thy candlestick out of his place except thou repent."

Aggressive evangelism is the normal every day work of the Church. Let us get right with God and take up the work He has appointed us to do while we are spared, for the night cometh when no man can work.

Des Moines, Iowa.

A Working Program for the Church

Recently THE AMERICAN FRIEND has devoted considerable space to the great convention of Methodist men held in the city of Indianapolis, in the belief that it will be an inspiration to our Friends throughout America. The account is hardly complete without presenting the "Working Program" adopted at Indianapolis, which ought to appeal to our own membership in large degree. It should go down to our meetings with all the authority the Church can give it. The program here outlined is exactly the program of the United Mission Campaign:

A WORKING PROGRAM

The Convention of Methodist Men assembled at Indianapolis, Indiana, commits itself and calls the entire Church:

First: To a program of personal evangelism at home and abroad which shall enable the Church to reach effectively the last man with the message of redemption; and that we set as a goal an annual minimum gain of ten per cent. in the full membership of every local church.

Second: To the principle of social redemption in all lands and the application of the spirit and teachings of Christ to the total relations of men.

Third: To the bringing of our youth everywhere into real Christian life, and to their training for effective Christian service by all those agencies which the Church has created for this high purpose.

Fourth: To the practice of the principles of stewardship by every member of our Church as defined by our Discipline. This recognizes God as giver and owner of all things; man as a steward, holding as a

sacred trust all he has; the systematic application of a portion of our income to the advancement of God's Kingdom, and the dedication of one-tenth of our income as a minimum.

Fifth: To the universal introduction of the every-member canvass and the weekly offering by every man, woman and child of our Church, with these two principles always in view:

(1) The standard apportionments met in full as a minimum achievement.

(2) At least as much for others as for ourselves, as our near goal.

Sixth: To the hearty and full support of those Boards which are created by the Church as the proper instruments for the application of the benevolence of the Church to the world's need. And we emphasize the paramount claims of those regular causes established and approved by the authority of the Church.

Seventh: To the loyal and loving support of all those forms of Christian activity, in all lands, as expressed in our educational philanthropic and evangelistic institutions, looking everywhere toward the care of the sick, the aged, the orphan, the unfortunate, and toward the training of our youth in the spirit of Christ.

Eighth: To an inspirational and educational campaign, having in view our full relation to the civic, industrial, social, educational, philanthropic and missionary problems of our age—and to the enlistment of the unused energies of the men of the Church under the leadership of the Son of Man.

Ninth: To an emphatic reaffirmation of the action of the General Conference on the subjects of higher Christian education and the imperative need of vastly larger funds for our schools, colleges and universities; the necessity of more liberal support for our ill-paid ministry, especially in view of the increased cost of living; the supreme claim of the retired veterans for an adequate support in their old age; and we commit ourselves with heartiness and devotion to the well-known attitude of the Church on the subjects of Temperance, Social Purity and Sabbath Observance.

Tenth: To the support and circulation and the faithful reading by ourselves and in our homes of that Christian literature in book and periodical, created by our Church for the training, instruction and inspiration of our people.

Eleventh: To a program which shall bring to districts and local churches the principles, ideals and methods which have found expression in this Convention. And we ask all our Boards to set aside their secretaries and other officers, as far as possible and necessary for the service of the districts and area groups, in a unified campaign for all these approved causes.

Twelfth: To the utmost co-operation of our Church with all other "Churches which exalt our Christ," in a common and united effort in all lands to bring in Christ's Kingdom.

SUPPLEMENTARY

The message closes with the following supplementary recommendations:

That the arrangements for Conference anniversaries and Conference visitation on account of all the causes to be so adjusted, as to make it possible for the annual Conference to set aside a sufficient time for the full presentation of these great interests of the Church, and for a study of practical methods, under the institute plan, for the solution of these problems.

This plan or some modification of it would seem to be essential if the ministry and laity of the Church are to be fully informed concerning these most important matters.

The conviction has deepened in these days that the Church everywhere needs the vision that has come to the Convention. It would be impossible through any printed word to bring at once the survey of conditions and the inspiration which has come from the living voice. Those who have spoken to us here must speak to the Church. We are convinced that a like uplift of faith and love would follow the presentation of these facts elsewhere as in this great Convention.

We would especially recommend that before leaving this Convention the delegates should plan for one or more central meetings in each Episcopal area, and that in consultation with the central office the dates of these meetings be so arranged as to make possible a thorough visitation of the Church by the speakers who may be set aside for the purpose.

SUGGESTIONS TO FRIENDS

Our Quarterly and Yearly Meetings would do well to put these recommendations into use. In this convention each department of the Church was given about fifteen minutes for report, and a half hour for presentation by a leader in that department. The larger part of the time was given to men who being in close touch with the world's work were able to give the needed vision, and to constructive work to qualify the Church to meet the great opportunity. In our Yearly and Quarterly Meetings nearly all the time is given to a round of reports, so like each other from year to year that one with a good memory could almost anticipate them before they are given. Almost no time is given to constructive work and as a result we make no progress.

If small commissions could be appointed each year to carefully work out our relation to the practical problems of the day, and present a well digested report for action, and if we could have the vision of the world as seen by the great leaders of today, there might be a stirring of fresh life, and the Friends Church might be lifted out of the deep ruts of past tradition and practice. Our last Five Years Meeting made a splendid beginning, but we need to pass down the vision to our subordinate meetings, and to our entire membership.

CHARLES E. TEBBETTS.

Thanks for the daily round. Thus far

My Lord appoints my task, and lo!

I sow and reap, and reap and sow,
Where'er His leadings are!

—Frank Walcott Hutt.

A Talk to Subscribers

Advertising in THE AMERICAN FRIEND may be mutually beneficial to three parties—the seller, the buyer, and the advertising medium. The seller will advertise only when he feels that his money so spent will increase his opportunities to sell his product. The buyer who uses the advertising medium increases his opportunities to make a good purchase by widening his market. The larger the market the greater the variety of products displayed. If buyer and seller are brought together in the open market to their mutual advantage the medium which brought them together will enjoy their confidence, and at the same time increase its own prosperity. Some mediums enjoy the confidence of a large number of sellers and buyers, and some do not.

Let us make THE AMERICAN FRIEND a large and prosperous medium of advertising. The consumer, who in this case would be the reader of THE AMERICAN FRIEND, will be the determining factor. If he does not use the medium, the advertiser will no longer buy space, and the paper will fall back of necessity, upon voluntary contributions for part of its support.

Pledged to National Prohibition

The recent convention of the Anti-Saloon League of America at Columbus, Ohio, adopted a strong platform, prepared and read by Ex-Governor Hanly of Indiana, Chairman of the Sub-Committee on Resolutions. After a terrific indictment of the liquor traffic, the declaration concludes with the following:

We therefore declare for its National annihilation by an amendment to the Federal Constitution, which shall forever inhibit throughout the territory of the United States the manufacture and sale, and the importation, exportation, and transportation of intoxicating liquors to be used as a beverage. To the consummation of this high purpose we hereby pledge, as pledged our patriot fathers one hundred and thirty-seven years ago for the Nation's independence: Our lives, our fortunes, and our sacred honor.

Trusting in Almighty God, we call upon all patriotic citizens to give their support thereto.

The conclusion of the reading was the signal for a tremendous demonstration of approval. The entire audience sprang to its feet, wildly cheering and waving handkerchiefs, followed by "America," then a prayer of earnest consecration by Bishop Anderson, closing with the Doxology.

A committee of one thousand men is being formed to go to Washington on December 10th, to present a petition for national prohibition to Congress and to inaugurate the movement in its behalf.

One of the marked characteristics of the Christian life is growth in the grace of gratitude. Jesus was grieved when only one of the ten lepers who were healed returned to give thanks to God. Our ingratitude grieves him who gave himself for the salvation of men. Growth in gratitude will mean that we shall learn to trace the blessing in what seemed to us at the time to be calamities and burdens and evidences of opposition.

The United Missionary Campaign

A Statement of Its Application to Friends in America

WHAT IS IT?

It is a movement started by the leaders of all the Protestant Churches in America to plan for a simultaneous canvass for missions, both home and foreign, and for all benevolences, during the month of March next.

In its final application, it will mean an every-member canvass, with a view to getting every man, woman and child more deeply interested in all the work of the Church. Some have thought it was only another effort to increase the contributions to foreign missions. It is a broader movement than that, and includes the whole work of the Church at home as well as abroad.

ITS FINANCIAL ASPECT

Friends more than all other denominations ought to throw themselves into this movement without reserve. As compared with other bodies, we have about the lowest record of per capita giving to the whole work of the Church. This is not due to any disloyalty, but rather to the lack of any specific, comprehensive, systematic financial plan.

Many of our Boards have excellent plans formed, which cannot be carried out until funds are supplied for their work. This is not due apparently to our poverty, so much as to a lack of getting the entire membership enlisted in their support in some regular, systematic way. When one considers that in the United Presbyterian, Southern Presbyterian and Reformed Churches a simultaneous every-member canvass has revolutionized their denominational finances by getting the whole membership more generally interested, we who are Friends ought to embrace this opportunity eagerly. Without burdening any, it will mean more money for every department by increasing the number who share the burdens regularly and systematically.

PREPARING FOR THE CANVASS

The groundwork for developing wide-spread interest in this movement is now being laid by the holding of district conferences throughout the country, under the management of the Laymen's Missionary Movement. These gatherings began in October, and will continue till the middle of February, and are addressed by groups of expert workers, who not only arouse interest in the movement, but explain in detail the steps to be taken and the purposes to be served.

FRIENDS SHOULD ATTEND

There is not a local Friends Meeting in America that should not be represented at these gatherings by from two or three to a dozen members. From time to time the list is being given in *THE AMERICAN FRIEND*, and Friends should plan to attend the one nearest their meeting. There is tremendous inspiration in a simultaneous movement, wherein all denominations are working for a common cause. Friends will miss the opportunity of years if they fail to con-

nect themselves with this campaign, and in consequence the work of our denominational boards as well as the work of local meetings will continue to suffer.

THE NEXT STEP

Following these district conferences, the delegates are expected to see that a local meeting of similar character is called, representing all the Churches, at which reports of the district gathering are made, and the plans as applied to the local Churches are considered in detail, with a view to interesting the local membership generally. These interdenominational gatherings should be followed by a congregational meeting of the individual Church at an early date to consider the movement as applied to the local meeting. At these gatherings, the duty of every member to support the Church work, including current expenses, foreign missions, home missions, evangelistic work, young people's work and other vital benevolences, should be strongly emphasized. The purposes of the united canvass in March should be carefully explained, and steps should be taken, perhaps by the appointment of a competent committee, to have charge of the matter and to prepare for this canvass by the selection of the best canvassers that can be secured.

KEEPING THE SUBJECT ALIVE

Following these congregational conferences, the general subject of the whole work of the Church should be kept alive by efforts to study the whole organized movement of our Church, and the relationship of the local meetings thereto. Literature concerning the work of the various Boards, now being compiled, should be circulated until every family has a copy. Frequent references thereto in the various services of the meeting should be made. At a Monthly Meeting not later than February, it should be officially determined what interests of the Church shall participate in the income derived from the general canvass, leaving the way open for any member to contribute to some other benevolence if he so desires.

THE CANVASSERS

At the proper time steps should be taken to enlist the services of the best equipped canvassers in the local meeting, who by twos will visit each member of the meeting. These canvassers should acquaint themselves with the work of the local meeting and of each department that is to share in the canvass, so as to be able to give any information that may be sought.

THE CANVASS

The canvass is to be made in March next. Every family should be visited, the purpose of the canvass should be explained, and a contribution to be made regularly throughout the year should be solicited. The ideal system is to get each member of the family down to the children interested in giving something and in giving it regularly. The best system that has yet been devised is a plan by which a certain amount will be contributed each week throughout the year.

The duplex envelope, with one end devoted to current expenses and the other to benevolences is the best means for collecting these contributions that has yet been devised. It is so ideal a plan that no meeting can afford to reject it or to ignore it without some specific reason.

All perhaps will want to pledge something for current expenses. For benevolences, many will pledge so much for foreign missions, while all will take their choices of Evangelistic and Church extension, social service, young people's work, etc., all amounts to be contributed in regular weekly payments throughout the year, unless some other plan is deemed better by the local meeting.

CANNOT BE IGNORED

No Friends Meeting can afford to ignore this simultaneous movement, for in it are wrapped up tremendous possibilities for strengthening the work both of the local meeting and the whole Church. The time has come for universal action among American Friends.

World's Purity Congress

REPORTED BY MARY SIBBETT

(Appointed as an Official Delegate by Governor Hodges, of Kansas.)

The greatest Purity Congress ever held, with its seventy noted speakers, has just closed at Minneapolis, Minnesota. It has left its imprint not only upon America but all other nations. The 600 delegates are going back to their several fields of work enthusiastic and far better fitted for life's duties. The scarlet thread of divine teaching and pure gentle love of our Christ has predominated in all the addresses, and made us all realize more than ever before the need of the baptism of the Holy Ghost for our special work.

Emphasis was placed upon the need of pure-minded, educated fathers and mothers and well-prepared teachers, who will enter into the open fields of childhood, watching the developing instincts, and teaching the great truths of life in a natural, sacred way, thus guiding the thoughts of the pre-adolescent age into the proper channels of pure knowledge and safeguarding them for the more critical adolescent age. If we would eradicate from our land the evils that have ruined nations of the past, and are eating into the very fiber of all nations today, it is recommended that sexuality be taught in our Normal schools, that our teachers may be fitted to do proper teaching along these lines in our High Schools, to help save the young from the pitfalls they do not realize, due to a lack of education that will give them intelligent self-control.

They need to understand that the greatest power in the world is love, the greatest joy is service, and the greatest battles are with ourselves. As Roosevelt has truly said, "The strength of a nation lies in the morality of that nation." If we would save our nations we must conserve the morality of our people.

As children are influenced more through what they see than by what they hear, there should be state boards of Censor for moving picture films, because the National Board has not the power to eradicate all impure films. These Boards should also censor all popular songs and every effort possible should be used

to develop a public sentiment that will demand that the public press exclude all that is obscene and suggestive in their papers.

Ng Poon Chen graphically compared the new China with America. He said "the opium trade which is such a curse to China was saddled upon her by a stronger nation, but your whiskey is your own production. Whiskey makes a man a fierce brute and he goes home and kicks his wife and abuses his children. Opium makes a man dull and lazy. He goes home and his wife kicks him. We will soon rid China of opium. God help you to rid America of liquor. In China we teach the Bible in our schools; in America you forbid it read in yours and you do not make your innocent children go to church, but you compel your criminals in your penitentiaries to read the Bible and go to chapel."

Too much reformation and not enough prevention was emphasized strongly. Education to save the innocent, rigid laws to punish the guilty, with proper arrangements to take care of the victims, are the new plans for today. We have rigid laws forbidding criminals, imbeciles and degenerates coming to America, but for a little money we protect by laws an institution which is the hotbed of all vices, transforming hundreds of American boys and girls into imbeciles, degenerates and criminals. When this gigantic evil is dethroned the problem of other evils will be largely solved.

Thousands in our beautiful Christian America are falling around us like autumn leaves. We have many good laws; some of them need strengthening, others should be enacted, and public officials elected who will honor their oaths of office and who will prove their leadership in points of character while behind them are the great mass of Christian citizens, loyal to truth.

All cities should have police women and a lady juvenile judge to deal with and care for the children. With the combined forces of Christian men and women, victory will ere long be ours, and we will have a better manhood and womanhood in a better world.

W. C. T. U. Adopts Plans

Practical plans adopted by the National Convention of the W. C. T. U. at Asbury Park, New Jersey, are well under way. These plans center around the famous proclamation of the National W. C. T. U. President, Mrs. L. M. N. Stevens, sent out September 10, 1911, and the bill introduced in Congress by the Honorable Richmond Pearson Hobson prohibiting "the sale, manufacture for sale, importation for sale, and exportation for sale, of beverages or foods containing alcohol."

One of the resolutions adopted by the Convention, quoting Mrs. Stevens' ringing utterance, says:

"We invite all temperance, prohibition, religious and philanthropic bodies; all patriotic, fraternal and civic associations, and all Americans who love their country" to active co-operation under our slogan: On to Washington for National Constitutional Prohibition!

One of the important features of the plan is to urge voters in every state to nominate and elect to Congress men who favor National Constitutional Prohibition.

Current Items of Interest to Friends

CANADA YEARLY MEETING

Vancouver—Meetings of Friends in Vancouver, B. C., are now held at the Sailors' Home, 606 Powell Street, instead of in Room 205, The Labor Temple, as formerly. All Friends visiting British Columbia are invited to attend the meetings.

INDIANA YEARLY MEETING

Richmond—On the evening of November 26, a remarkable and well deserved tribute was paid Timothy Nicholson by some of the citizens of Richmond. The occasion was the annual banquet of the Commercial Club of the city, and when the presiding officer introduced Timothy Nicholson for an address, the entire company arose and cheered him as the "Grand old man" of Richmond. At the same banquet, Prof. David W. Dennis gave an address on "The German and the Quaker."

Dublin—The social feature of the installation of Parvin Bond as pastor of Dublin meeting occurred in the form of a reception, November 21, at the home of Thomas Henby. An unusual freedom and good humor prevailed, in part attributable to the optimistic address of welcome by Anderson Toms, the happily worded response by the pastor, the choice music by Lucile Johnson, Mary Gilbert, Elma Henby and Frances Sutton, and the entertaining readings by Matilda Newlin Johnson and Elsie Crull Butler, with due emphasis upon the refreshments, substantial, as well as palatable. A large part of the membership was present and participated in making the evening a propitious event in a kindly disposition toward the year's ministry of Parvin Bond.

Centerville—The meeting at Centerville, Indiana, is again getting into working condition. Roy H. Wollam, the former pastor, resigned before the year was up so as to enter the McCormick Seminary at Chicago. The meeting very much regretted to lose such an energetic worker and still feels the loss very much, but is glad that it is possible for him to prepare himself to be a more efficient worker in God's service. Whatever he is doing we know that he is doing God's will. For several weeks the church was without a pastor. J. C. Propst and wife, Ethel Jay Propst, formerly of Dayton, Ohio, Mission, are the present pastors. They have not been long in the work here, but are devoted workers and are filled

with the Spirit. The members have cooperated with them in prayer for a revival meeting which will begin about the first of the year.

IOWA YEARLY MEETING

Minneapolis—The annual roll call meeting of Minneapolis Friends was held Thursday evening, November 20. Following a delightful supper and social hour, responses were given by those present and messages read from many former members and others who were not able to attend. The outlook for the coming year was discussed and plans suggested for more definite and efficient work. The entire meeting was marked by a spirit of enterprise and mutual helpfulness.

KANSAS YEARLY MEETING

Stafford—We commenced in August to repair and build an addition to our church, fourteen by thirty-six feet. The pastor in charge had a serious injury to his left eye, so we did not get the building completed for Quarterly Meeting on the 7th and 8th of November, but we had Quarterly Meeting, nevertheless. Nearly all meetings were represented. Clarkson Hinshaw, of Wichita, our Yearly Meeting superintendent, and Charles Lescault, of Haviland, brought us the messages in the Spirit and with power. Each session was well attended and was a time of rejoicing. Miss Elma Albertson, of Haviland, has begun meetings at Antioch, which are well attended, and the interest is good. We are expecting Olen Hunt, of Wichita, to commence meetings here in three weeks. We had two conversions and one renewal at our last prayer meeting.

Northbranch—Mrs. W. Irving Kelsey, of Oskaloosa, Iowa, spent two weeks in November conducting a missionary campaign in Walnut Creek Quarterly Meeting. She also visited her daughter, Miss Lorena Kelsey, who is the assistant principal of the Friends' Academy at Northbranch.

Mr. and Mrs. Willis Craven and daughter, of Earlham, Iowa, recently spent a few weeks visiting relatives and Friends in and around Northbranch.

Friendswood, Texas—Friendswood Quarterly Meeting was held November 21-23. The Meeting of Ministry and Oversight discussed the subject of "The Adaptation of the Ministry to the Needs of the People." The minister should not only seek to know the will of the

Master and to get a clear conception of the message, but he should study the Scriptures with all the aids he can secure and get into close touch with the members of the congregation so that he can know their needs and better adapt the message to them. The practice in our meeting of silent waiting on God, getting into communion with Him, was especially emphasized. Edith S. Worth spoke in the Saturday morning meeting on "Serving one another in Love," the only service worth while. During the business session, Alden L. Knight spoke on "The Urgent and Unsolved Problems at Home." Some of the weaknesses of our system of church government, and especially the antiquated methods by which we transact the business of the church, were sharply criticized. The subject was carried over to be brought up at next meeting. The Women's Home and Foreign Missionary Society rendered a program on Saturday evening. Several papers were read showing the condition of the missionary work, both at home and abroad, and the need for Friends to send more money and workers to be able to cover the part of the field allotted to them. The Sabbath School Conference on Sunday morning discussed evangelism by the Bible School and the organized class work. James Armstrong, of Indiana, delivered an able sermon on "Our Personal Relationship to Christ and His Kingdom." In the afternoon the C. E. Union met. Gertrude Dametz gave an interesting report of the Yearly Meeting C. E. Conference. R. S. Filkins, of Houston, the District Superintendent, was present and gave an interesting and encouraging address. We feel that we have enjoyed a feast of good things for which we thank our Heavenly Father.

Mt. Ayr—Calvin Choate began meetings at the Mt. Ayr Friends' Church October 1, continuing until November 13. The Holy Ghost fell upon the meeting from the very beginning. Many were convicted of sin. Thirty-four who knelt at the altar were definitely blessed in the forgiveness of sins, renewal, or sanctification. Brother Choate went from here to the Chalk Mound Friends' Church in Rooks County, where he is engaged in a revival effort.

Chalk Mound—Mt. Ayr Quarterly Meeting was held at the Chalk Mound Friends' Church, Rooks County, November 14-16. Calvin Choate from Wichita, Kansas, was with us on Fri-

day and Saturday and brought to us at both sessions the message of love. Brother Choate went back to Mt. Ayr on Sabbath, and William R. Gregory was wonderfully favored in delivering to us the message on that morning, and in every session of the meeting the Spirit and power of the Lord was so manifest that it seemed like sitting in a Heavenly place. Many said surely the Lord is with us. The next meeting will be held at Mt. Ayr near Alton, Kansas, February 21-23. The meeting for Ministry and Oversight will be held on Friday morning at ten o'clock; a doctrinal conference at two o'clock in the afternoon, and on Saturday at 11:00 a. m., the Quarterly Meeting will be held. Any who may feel called of the Lord are cordially invited to be with us.

NORTH CAROLINA YEARLY MEETING

Kernersville—George N. Hartley recently spent some days with Friends in a meeting at Kernersville, midway between Guilford College and Winston-Salem. Some years ago Sheppard Nelson and wife built a meeting house there at their own expense, and are continuing to give their time and means to the growth and development of a somewhat neglected class of people. George N. Hartley preached and lectured there, and by invitation spoke in a Methodist Church; he was greatly appreciated. He also lectured to the graded school of the town on three successive mornings in an instructive manner. He lectured two evenings in the auditorium of the school building, giving a stereoptican view of his travels in Europe and Africa. He then went to Oak Ridge Institute and thence to Pine Hill, where he attended Surrey Quarterly Meeting on November 22.

OHIO YEARLY MEETING

Mt. Gilead—The Friends at Mt. Gilead gathered at the meeting house on Thanksgiving day at 10:00 a. m., for a fellowship hour, and over one hundred took dinner together. The afternoon was taken up with religious thanksgiving services, and a sermon by the pastor, George E. Kent. Chestnut Grove and Western Meetings were invited to be present, and the day was one of great spiritual profit and uplift.

PHILADELPHIA YEARLY MEETING

(Items gleaned from "The Friend")

Fourth and Arch—An important conference is to be held at Fourth and Arch Streets in Philadelphia, Twelfth Month 5th, with sessions at 4:00 and 7:30 o'clock p. m. The general subject

of "Religious Education" will be considered in the afternoon and an address on "The Need of the Spiritual" will be given by John B. Garrett. Supper will be served from 5:45 to 7:00 o'clock. In the evening questions relating to the work of young people will be considered, and Rufus M. Jones will treat the subject "The Duty of the Church to the Community," while Alfred C. Garrett will speak on "What is the Function of the Church?"

Friends' Institute—Several young women of the Yearly Meeting who are closely identified with the interests of the Friends' School in Japan, propose to hold a sale of Japanese articles, etc., at the Friends' Institute on South Twelfth Street, on the sixth of Twelfth month, at two o'clock.

Media—On Seventh-day the 22d, a meeting of conference was held in Media, those attending it being the Ministers, Elders and Overseers of Concord Quarterly Meeting.

All who could be present were doubtless in attendance, the company numbering almost one hundred. After a period of unusual solemnity, there were several vocal offerings in the real life that helped to crown the meeting as one of favor, in which the Master's guardianship was rightly owned.

Coatesville—Calm Quarterly Meeting was held at Coatesville the fourteenth of Eleventh month. Its small membership was pretty well represented in the attendance, and among these the children were heartily welcomed. The presence of visitors from other meetings added greatly to the sense of Christian fellowship thus realized. The meeting for worship was felt to be a solemn and helpful one in the ministry offered, bringing a deep sense of responsibility to many hearts.

Maryland Book Making—The State of Maryland has the unenviable reputation of being one of four states of the Union where "Book Making" is allowed at horse races. Our Representative Meeting has had a Committee under appointment for a year or more with a view of using whatever pressure it could command to stop the unholy practise. A number of meetings have been held, one of them with a prominent Friend from Baltimore, where the matter is also claiming serious attention. On Sixth-day last week George M. Warner and William B. Harvey, members of the Sub-committee of the Representative Meeting, went to Baltimore to confer with the body of Friends there which corresponds with our Representative Meeting; it is hoped that in the united efforts of the two organizations, effective

work may be accomplished, having in view legislation that will at an early date abolish this sort of gambling.

WESTERN YEARLY MEETING

Indianapolis Third Church—Isaac N. Toole, of Beloit, Ohio, came to us the 2d of November for a series of meetings, continuing three weeks, closing the 23d with a full house and interest unabated. Some eight or ten claimed either conversion or sanctification at the last service. Many were reclaimed who had fallen by the way or had grown careless. The influence of the meetings was far reaching in its effects, as many attended from distant parts of the city. Members of other churches joined heartily in the work, losing sight of denominational lines and assisting financially. Brother Toole is an humble, yet very forceful speaker, and is clear and fearless in teaching. Any meeting is fortunate that can secure his assistance.

Bloomington, Indiana—Union Thanksgiving services were held in the Friends' Church, the pastor, Enos Harvey, giving the discourse.

The Home and School Association of Bloomington has been reorganized, and will meet each month during the school year, for the discussion of school questions in which the home is interested.

FRIENDS' ACADEMY BURNED

The Friends' Academy building at Friendsville, Tennessee, was burned on November 24th, which will be a serious blow to that institution. The fire started in the roof from a spark from the chimney. With an insurance of \$5,000.00 however, an effort is being made at once to raise a sufficient balance to make it possible to rebuild. Friends from all sections are earnestly appealed to for financial help. The school is being carried on in the meeting house. Money should be sent either to Ora Wright, who is the Principal, or J. Frank Peters, Treasurer of the Board of Trustees, Friendsville, Tennessee.

A PROMINENT EDUCATOR

Dr. Ellwood C. Perisho, graduate of Earlham College, and member of his home meeting at Carmel, Indiana, who is State Geologist of South Dakota and head of the Geological Department in the State University of that state at Vermillion, is also President of the South Dakota Educational Association. At the recent meeting of that Association at Sioux Falls, November 24-26, Dr. Perisho gave an address on "The Rural School and the State."

IMPORTANT BIBLE SCHOOL ANNOUNCEMENT

The Executive Committee of the Bible School Board of the Five Years Meeting met at Indianapolis, Indiana, November 20 and 21, with additional representatives of the Board from North Carolina, Wilmington and New England Yearly Meetings.

Much business of importance to the Friends' Bible Schools of America was transacted, but probably the most important was in regard to the publication work of Peter W. Raidabaugh, at Plainfield, Indiana. After very carefully and prayerfully considering several propositions, the Board agreed with Peter W. Raidabaugh to purchase his entire publication interests and to take over the work on January 1, 1914, at which time the Board assumes complete control, retaining Mr. Raidabaugh in the office for three months.

The office will be retained at Plainfield, Indiana, until about the first of April, after which it is expected that new Quarterlies will be issued by the Board, announcement of which will be made in the near future. This will consolidate all the Bible School Publications and supplies for Friends, under the Bible School Board of the Five Years Meeting, and make the Church responsible for the kind of supplies published.

LETTER FROM GEORGE N. HARTLEY

WINSTON-SALEM, N. C.
November 14, 1913.

S. Edgar Nicholson,

DEAR FRIEND—I have visited the meeting in High Point, where I helped in a series of meetings one week. The meetings were of much interest. Simultaneous meetings were held in the various churches. I find the Friends there in a very good condition and well prepared for this work. Lewis W. McFarland and wife, the pastors, are doing excellent work, and are much loved by all. They have a very fine meeting house and Sunday-school rooms.

I have been at this place nearly two weeks. The Friends here have a house with a seating capacity of nearly three hundred, which they purchased from another denomination and have repaired and remodeled. They have a membership of about eighty. They are located in a part of the city quite a distance from other churches. The membership is generally limited in means, but are a good class and well disposed. A good degree of spiritual life is manifested.

David and Sarah Sampson are the

pastors, and they not only have the full confidence of the members of their own, but of other churches as well. Ministers of other denominations speak in the highest terms of them. He is president of the ministerial association of the city and is in close touch with all the reform movements instituted. The meeting is small but growing. The congregation numbers about sixty or seventy-five, with a good flourishing Sabbath School, and Friends will not miss it if they furnish a little financial aid to this small, but energetic and struggling congregation. They do indeed need help and are worthy of it. The prospects seem favorable for a good strong church, not in wealth, but in spiritual life. The wealth may come in later.

A marked change has been manifested in North Carolina since its prohibition law was enacted. The savings deposits have very materially increased, much more rapidly than before the law was passed. Boot-legging, etc., is carried on to some extent, but the conditions are far better than they used to be.

Very truly,
GEORGE N. HARTLEY.

WHITTIER COLLEGE

At a recent session of Whittier Quarterly Meeting, held at El Modena, Walter Cammack reported the educational interests of the church. The following extracts from his report give an estimate of the religious atmosphere of Whittier College, and the prominence given by the institution to Bible study and training for Christian service:

"The Bible department is well organized and ably handled by Prof. Essek Perry, and a Sunday-school Teachers' Training Class under President Newlin is developing trained Christian workers.

"The chapel talks given by the faculty and others are inspiring, and full of character building material for every student. Many chapel hours are given over to returned missionaries, such as Gurney and Elizabeth Binford, Thomas Elliott and Dr. and Mrs. Rosenberger, who present the missionary question in a vivid way to the students, and who are eagerly listened to by all present.

"The influence of the Y. M. C. A. and Y. W. C. A. is in a sense the most strongly felt, because these organizations are carried on entirely by the students. Meetings are held regularly once a week, and have a large attendance. The Bible is read, prayer is offered, and testimonies given, and the meeting is carried on similar to any church prayer meeting. Student leaders usually take charge of the meetings, and are fitting themselves for service by doing so.

"The deputation work carried on by the Y. M. C. A. has done much good in the past year. This consists of several Christian young men taking charge of a regular Sabbath evening meeting of one of the nearby churches. Young people can be reached in this way, that cannot be influenced in any other way.

"The Y. M. C. A. employment bureau is a great help to the students working their way through school. A great deal of work is obtained in this way. Any live young man can work his way through college by its help, which is freely given to all who care to take advantage of it.

"We have five student volunteers who are training for missionary work, besides many others who have not definitely stated their intention of becoming foreign missionaries. Two of them are going as delegates to the Kansas City convention in January.

"The aim of the college is to fit young men and women for service, primarily for Christian service; and we are accomplishing this under the able direction of President Newlin and a well selected faculty. We want the co-operation of the church in these efforts, and ask for your support by your prayers, that we may continue and increase in the efficiency of our work."

GOOD NEWS FROM VICTORIA

Florence Parker, of Carthage, Indiana, formerly of Matamoros, Mexico, has just received a letter from a friend in Brownsville, stating that a letter had been received from Victoria since the great battle there on November 17-19, bringing the good news that all Americans were safe. A newspaper dispatch under date of November 28th stated that these Americans were to leave Victoria that day in a wagon. This will be cheering news to the many who have been deeply concerned about Friends' Mission there.

RETURNING TO AMERICA

A letter from England under date of November 15th says that Orlando and Leanah Hobson were booked to sail for America from Southampton on November 26th, on the steamship New York. The Lord has blessed them in their labors in that country. With peace of mind they are returning home, giving thanks to the Lord, and deeply appreciative of the kindness of Friends in England, Ireland and Scotland. At the request of Friends at Mt. Airy, North Carolina they are returning there as pastors of that meeting.

Take The American Friend. To new subscribers until January 1, 1915, for \$1.50.

BIBLE SCHOOL LESSON

December 14.

Subject—The Sin of Achan.

Lesson—Joshua 7: 6-15. Read Joshua 7-11. Commit verse 13.

Golden Text—Be sure your sin will find you out.—Numbers 32: 23.

CHRISTIAN ENDEAVOR

December 14.

Topic—Lessons from the Men and Women of the Bible. Heb. 11: 1-40. (After the opening exercises, the young men and young women may hold separate meetings.)

On the previous Sabbath, assign a Bible character to each member for study and discussion at the meeting. In this way a comprehensive knowledge of many Bible characters may be obtained.

AT NORTH WEARE, NEW HAMPSHIRE

Salem Quarterly Meeting was held at North Weare, New Hampshire, on October 16th. The meeting was favored with the services of Tom A. Sykes, of Central Village, Massachusetts, besides several ministers belonging to our own Quarterly Meeting. The session was of special interest, as it marked the one hundredth annual occasion, at which the Quarterly Meeting has been held in this town. The following paper prepared by Lindley H. Osborne, was read by him at this time:

HISTORICAL SKETCH

Most of the early Friends who settled in this vicinity came from "Down below," a term which was used to cover at least the towns lying on or near the sea-coast of New Hampshire and northern Massachusetts. (Here follows the names of the leading families.) * * * They were hardy and strong-minded pioneers, as they needed to be to meet the privations and perils of their situation. To other denominations they were not really welcome. Making little, if any, effort to accommodate themselves to the convictions of others, feelings of asperity grew up between them which we, who fraternize with our fellow Christians on terms of easy intercourse, find it difficult to understand.

Friends first settled in Weare about 1764, and they were allowed to hold a Preparative Meeting as early as 1777. The exact date and location of their first meeting house is unknown. There is evidence, however, that it was near

Weare Center, and not far from the present Town Hall. The two meeting houses now standing were built in 1795, and Daniel Breed, the master workman on both, only twenty-six years of age, was already a noted builder. The Monthly Meeting was established the same year, with Ebenezer Breed clerk of the men's, and Martha Gove of the women's meeting. The meeting at Heniker was authorized in 1797, to be held at Daniel Newhall's, and two years later it was decided to build a meeting house. In 1844 that meeting had a membership of one hundred and nine. The meeting in Concord was set up in 1805, the meeting house built in 1812, where meetings for worship were held until about 1840.

In 1813, the South Meeting house in Weare was enlarged to accommodate the Quartely Meeting, the first session of which is said to have been the largest ever held in that place. The hospitality of the residents was equal to the occasion. "Five brothers and sisters, settled on adjoining farms, are said to have entertained ninety-one guests." The meeting at Unity was established in 1818, and house erected two years later. About this time the membership of Weare Monthly Meeting reached its highest point, five hundred and sixty-seven. Since that time there has been a gradual decline in numbers, owing to various causes, until the count in 1905 gave a total of only ninety-three which, let us hope, may prove the lowest mark, as there has since been a slight increase.

Here, as elsewhere, the Society has shown a real interest in education, though the facilities for obtaining it have not always been the best. From 1804 to 1812 Monthly Meeting schools were kept up. The Boarding school at Providence, Rhode Island, was opened

in 1819, and since that time most of our families have been represented there.

The older Society records, though made up largely of routine matters, have occasional entries of real interest. Offences were usually stated in unmis-takable terms, for example: one man "pushed and kicked" one of his neighbors, another "struck a man with his foot," still another "signed a note in an unbecoming manner." A minister acknowledged he "had been overtaken by drinking too much cyder." Offenders usually made satisfaction, except in one class of cases—marriage with non-members. This made heavy drains upon our membership, and seemed to be the capital offence until about 1872.

I have referred to the blunt and uncompromising character of the early stock, yet they were by no means destitute of finer feelings. Wherever there was suffering their sympathies were enlisted. The sorrows of the Indian and the Negro seemed ever before them, and since my own recollection famine-stricken Ireland received substantial aid from the Society at large, in which our own membership bore an honorable part. In 1836 our records show that a petition was sent to Congress pleading for the freedom and enfranchisement of the slave. In more recent time there have been willing workers in the cause of Temperance, Missions and Peace and Arbitration.

So, looking widely over our past history, we find something to amuse, much to deplore, and are obliged to confess that this people has lived far, very far below its best ideals. We also find running through it all, a healthy interest in humanity, and at times a genuine contribution to the brotherhood of man, the general welfare of our race.

No Substitutes

RETURN to the grocer all substitutes sent you for Royal Baking Powder. There is no substitute for ROYAL. Royal is a pure, cream of tartar baking powder, and healthful. Powders offered as substitutes are made from alum.

Prayer Meeting Topics

The following list of prayer meeting topics is being used in the Friends' Meeting at Portland, Oregon, having been prepared by Charles Woodman, the pastor. They are so comprehensive, that they may properly be used by other congregations.

1. Baptism as a Spiritual Experience (Luke 3: 15-16; 12: 50; Mark 10: 38).—Contrast the baptism of John and Jesus. Baptism as immersion into the life of God. Why do the Friends not practice water baptism?

2. When We are Tempted (Matthew 4: 1-11).—Facing our Ideals. What are our greatest temptations? Effect of temptation on character?

3. When the Master Calls (John 1: 35-51; Luke 5: 27-29; Matthew 4: 18-22).—How does Jesus call men today? Is there a difference between self-giving and the sacrifice of self? Consider the significance of Jesus' knowledge of personality.

4. When We Worship (John 4: 20-26).—What is worship? What best helps to worship? Effect of worship on the life?

5. A Neighbor's Estimate of a Christian (Mark 3: 20-30; 6: 1-5; John 1: 11).—Difficulty of maintaining one's profession at home. Is the neighborly estimate worth heeding? How can we live the Christian life with the community atmosphere against us?

6. Blessedness, Peace and Joy (Matthew 5: 1-12; John 14: 27; 16: 33; 15: 11).—Name reasons for praise. What is the secret of joy? Can we find happiness by searching for it?

7. Duty or Privilege (Matthew 5: 41; Luke 17: 7-10; John 15: 14-15).—Which word better describes the Christian life? What is the secret of service as a privilege?

8. Lessons in Prayer (Matthew 6: 5-15).—Examine carefully each petition in the Lord's Prayer. What more than petition is there in prayer?

9. Worry or Composure (Matthew 6: 25-34; Luke 10: 38-42).—Why do we worry? Of what does anxiety indicate a lack? What is the secret of composure?

10. The Essential Thing (Matthew 6: 33; Mark 10: 17-22).—What is really essential to life? What most occupies our thoughts, the essential or the unessential things and why? What did the rich young ruler lack?

11. Undervaluing the Choice Things (Matthew 7: 6; 13: 44-46; 16: 26; Luke 23: 11).—What choice things do we undervalue? How do we show our appreciation of value? How do we cheapen character?

12. Great Choices (Matthew 7: 21-27;

25: 14-18; 27: 17).—What determines our choices? The consequences of choice. Can anyone choose for us?

13. When the Christian Meets Discouragement (Matthew 11: 2-6).—Why do we meet discouragement? How shall we overcome discouragement? Are disappointment and discouragement identical?

14. When the Master Sends Us (Mark 6: 7-13, 30-32; Luke 10: 1-3, 17-20).—In what sense is responsibility a good thing? Why is a mission in life like a cargo in a vessel? Why do we shirk definite obligations?

15. Significance of a Spiritual Communion (John 6: 28-35; Mark 14: 22-25).—What is essential in Communion? Why are bread and wine not used in the Friends' Communion? What is the force of the figure, "The Bread of Life?"

16. What Christ is to the Christian (Luke 9: 18-26).—Overcoming obstacles to confess Christ; What are they? Popular and personal ideas about Christ.

17. When the Load is Heavy (Matthew 11: 25-30).—What are our burdens? Are burdens detrimental? Is such a thing as rest in work possible?

18. When We Stand Alone (John 6: 66-71; Luke 9: 18).—What to do in lonely hours. The loneliness of leadership. Was Jesus a lonely man?

19. The Growing Christian (Matthew 13: 1-9; Mark 4: 26-29).—What is growth? How is Christian growth produced? What hinders growth?

20. When the Heavens Open (Mark 1: 9-11; Matthew 17: 1-8; John 12: 24-33).—What is God's approval worth to us? How do the above references suggest the deeper meanings of prayer? What is Christian assurance?

21. Discovering Jesus (Luke 2: 41-52; Mark 6: 45-52; Luke 24: 27-35).—Where and how do we find Jesus? Which reveals Jesus better, crucial or common moments in life?

22. Within the Shadow of the Cross (Matthew 16: 21-27; Luke 23: 35; John 19: 25).—Name crosses we have to bear. Is there joy in self-sacrifice? Can a person truly live and escape the cross?

23. When Sorrow Darkens the Sky (John 14: 1-6).—What shall we do? Of what value is sorrow to the life? Should we ignore sorrow or fellowship with it?

24. In the Hour of Trial (Matthew 26: 31-35; John 18: 12-27).—Note that Jesus and Peter are both on trial at the same time. Why do we fail under the test? How do we deny Christ?

25. The Test of Love (John 13: 34, 35; 15: 9, 10; 21: 15-19; Mark 12: 28-34).—Can we cultivate love? What is love's severest test?

Married

Brooks-Wistar—At Friends' meeting, Reigate, Surrey, England, on November 8, 1913, Murray Gordon Brooks, of Montreal and Ceylon, and Elizabeth Cope Wistar, daughter of Edward M. and Margaret C. Wistar, of Philadelphia.

Sumpter-Stubbs—At the home of the bride's mother in Eaton, Ohio, November 26, 1913, Frances Marion Sumpter and Bertha Stubbs. At home at Argonia, Kansas, after December 1, 1913.

Born

Allee—To Warder Clyde and Marjorie Hill Allee at Williamstown, Massachusetts, November 9, 1913, a son, Warder Allee.

Baker—To Earle and Minnie Baker, of Wilmington, Ohio, September 27, 1913, a daughter, Frances Susie.

McCoy—To Oliver and Elizabeth Barrett McCoy, of Wilmington, Ohio, October 12, 1913, a daughter, Margaret Barrett.

WIFE WON

Husband Finally Convinced

Some people are wise enough to try new foods and beverages and then generous enough to give others the benefit of their experience. A wife writes:

"No slave in chains, it seemed to me, was more helpless than I, a coffee captive. Yet there were innumerable warnings—waking from a troubled sleep with a feeling of suffocation, at times dizzy and out of breath, attacks of palpitation of the heart that frightened me.

(Tea is just as injurious as coffee because it contains caffeine, the same drug found in coffee.)

"At last my nervous system was so disarranged that my physician ordered 'no more coffee.' I capitulated.

"Determined to give Postum a fair trial, I prepared it according to directions on the pkg., obtaining a dark brown liquid with a rich snappy flavour similar to coffee. When cream and sugar were added, it was not only good but delicious.

"Noting its beneficial effects in me the rest of the family adopted it—all except my husband, who would not admit that coffee hurt him. Several weeks elapsed during which I drank Postum two or three times a day, when, to my surprise, my husband said: 'I have decided to drink Postum. Your improvement is so apparent—you have such fine color—that I propose to give credit where credit is due.' And now we are coffee-slaves no longer."

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Postum now comes in two forms:

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Wishing you continued success, I am,

Very truly yours,

(Signed) CHAS. VOELKER.

Died

NOTE—We have a number of obituary notices on hands, which will appear as rapidly as we can get to them.—EDITOR.

Colton—Arthur Junius Colton, son of Roy E. and Clara L. Colton, of Minneapolis, Minnesota, died July 8, 1913, aged 11 months and 22 days.

Edwards—Abigail Stevenson Edwards, widow of William Edwards, was born November 3, 1837, and died November 22, 1913, aged 76 years and 19 days. She was raised a Friend and lived a quiet but busy life. Four children and a large number of grandchildren survive her. Funeral services were conducted by Herbert W. Reynolds. Interment at Center, North Carolina.

French—Edd French, a devout Christian and leading member of North Grove Meeting, near Jonesboro, Indiana, died at his home November 17, 1913.

Griffen—Lydia Austin Griffen, wife of Charles Griffen, died October 5, 1913, in her seventy-sixth year. She was a member of Purchase Monthly Meeting, New York. She was born in Maine, where she lived until her marriage in 1859, and was formerly a member of Vassalboro Quarterly Meeting. She was also an active worker in the W. C. T. U.

Luellen—Charles L. Luellen, a member of Farmland meeting, Farmland, Indiana, died November 25, 1913, after a very short illness which followed a stroke of paralysis.

White—Entered into rest September 30, 1913, at his residence at Mt. Auburn, Cincinnati, Ohio, Mordecai Merris White, aged eighty-three years. Fuller account is given in another column.

THE QUAKER CALENDAR FOR 1914 IS READY

*One of the very Nicest Christmas Calendars
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This year the Calendar consists of 12 leaves (one for each month), size 8x11, is splendidly printed in a dark brown ink and bound with a dark rich brown silk cord. The subjects illustrated are the best we have ever shown and consist of pictures of some of the most interesting moments in the lives of Friendly leaders, and also some splendid illustrations of our colleges and schools, etc. They are “George Fox Refusing to Take the Oath;” “Swarthmoor Hall,” (the residence of the Fell family); “Barclay of Ury;” “Jordans Meeting House,” (the burial place of William Penn and his family); “Thomas Ellwood Reading to Milton;” “Interior Birmingham Meeting House;” “Elizabeth Fry Speaking to Convicts Bound for Australia;” “Haverford College;” “William Penn and Rebecca Wood, of Darby;” “Swarthmore College;” John Woolman and the Slave;” “Old Westtown.”

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Vol. XX. No. 50.

TWELFTH MONTH 11, 1913.

New Series.
Vol. I. No. 50.

The Great Contrast.

ONCE it was the blessing, now it is the Lord;
Once it was the feeling, now it is His Word;
Once his gifts I wanted, now Himself alone;
Once I sought for healing, now the Healer own.

Once 'twas painful trying, now 'tis perfect trust;
Once a half salvation, now the uttermost;
Once 'twas ceaseless holding, now He holds me fast;
Once 'twas constant drifting, now my anchor's cast.

Once 'twas busy planning, now 'tis trustful prayer;
Once 'twas anxious caring, now He has the care;
Once 'twas what I wanted, now what Jesus says;
Once 'twas constant asking, now 'tis ceaseless praise.

Once it was my working, His it hence shall be;
Once I tried to use Him, now He uses me;
Once the power I wanted, now the Mighty One;
Once I worked for glory, now His will alone.

—SELECTED

PUBLISHED WEEKLY BY THE FRIENDS PUBLICATION BOARD AT RICHMOND, INDIANA

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Entered as second-class matter, January 9, 1913, at the Richmond, Indiana, Postoffice.

Joint Ministerial Conference

The joint Conference of the Ministerial Associations of Indiana and Western Yearly Meetings was held in the First Friends Church, Indianapolis, Indiana, November 18 to 20, 1913. The first session was called to order by P. W. Raidabaugh of Plainfield. In the absence of David Hadley, Enos Harvey led in devotion by reading a Scripture lesson and offering prayer. He was followed by a number of others, earnestly petitioning God for Divine wisdom and unction in the work of the Conference. Fannie Elliott for Indiana Yearly Meeting and Elizabeth Murphy for Western Yearly Meeting acted as Secretaries. Simon P. Hester, President of Western Yearly Meeting Association, gave the address of welcome, which was responded to by Milo S. Hinckle for the Indiana Yearly Meeting Association.

S. E. Nicholson, of Richmond, spoke on the "Relationship of the Local Meeting to the Community." Among the many helpful things said he developed the following important points: The Church is the highest embodiment of righteousness and is composed of a group of Christians commissioned to help others. It is the duty of the local meeting to carry the gospel of salvation to every person in the community. Learn the environment of life that hinders Church attendance, and as far as possible change that environment. Make the Church a living organism adapted to reach the public beyond the pales of its own membership. To accomplish this a personal workers' committee was strongly recommended by the speaker.

In discussion, Enos Harvey said: "Religion, education, sociability and law are needed to harmonize and develop the complex interests of the community and to control the evil tendencies due to sin and selfishness. The Church should be the leader in promoting all those agencies which make for both spiritual and physical happiness of the community."

The evening session opened with special music by the Indianapolis choir, and devotion led by E. James Carter. Then followed the Conference sermon, which was a strong message, by Robert L. Kelly, President of Earlham College, from Matt. 10: 39: "He that findeth his life shall lose it." (Liberal extracts from this sermon were printed in THE AMERICAN FRIEND last week.)

On Wednesday morning devotional exercises were conducted by A. J. Furstenberger, of Wabash. The subject of the morning was "Ministerial Poise," and was discussed by Chas. Sweet, of Muncie. He said there are some necessary essentials for the minister, conversion, the baptism of the Holy Spirit, and the best possible mental equipment. There should be a proper poise in our relation to God, to Jesus Christ and to the Holy Spirit. There should be a proper relation to the Bible, and a perfect relationship between the minister on the one hand and the Church and educational institutions on the other. A like relationship should exist between the minister and officers. The minister should be well poised in the pulpit, in his pastoral work and in his home and public life. An

interesting general discussion followed in which the need of proper poise in the various departments of the work and life of the ministry was emphasized.

"Problems of Common Interest to the two Yearly Meetings" were discussed by Truman C. Kenworthy, of Richmond. He emphasized strongly the need of a trained ministry and an educational institution adequate to meeting the demands of this age. A general discussion followed, during which a number spoke of the importance of better equipment and training in ministerial work.

The afternoon session on Wednesday opened with devotional exercises led by Mary Miars Harold, pastor at Greenfield, following which there was a fervent prayer by David Hadley for Charles L. Jessup, who for years has been under the hand of affliction, and for Ira C. Johnson, Superintendent of Indiana Yearly Meeting, who was ill at his home in Lynn.

The subject of "Religious Conservation" was treated by Willard O. Trueblood, of Indianapolis. Defining conservation as the act of guarding or keeping with care, in a safe or entire state, he said religious conservation would be the keeping of all that is valuable in religion without decay or violence. In past years, the life of the Monthly Meeting was gauged by the number of offenders dealt with, and while we would not criticize their points of emphasis, now the emphasis is not on creeds or formulæ, but on preserving the souls of men. The functions of the Church have changed because we better understand the mission of Christ and His church. The division of the subject into non-resident members, new converts and children, led to the discussion of the following points:

Our Church from the beginning has been a rural society and has been slow to adjust herself to the cities; yet, with the rushing of the rural population to the cities, they have a large population of Friends, and for this and other reasons, there are 20,000 non-resident members. Letters of greeting, giving information concerning home work and asking for a reply were suggested as a means of keeping them in touch with the Church.

The reports of our revival efforts as to number of converts, and the comparison of records a year hence, are anything but encouraging. The fault may be found both in the lack of care by the Church and in evangelistic methods used. A prerequisite for converts should be a definite teaching on the fundamentals of the gospel.

The greatest emphasis was placed on the conservation of children. This is the children's age. At the places of worship, children should be made welcome and the sermon should be adapted to their comprehension rather than gauged by the most intelligent person in the congregation. There is no place like the home to conserve the child life. Mothers need to feel that their children are worth more to them than any club or social function. If home life breaks down the church does also.

In the discussion which followed by Edgar Wil-

THE AMERICAN FRIEND

DEVOTED TO THE INTERESTS OF QUAKERISM IN AMERICA

S. EDGAR NICHOLSON, Editor and Manager

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The Call to a Mighty Service

Not since the Reformation found its rightful culmination in the evangelism of the seventeenth century has the Church been so determined to give an account of its stewardship as at the present time. Within half a decade has come such a baptism of sacrifice and consecration upon the religious leaders of the Christian world as has scarcely been witnessed since Pentecost. The church that is blinding its eyes to the open doors that are being set upon every hand is missing an opportunity that will hardly come again.

The Spirit of the mighty God is abroad among the Nations, and Christ's church is hearing the call of the centuries to realize upon its investments of faith for nineteen hundred years by entering upon its rightful spiritual heritage throughout the earth. The individual, the family, the community, the municipality, the State, the Nation, the world, society, business, the professions, politics, government, every pursuit, occupation and relationship of life, all individually and collectively are the objects of gospel concern, until one stands almost appalled at the wide scope of the redemption plan. The vision of a new earth, here and now, "wherein dwelleth righteousness" is opening before the church with tremendous reality, and is bringing a challenge for the manifestation of her noblest sacrificial endeavors, out of which will be ushered in the day when all men shall know the Lord from the least to the greatest.

The Church is at the threshold of a new day. Either it must answer the call of the Spirit and enter in and possess the land of promise, or it must turn traitor to its supreme opportunity for which nineteen centuries have been the period of preparation. Either it must make good by carrying the gospel to *every* creature, regardless of the barriers of law and custom and superstition which it must batter down in the attempt, or it must confess that its professions are a sham and its teachings are a mockery. The world is awakening from its sleep of centuries, and the golden age for the disciples of Jesus Christ has begun. There can be no other meaning to the march of events within the past half dozen years.

The church is already massing itself for a generation of religious activity such as the world has never

seen. Great denominational movements attest its coming. The Edinburg Conference, the passion for missions upon every hand, the spirit of fellowship which possesses all sects and orders, the convocation of Methodist laymen, the every-member canvass among three Communion, the United Mission campaign now under way, the awakening of our youth, the organized adult classes, all typify the strivings of the church to meet the great tasks of a Christian brotherhood bent upon fulfilling its mission to the world in this generation.

What of the Society of Friends? What place is it to hold in the march of this modern crusade of the Christian church against the darkness and superstition of the world of sin all about us? Shall we be in line when the mighty tread of Christian disciples is heard in every sphere of human life? The optimism of a mighty faith cannot blind us to the fact that the prospect is not altogether assuring. In all too many places there appears to be an indifference, where there ought to be a supreme awakening. To remain at ease in Zion when the command is to go into all the world, and when the Church is shaking herself for the mighty tasks of the next decade, is to miss the climax of opportunity.

How multitudinous are our problems; the rural problem, the problem of the immigrant, of the non-church goer, of labor, of our city slums and our city poor, of better municipal government, of the saloon and vice, the problems of youth, of marital fidelity, of home happiness, of Sunday rest, of religious education, of better training and preparation for the ministry, of social service and home missions in all their varied forms, no less than the problems of the foreign field in which the Church must keep pace with its opportunities in China and Africa and India and Japan and South America and Persia and Mexico and the "uttermost parts of the earth"! All these and more are the tasks which we, in common with our Christian brethren of the other denominations, face with an obligation that is startling.

The lessons of two and a half centuries have been lost upon us if, in the face of these gigantic tasks of world redemption, we as Friends must perforce stand aside to patch up our differences about theology or

doctrines or any ism that clamps the wheels of our progress toward a higher and more efficient denominational service for the salvation of human souls. We cast no discredit upon sound and fundamental doctrinal truth when we say that this is not the supreme issue in Quakerism today. Fundamentally our faith has been declared over and over again with an exactness that is convincing, and the guarantee of its perpetuity lies not in its elementary reiteration half so much as in the practical interpretation of its truths in terms of present necessities as applied to individual and neighborhood and world redemption. We draw no cords with which to limit the fullest investigation of truth, whether in the scientific or religious world when we say that the desire for freedom of thought cannot afford to mark a line of cleavage among Christian brethren bent upon their task of carrying the gospel to *every* creature in this generation.

Suspicion and rancor and false witnessing can furnish no hotbed from which will spring the saving truth that shall be for the healing of the nations. The new slogan of the conquering Church is the spirit of fraternity that means co-ordination and fellowship in Christian living and in Christian service. We realize all too well how sensitive is the ground upon which we are treading, but our conviction is profound that the most pressing obligation upon the Friends of America today is the harnessing of all our capabilities and consecration and spiritual life in a spirit of unity and faith, to the great tasks to which the Church universal is

being called in a mighty movement for the saving of men.

Why Not a Gathering of Men?

The recent gathering of Methodist men in Indianapolis and the work which consecrated men are doing in other denominations have suggested the idea of a national gathering of men of our own body. There are certain tasks in the Church which are peculiarly the work of the men. The development of a universal and comprehensive financial plan that will provide an income adequate to the necessities of our Boards, the co-ordination of our activities without the loss that comes from friction and unnecessary duplication, the efforts to equip the church for the larger work that comes by reason of our association with others in the great brotherhood of Christian service, the insight into our whole mechanism of ecclesiastic government as applied to the tasks of world redemption, are obligations which the men of our church cannot shirk.

If a hundred or two hundred men, representing every section of our Five Years Meeting, could come together by the first of February or earlier, in the spirit which dominated that great gathering of Methodist men in October, and largely for the same purposes, as applied to the work and opportunities of Friends, it would probably mark a new era of development for our Society in this country. We believe the suggestion is full of tremendous possibilities. We would like to know how it impresses our membership.

The Work and Spirit of Quakerism

As Interpreted by one of that class known as "Young Friends."

BY VINCENT D. NICHOLSON

A little over two hundred and fifty years ago there was presented to the world what seemed to be a new conception of religious truth. In reality the truths were as old as religion itself, but had been neglected and forgotten until their reincarnation in this new message. So fresh was the message and so vital the truths that religion was rescued once more from the whited sepulchres of a dead formalism and translated into divine realities, living in the hearts and consciences of men and finding expression in their characters and lives.

The new teaching found its first and leading exponent in the person of George Fox and found its body of believers in what later came to be known as the Society of Friends. Tried in the changing life and thought of the two most widely extreme periods in English history, tested by the fires of bitter persecution, Quakerism proved its adequacy for human needs. Spreading with phenomenal success, it became the largest non-conformist body in England and at one time the largest single religious force in the American colonies.

After this flush of achievement in the first century of the movement there followed a period of over a hundred years when Quakerism came to be regarded as a spent force, the shell of a once vital faith. But during the latter part of the past century an awakening took place. It was seen that the crust or shell, which was all that had been apparent to men, still contained the seed of that same living faith. The Society had wrapped up its real message in a covering of church government and discipline and lifeless practices, much as a silk-worm wraps itself in a cocoon of fine threads. But just as the cocoon is finally burst open, so did a few prophetic souls in the Society bestir themselves, and, breaking through the lifeless crust of practices that had lost their meaning, present to the world a new manifestation of the same living message proclaimed by Fox and Barclay and Penn. All over the Society there came a quickening of life, a new enthusiasm, something of the same old white-hot conviction of a real mission among mankind.

We are living today in the midst of the operation and development of this new spirit. As a result a

question has arisen to confront the modern "Young Friend" who wishes to make the best accounting of his possibilities of religious service. Is the Society worthy of the maximum expenditure of money and the last full measure of devotion, or is the present revival of interest a temporary and vain effort to put new life into a movement that has served its day? To answer this question one must first understand those particular phases of religious truth inhering in the Society from its inception and then apply them to modern life and thought.

All the while it must be remembered that a proper interpretation of the Quaker message of the present cannot be had by adhering inflexibly to all the doctrines and practices of the past. It is often believed that true religion is forever fixed and unchangeable; that it is a rigid system of beliefs and practices, not to be confirmed by reason but blindly accepted by faith and crystalized into one inflexible form for every age. But such a theory is not supported by human experience, past or present.

Religion is simply the life of God working in the life of man. It is essentially living and must be as free as life, adapting itself, as do all living things, to the conditions in which it lives. Every religious denomination is founded upon certain great central truths, but in the application of these truths to the changing conditions of life and thought, they find diversity of expression. Thus the five points of Calvinism, the Wesleyan doctrine of Christian perfection, the ninety-five theses of Luther have little meaning today, and yet the churches founded by these men still have messages of tremendous power. We must go behind the teaching and practice of all periods and there we ought to find a great unchanging truth that is the heritage of all ages.

What is this central note of Quakerism? As originally promulgated by Fox it is the conception that religion is a spiritual and personal matter between each individual and his God, that this spiritual life is borne and sustained by the direct working of the living Christ in the soul, and that this inward Christ or "inner light" finds expression and fruitage in the changed life and character of the believer. In other and simpler terms, Fox took religion out of the thousand and one incumbrances that had veiled its true meaning and presented it as a reality of experience touching every issue of life, instead of meaningless performances by priests and ministers. He presented the then strange teaching that all men might be priests and have the same free access to God.

Out of this recognition of personal and immediate responsibility to God, and of the direct leading of His Spirit, grew all of the minor phases of belief that have characterized Friends,—such as opposition to a hireling ministry, to ordinances and to all forms of worship; refusal to bear arms, to take oaths or to indulge in the various flatteries of the day; insistence upon the spiritual interpretation of all worship, and upon the highest ideals of life and conduct. Many of these retain today their vital meaning, whereas others have been outgrown through changing conditions and are important

only in an historical sense as throwing light upon the essential message that should still find propagation through the Society of Friends. The modern Friend asks the question, "What is this message and how should it be related to twentieth century life?" This article admits of no exhaustive discussion of these all-embracing points and must at most be but suggestive in its nature.

It is, of course, true that we need not look only to peculiar and distinctive beliefs to justify our separate existence. Every Christian denomination has a common and basic heritage in the gospel of Christ. Since at present the church seems to perform its tasks most effectively under the system of separate and highly organized denominations, any such religious body, grounded in the eternal truths of this gospel, has a mission as wide as the world of men and as deep as human needs. The church, as the army of the living God, is catching today a clearer vision than ever before of the whole world as its promised and rightful heritage and is girding itself as never before for the task. Thus, our own denomination, as one well-organized and well-equipped division of this army has a mission that should arouse the united loyalty of its members.

Yet Friends not only desire to possess but can be thankful that we do possess a heritage of distinctive phases of truth, the propagation of which rests upon us as a mighty trust. The Friends' conception of worship is a distinctive heritage to be thankful for, and for which we are accountable as were the servants in the parable of the talents. Great as has been the advance among Christian peoples toward a higher ideal of worship and communion, men even yet are failing to see clearly beyond the form to the real essence. Not only for greater richness and fullness of personal experience but for better equipment for service does the world still need the Quaker ideal. The mighty all-embracing task of facing the Church demands the clearest vision of God's purposes and the deepest consecration to the accomplishment of those purposes,—not on the part of the few but of the whole body. The Friends' message of a more spiritual interpretation of the religious life should be upheld among men as bringing to Christian people generally the spiritual equipment necessary for the performance of the task.

The Friends conception of religion in its entirety is peculiarly adapted to the needs of the present day. It is a practical, questioning, utilitarian, scientific age. Men are accepting no truth except that which is verified by fact. Since religion is an experience of man's inner and higher nature, any religious teaching will be at a discount unless based upon the facts of actual experience. The Quaker message, being grounded in the simple realities of religion, stripped of everything that tends to turn the emphasis from these realities, is peculiarly adapted to modern needs. The coming generation will demand a religion of reality, verified by experience, or it will have no religion at all, and Quakerism can still serve as a beacon light pointing the way toward the truth that convicts, convinces and satisfies.

Growing out of our central belief are a number of matters that have received in an especial sense the individual and collective attention of Friends,—such as, simplicity of living, high standards of honesty and integrity, and the advancement of all efforts toward the social betterment of mankind. The fact that Friends are no longer alone in many of these fields is no reason for yielding our position in the vanguard, and some fields are still distinctively our own. The present materialistic trend of thought and life, the rampant extravagance of living, both attendant upon great national prosperity—the increasing mad indulgence in idle and questionable entertainment, give our Society, with its protest against such absorption in temporal affairs and its firm adherence to the simple truths of man's real destiny, a peculiar mission today as in the time of Charles II. It should not be left to "rolled oats" and "ranges" and "whiskey" and other commercial products to perpetuate the qualities that have made the Quaker name synonymous with honesty and integrity.

In the fields of social service and reform Friends were pioneers and have long been standard bearers, and should not cease to be such merely because the ranks are growing. Their very real and personal appreciation of the universal Fatherhood of God, has given Friends a like appreciation of the universal brotherhood of man. Instead of relinquishing the banner of world-wide peace to other hands we should be found still bearing it in the van at the time of final victory. Now that civilization is reaching the mark of our first ideal in such reforms as liquor prohibition, humane treatment of dependent races, prison reform, and the many branches of philanthropy and social service, Friends should still point out the new ideals and continue to lead on to higher vantage ground.

Denominational barriers are being dissolved by the advance of God's truth, and practical if not organic unity of Protestant bodies may not be a far distant goal. Yet, into that union of purpose and service must be poured all the highest and best of each denomination. Until that time shall come Friends should be increasingly zealous and loyal in maintaining the purity and the power of our distinctive message, so that we may make a proper accounting of our stewardship of divine truth.

The Hour of Worship

BY CHARLES M. WOODMAN

The most important hour in all the week may be, and I believe should be, the hour of worship. Whether it deserves this characterization depends sometimes upon the worshiper, and sometimes upon the environment of the sacred hour over which he has no control.

It ought to be the consummation hour of the previous days, when the moral and spiritual value of the motives and activities of the week are brought up to conscience and the eternal judgment seat of God for condemnation or commendation. It ought to be the inspirational hour for the following week, when noble vistas of life's duty, flashes of eternal light, and visions

of lofty ideals fill the horizon of the soul with a heavenly prospect, and stir the heart with divine enthusiasm. Here stern duty, which says "Must," is robed in the beautiful garments of privilege, and says "You may, because God wants you to." Here responsibility assumes a size and shape that rests less heavily and oppressively upon weary shoulders, and the labor of the hands and feet keep time with a celestial music. Here sorrow throws aside the veil, and traces of the hand of the Great Character Maker are seen upon faces stained with tears, where He has come to lead the life into closer walks with Himself in the fellowship of His sufferings. Here old age confidently dwells upon hopes which increasingly assume the aspect of realities as the spirit nears the portals of the Larger Life. Here youth aspires greatly, dreams the impossible possible, and goes out to make it so because he feels God's approval upon the impulses of the soul. Here middle age is saved from the cynic's sneer, the critic's seat, the sordidness that comes from apparent failure.

All this comes to pass in the hour of worship because it gathers up within its compass, not only the immediate past in review, and the near future in prospect, but holds within its silent grasp and weaves into one fabric the spiritual and the material, the heavenly and the earthly, the eternal and the temporal. It brings the all within reach of the one, the universe is mirrored in a soul, and God stands by to own and possess a single human life. He who worships truly can

—"see a world in a grain of sand,
And a heaven in a wild flower;
Hold infinity in the palm of the hand,
And eternity in an hour."

The bloom of worship is the emotion, which like the flower fills the life with beauty and fragrance. This in itself adorns the routine and the commonplace with a grace which is found in no other way. The fruit of worship, born of the inspiration of the holy hour, is the impulse which transforms the life, purifies the motive, ennoble the aspiration, and produces a righteous and holy character. The bloom will pass as the petals fall from the flower, but the fruit will abide, and those who form the habit of weekly worship with the people of God will find religious emotion ripening into Christian character.

This is a great ideal; let us keep it before us as an aim and an incentive. Let us make the hours for worship the choicest and holiest hours of all the week. Let us guard them from all intrusion, and keep them as an unbroken chain reaching through all the year. Let us unite in the hour of worship at the feet of God, and with common needs and common aspirations find in the inspiration of His presence the power which will make life more beautiful, its burdens lighter, its problems less perplexing, its temptations less alluring, its faith stronger, its ideals clearer, its hopes brighter.

Portland, Maine.

A prayer that is all petition, and without praise, is ill mannered.

William Penn Angell

William Penn Angell, one of the most widely known and loved ministers of the Society of Friends, died November 20, 1913, at the home of his son, Dr. W. A. Angell, Minneapolis, Minn., in the 75th year of his age. His health had been failing for the past few months, but in spite of weakened physical powers, his mind remained clear and active up to the day he passed peacefully away.

William Penn Angell was a descendant of Thomas Angell, one of the original founders with Roger Williams of Providence, R. I. He was born in the town of Greenfield, Saratoga County, New York, January 21, 1839, and was educated in the common schools of that state and at Friends School at Union Springs, N. Y. In 1865 he married Francena Mott whom he survived less than three years. When about 30 years of age, he was recognized as a minister by the Moreau Monthly Meeting of Glens Falls Quarterly Meeting, and from that time until 1892 he was active as pastor of various meetings in Glens Falls Quarter, and in the general work of the ministry throughout New York Yearly Meeting.

In 1892 he was called to the pastorate of the Friends Meeting in Minneapolis, Minn., and continued in the work there until 1900. During this time the present beautiful meeting house in that city was built. In 1900 he was called to the meeting at Muncie, Indiana, and was pastor there and at New Castle until 1908, when, owing to the failing health of his wife, he gave up his active work in the ministry and devoted himself to her with constant solicitude until her death.

Since that time he has lived with his son in Minneapolis, and his daughter, Annabel Cunnington, in Delano, Minn. Upon his return to Minneapolis, he was made Pastor Emeritus of the Friends Meeting there and engaged occasionally in active service as strength and opportunity permitted. His sermons and messages during this last period were not exceeded in grasp of subject and intellectual and spiritual power by those given during any part of his 45 years of ministry.

He is survived by the following children: Robert H. Angell, of Aberdeen, S. D.; Edward M. Angell, of Glens Falls, and wife; Dr. William A. Angell, Minneapolis, Minn.; Mrs. Benjamin D. Glascock, Muncie, Ind.; and Mrs. Arthur Cunnington, Delano, Minn.

The funeral services were held at Dr. Angell's residence in Minneapolis, November 22d. Appropriate and feeling remarks were made by Samuel L. Haworth, Pastor of the Minneapolis Meeting and by Dr. J. H. Stuart, also of that meeting, an intimate friend of many years. He was buried beside his wife in the Angell plot in the Friends' section of beautiful Lake-wood Cemetery on the shore of Lake Calhoun, Minneapolis.

The following from the *Glens Falls Times*, written by one familiar with his life and work, is a worthy tribute:

"In the death of William Penn Angell, the Religious Society of Friends has sustained a severe loss.

He was a fine type of the old school and his long life was full of usefulness. One of the remarkable features of his ministry was the beauty of his personality. His whole life was a sermon that exalted the Lord and Master whom he loved and served. To this day in the meetings he served, his name is mentioned with reverence and affection by all who were privileged to know him. At the same time in the realm of his actual ministry he was a force to be reckoned with. His power in the pulpit was large. His messages were able and helpful. His whole service in the ministry was constructive and his part in building up the walls of the Kingdom of God will always stand. In the contemplation of his life one sees a life of beauty, a life of usefulness, a life of power, and a life beautiful in the close of its earthly ministry."

An Appeal From Tuskegee

Very often friends of the Tuskegee Normal and Industrial Institute inquire as to how they can help the school in some specific direction. There are numbers of ways, for instance:

1. \$50.00 a year constitutes a scholarship. The student himself provides for his own board in labor and cash. A scholarship has to be provided for each student in attendance.
2. \$1,200.00 constitutes a permanent scholarship, the interest alone being used for the purpose.
3. The school is constantly in need of money for its current expenses. This can be given in the form of a scholarship or in small amounts toward the General Expense Fund.

The Principal of the school will be glad to give full information upon any subject relating to the items, as above stated, to any persons desiring more detailed knowledge.

[Signed] BOOKER T. WASHINGTON,
*Principal Tuskegee Normal and Industrial Institute,
Tuskegee Institute, Alabama.*

Clubbing Arrangements

THE AMERICAN FRIEND.....	\$1 50
Friends Missionary Advocate.....	50
	\$2 00
Our price to new subscribers for both.....	\$1 65
THE AMERICAN FRIEND (new).....	\$1 50
The Youth's Companion.....	2 00
	\$3 50
Our price for both.....	\$3 00
This must be a new subscription to THE AMERICAN FRIEND.	

The crown of patience cannot be received where there has been no suffering. If thou refusest to suffer, thou refusest to be crowned; but if thou wishest to be crowned thou must fight manfully and suffer patiently. Without labor none can obtain rest, and without contending there can be no conquest.—*Thomas à Kempis.*

The Peace Movement Among Friends

[This Department is designed to afford an opportunity for a presentation of important phases of the Peace question, and will welcome correspondence which gives information in regard to the progress of the Peace movement anywhere among Friends, or which reflects clearly the views of any of our readers, younger or older, on this important subject. Such correspondence should be addressed to *Allen D. Hole, 615 National Road, West, Richmond, Indiana.*]

For Peace or For War?

Ways in Which Friends of Peace are Helping Carry Out the Program of the Militarists

1. All friends of peace as well as all other citizens are helping to pay the amounts appropriated by Congress for military and naval expenses.

Most of us do not know just how or when we pay our share, because we pay it as a part of the price of the shoes, coats, hats, gloves, flour, meat, etc., that we are obliged to buy. If the military expenses of the government were smaller, all these necessities of life might be cheaper.

The amount which friends of peace, as well as others, pay each year for military and naval expenses, averages not less than \$5.00 for each person; this means for each man, woman and child in the nation.

This means that in a family consisting of father, mother and three children, the average amount paid from the father's wages each year for military expenses is \$25.00; for some families of five the actual amount is greater than this.

2. In addition to the above named amount which is paid each year for national expenses, there is also a bill for state military expenses, which is paid for by every citizen who pays taxes.

3. The general military expenses of the nation include not only the maintenance of the army, and the maintenance and increase of the navy, but also the expense of an educational campaign designed to accustom the people to the presence of soldiers; designed also to create in young men the desire to take up the profession of arms.

One of the latest schemes of this kind which has been announced is the holding of not less than four summer schools for military instruction in different parts of the United States. The young men invited to attend are the college boys. The officers of instruction will be officers of the regular army. The cost of making these plans and advertising them, and part of the cost of the summer camps will be paid by the War Department; that means that friends of peace, along with other citizens, pay the bills.

4. Many friends of peace are helping the militarists because year after year they are doing nothing definitely to oppose militarism. This kind of help through carelessness or indifference is the worst kind of enmity to the cause of peace. "He that is not for Me is against Me."

As friends of peace we must deplore the fact that a part of our effort as represented by a share of our

earnings must go for the support and even for the extension of the military department of our government, but this is a condition we cannot escape for the present; it is a condition which has come to us largely as an inheritance from the past; we are reaping what past generations have sown. But we are under no obligation to add to this financial support, the support which comes from inaction; on the other hand, as good citizens and as Christian believers we are under obligation to act so vigorously and persistently that we shall not only neutralize our own unwilling contribution to the program of the militarists but make some real contribution to the work of bringing about international brotherhood and world peace.

Ways in Which Friends of Peace May Help to Oppose the Program of the Militarists

1. Spend some money definitely for the advancement of the peace reform.

How much money shall we spend? Let the answer be another question: Are you excusable if you spend a smaller amount definitely for peace than you are obliged to give for war expenses? If you put in just as much against militarism as you put in for it, it will average \$5.00 per year for yourself and each other member of your family. If you have a son in some state university and you have not thought it worth while to object to his doing duty as a cadet, you have paid a considerable additional amount to equip him for being trained as a soldier.

Perhaps the financial burden which militarism has imposed is so great even in the United States that some families will say, "We cannot make ends meet if we pay \$5.00 each per year to help the cause of peace;" can such a family be satisfied to spend nothing? Are we as yet so much oppressed, so enslaved, that we cannot make some attempt to become free?

Surely all can spend some money for the sake of lightening the burden that weighs upon us all. If each one would put in money according to his ability the day of release from militarism would be at hand.

2. Find out by reading, by writing letters, by talking, and by all means possible, what the program of the militarists is, and what they are really doing. More plans are on foot than most of us could imagine possible.

3. Find out by reading, by writing, by talking, and by all means possible, what the friends of peace are trying to do. Great plans are already formulated which await the intelligent co-operation of every citizen before they can be fully effective.

4. Decide now on some course of action and begin at once to carry it out to the end that your unwilling assistance to the cause of militarism may be more than equaled by positive assistance rendered for the cause of peace.

The greatness, the goodness and the gentleness of God should all conspire to evoke the gratitude of man.

The Cost of Militarism

In a recent editorial under the heading, "Counting the Cost of War," *The Indianapolis Star* speaks as follows:

It will be for the future to count the cost of war, not merely in life loss, not merely in heartbreaks, but in an imposition of billions of dollars as a dead load upon the oncoming generations. * * *

The enormous economic waste of military establishments is open to objection on every conceivable ground of mundane utility. The military fetish will fall of its own weight when the world awakens to the enormous charge it imposes, for which the only return is a momentary sense of pride, barbaric in its origin, which statesmen and designing private individuals mislabel "patriotism."

How many friends of peace who read these words with approval have at hand, or know how to secure, the facts and figures necessary to prove to a supporter of the military program that this statement in regard to the cost of war is true?

Joint Ministerial Conference

(Continued from page 794.)

liams, of Carthage, and others, additional thoughts were given. The type of Christianity in the Church forms the type of convert. Put converts to work. If they do not stand it is often more of a criticism on the Church than on the evangelist or his methods, for the convert needs the care of a child rather than the treatment of an older member. S. Edgar Nicholson emphasized the fact that with all the failures that may come, we need evangelists, some one to get the ear of the outside world.

The evening session was led in devotion by Arthur Hammond, Carmel, with fitting remarks by Murray S. Kenworthy, chairman for the evening. Daisy Barr, of Muncie, brought to the Conference a message on "The Church and Social Service." We need to see the work of the church as a complete whole, which represented by a star, has the five points, to know, to unite, to teach, to serve, to use. The church should know the community politically, educationally and socially. Be in close touch with laborers, with amusements, organizations, clubs, etc., and then unite with everything good. We have been too clannish and have forgotten Lazarus at our gate. Then we will feel the need of teaching the Bible, Church history, social purity, how to worship, as well as the need of evangelism, which will include the whole world. Service will be the natural outcome, having gained by worship the strength to serve. Is it nothing to the church that annually 30,000 daughters are being sacrificed on the altar of impurity? Giving examples from real life, a strong plea was made for service on social purity lines.

The Church should use the public press to let the world know what she is doing. Her building should be open for use every day in the week.

On Thursday morning devotional exercises were conducted by Solomon B. Woodard, of Bloomington. Murray S. Kenworthy, of Richmond, spoke on the subject of "Deficiencies in our Church Organization and Methods." He said efficiency is the thing for

which men are struggling in commercial enterprises and success is crowning their efforts. In the religious world the same is more or less true, and the church that adopts methods to meet the condition of the community is the one that is growing. Efficiency is determined by what we can do.

Many local congregations are weakened by being too remote from the place where their Monthly Meetings are held. There should be some plan by which the members can come closer in touch with the business meetings. It seems to be questionable whether the Meeting on Ministry and Oversight is meeting the need of the present. In the pastoral system we have failed to define the pastor's duty officially. The duties of many officials are not definitely defined. Many societies in the church are doing good work in the name of the church but have no official relation to it. The church has provided an associate membership list but no official arrangements to take care of them. In the case of new converts we are lacking in methods of follow-up work.

We have an organization centuries old, and while much good has been accomplished by it, we are holding to some of the ancient methods that will not accomplish results today. Traditional methods will not always meet the need of modern times. Our financial methods are not in keeping with the times and the way of conducting our business does not appeal to the people of today.

Charles E. Tebbetts, of Richmond, in his talk on Missions, said that our giving has not kept pace with our prosperity; and that the gift to make money is as much a divine gift as the gift in the ministry, and that both are of equal responsibility. He covered in a most comprehensive way some of the larger tasks of the church and made a strong appeal for the church to prepare herself to meet these in an efficient manner.

Morton C. Pearson, in discussing the subject of "Church Federation—Our Rural Problem," said we should get big enough in our interest in the salvation of the world, that denominationalism will become a secondary matter. The church should be the logical leader of the community and should seek methods to assume that leadership. To save the social life of the community the church should be open to every phase of honorable community life. Unity of effort must be accompanied by unity of spirit.

After the Committee on Resolutions had reported, the Conference adjourned with a feeling that the discussions had been of unusual importance and profit.

A New Magazine

With the December issue, the *British Friend* ceases publication, and will be merged into a new magazine which will probably be called "Present Day Papers." The new venture will be issued in this country under the editorial supervision of Rufus M. Jones, back of whom will be an editorial board in America and another in England. The magazine will be published monthly and will not attempt to cover denominational news or other matter pertaining to the immediate work of the Society.

FOR HOME READING

A Crutch That Blossomed

"Aaron's rod was nothing but a stick, but it blossomed."

The door shut very, very softly, and mother went out. But the thought stayed.

Mother always went out when she had said something very important that she wanted the girls to think of. Her way was the very opposite of nagging. She knew well that this was one of those little seed-thoughts that need silence and darkness and letting alone, and nobody poking and pushing about in the mold to see if they are "rooting."

It was dark enough in the room mother had left, if that was all. Carol wanted it dark. Then she could not see the hateful thing that lay close to her hand, and if she lay still where they put her—as if she were a stick or a stone, or a piece of furniture—she need not feel it, either. If she had to move about, why, then, she must reach for her crutch.

That was the trouble—a crutch. A stick—what was that mother had said about blossoming? Just an answer to her bitter, muttering speech about the "stick." Well!

That "Well!" came out of Carol's heart, and was just like it—hot, bitter and resentful.

"Miss Caroline! Miss Caroline!"

The "girl" was calling from the front hallway, then from the porch, then from outside, as if she were running down the walk—a loud, frightened cry, a cry for help.

Carol began to be frightened herself. Where was mother? Why did nobody answer? What had happened? An eager hand went out for the despised stick, and Carol hopped over to the window which she flung wide, pushing back the closed blinds so as to lean out and get a view of the walk leading down to the open garden gate. A bicycle lay flat on the sidewalk just outside the gate, and Myra, "the girl," was awkwardly dragging a limp-looking burden up the graveled walk toward the porch, screaming pantiingly, "Miss Caroline! Miss Caroline."

Even as she went painfully over the stairs, Carol wondered why they called her, and not her mother, who was always at everybody's beck and call. Myra was a little thing, but not over strong. The poor girl who had fallen from the bicycle was no feather weight. Myra gladly welcomed the tall, strong girl—even though she was a crippled one—who came to her relief. Between them they got their burden to the porch, and into the big "Cape Cod" hammock, and then Carol hobbled quickly to the telephone and summoned a doctor.

Two weeks later Carol and her mother sat in her room talking over the future of the pale little shop girl who lay helpless in the next room—just where she had lain ever since the accident.

"If you had been here, mother, perhaps you could have helped her quicker, or better, or something!"

groaned Carol, remorsefully. "Myra is so little and I was so awkward with—this!" indicating the crutch which was now her constant companion.

Her mother's gaze rested almost lovingly for an instant on the symbol of Carol's life-long trouble.

"I think it was meant that I shouldn't be here, dear," she answered, gently. "I had just gone down to the pasture for some ripe berries for you, and so I didn't hear anyone calling, but you did all that anyone could have done—between you. And you have been taking care of her ever since."

"I haven't been able to do much yet," said Carol. "But, mother"—

"Well, dear?" her mother prompted, noticing the wistfulness of the suspended appeal.

"Why couldn't we—yes, *I*!" she added, boldly. "She's going to be another one just like—*me*!" she almost whispered, touching the crutch lightly, as if that told everything. "Only with this difference: that she is poor and I am rich, and she has nobody belonging to her, and I have you and father and the boys and Myra and everybody. Don't you think I ought to be good to her? Why, mother, what is the need of her ever going away from here? Couldn't I sort of adopt her—for a sister, you know? When she gets up, you know what the doctor says. She never will walk again—perhaps not even as well as I do. Just think of it! But I could make her happy, it seems to me. May I try? Tell me just what you think, mother!"

"I think," said her mother, laying a hand over the one that was absently caressing the crutch, "I think I have seen a crutch that blossomed! A good heart, and God's blessing will do that for any stick, even the knottiest and knurliest."—*Anna Burnham Bryant.*

The New Tariff

The new Democratic tariff bill is now a law, having received the President's signature on October 3d. Partisans are quite naturally disagreed as to its effect upon business—and politics. The public is disposed, however, to wait with calmness the outcome. The Democratic managers are already announcing that no immediate effect upon the high cost of living may be expected, which will be disappointing to many who have not looked deeply into economic matters of this sort. It is estimated that there will be an annual surplus of \$18,000,000.00 under its operation.

Faint not nor fear, his arms are near;
He changeth not, and thou art dear;
Only believe, and thou shalt see
That Christ is all in all to thee.

Gratitude for little things is cultivated less in our lives than it should be. For it is abundantly true that small mercies may be tokens of a great love. To appreciate the small gift is the best way to understand the love of God that passeth understanding. At the return of the Thanksgiving season it is well for every one to look over life and select the small as well as the large blessings that indicate God's great love.

Current Items of Interest to Friends

INDIANA YEARLY MEETING

Traverse City, Michigan—On the evening of November 24th the officers and teachers of the Friends' Sabbath School of Traverse City, Michigan, held a banquet at the home of the superintendent of the school. The object of the gathering was to hear reports of the delegates to the State Sunday-school Convention held at Benton Harbor, Michigan, and to discuss the needs of the school in the light of the ideas and information gathered there. The chairman of the Sabbath School Committee acted as toastmaster, and after the general report was given, a free discussion was entered into by all, which proved to be very profitable and interesting. A more efficient school is sure to be the result of the pleasant evening thus spent together. There were twenty-seven present. The following Sunday, a continuation of the reports of the delegates was given at the opening of the Sabbath School.

On Sunday evening, November 30th, while the C. E. Society was singing, "The Fight is on, O Christian Soldier," the Indiana Yearly Meeting C. E. banner for "membership increase" was unfolded and hung upon the pulpit by the Quarterly Meeting Superintendent of C. E. work. This came as a surprise, as only a few knew our Society had won the banner. It brought forth a burst of applause and cheers from the young people. It is the purpose of this Society to win the banner for another year.

Ira C. Johnson—Ira C. Johnson, Superintendent of the Evangelistic and Church Extension work of Indiana Yearly Meeting, has been quite sick for two weeks. He is very much better, and is now able to attend to all correspondence and will be able to take up the work fully in a short time.

West Milton—We are glad to report that our meeting is in a very prosperous condition. The young people are becoming more interested, and with their service in song and a good orchestra, the meeting promises great things for the community this coming year. With our pastor a resident with us, and occupying the parsonage, which has been nicely improved, we feel greatly encouraged and strengthened in the work. We are thankful to report that Cora H. Kittrell, wife of our pastor, is now able to be at home, and while she has not fully recovered from her

serious illness, she is gaining sufficiently in health to add much to Brother Kittrell's ministry.

IOWA YEARLY MEETING

Rubio—Friends of Rubio and Hope-well meetings are building a new and commodious parsonage at Rubio. Sixty days' work have already been donated, which resulted in the excavation of a basement 24 by 26, a cement walk for the same, a new cement walk in front of the church and twenty-five logs hauled to the sawmill to make the frame work. Many of the men gladly left their own corn-gathering and donated a few days to help in the work of the church. The ladies brought in supplies and provided dinners at the pastor's home for the men who were working. At our last Monthly Meeting eight new members were received at Rubio, and there are more names to present for membership next month.

KANSAS YEARLY MEETING

A Workers' Conference for Cottonwood Quarterly Meeting was held at Emporia, Kansas, November 20-22. B. F. Allee, of Walnut Grove, J. Arthur Wollam, of Emporia, Thomas Williams, of Cottonwood, and Lyman G. Cosand, of Barclay, all gave stirring addresses. Lewis E. Stout, of Wichita, was present all through the meeting and added many helpful suggestions in all the sessions, aside from the masterful addresses which he gave and the powerful sermon on the Atonement, which he preached. The Conference was quite well attended throughout, and we certainly feel that it has been a time of great blessing and of feasting upon spiritual things, and a source of helpfulness to our Quarterly Meeting. The Conference was in charge of our Quarterly Meeting Superintendent, B. Frank Allee, of West Walnut Grove Meeting.

Buffalo—Reports received from the local meetings at the recent sessions of Buffalo Quarterly Meeting show an increase in attendance and interest at each point. Abijah Cox, of Haviland, Kansas, was present and preached at several sessions. The Quarterly Meeting was an added encouragement to all.

Sadie L. Nichols preached the union Thanksgiving sermon at the M. E. Church at Buffalo.

Gate, Oklahoma—The Quarterly Meeting at Gate, November 20-23, was favored by the excellent sermons of L. Clarkson Hinshaw and by the "At Home

and Abroad Missionary Campaign" efforts. Dates are made to hold sessions at all the eight preaching points of the Quarterly Meeting. Prof. Sceva B. Laughlin is a great help in building up sentiment favorable to sending the gospel to all lands. May Smith and Austin Lewis are to conduct the local campaign. Mary S. Harvey, who has recently been recorded a minister, has been chosen pastor.

Laurence Academy—Leroy Thornburgh is holding meetings at Laurence Academy. The question of the support of the Academy claimed the attention of the Quarterly Meeting, and a subscription of more than \$100.00 was taken to help meet the salary of the teachers. Miss Kelsey resigned and went back to her home in Iowa, and Mrs. Laughlin will become the Assistant. Miss Laura Mendenhall is rendering good service in the dormitory. Her parents and the parents of Miss Kelsey sent eighty quarts of fruit to the dormitory. Miss Kelsey won the hearts of the students and will be greatly missed by them.

Scientific Temperance—Melissa Fellow is accompanying her husband, Henry C. Fellow, in visiting the public schools of Beaver County, Oklahoma, and is giving scientific temperance instruction and talking about the Loyal Temperance Legion for the children.

Chalk Mound—Calvin R. Choate, of Wichita, Kansas, held a series of meetings at Chalk Mound from November 19 to 30, which were very remarkable meetings. The preaching, which was Scriptural, was in the demonstration of the Spirit and with much power. Earnestly contending for the faith once delivered to the saints, warning against higher criticism, hypocrisy and dead formality on the one hand, and wildfire, fanaticism and foolish suggestions of Satan on the other, he faithfully pleaded with the Church not only to receive the Holy Ghost, but constantly to abide under His anointing and push the battle for the glory of God and the salvation of the lost. His messages to the unsaved were vivid warnings and strong pleadings not to presume on God's mercies, but to accept Jesus and be saved. His sermons were well illustrated with interesting incidents, many of them being taken from things that have transpired under his own observation. There were nineteen sessions in all. Over twenty persons were

at the altar for definite blessing and the Church was much encouraged and strengthened. We are truly thankful to God for sending his servant this way and for the good work done.

Red Wing—Cora Lamb, of Wichita, closed a very successful series of meetings on November 30, at Calvary Monthly Meeting. Several bowed at an altar of prayer and were saved, while others received the blessing of sanctification. The preaching was clear and plain on Holy Ghost lines. Several will unite with the Church. The Evangelist also held a good meeting at Shannon Church. We truly praise the Lord for the good work that has been done. We are still believing that others will yet give their lives to the Lord.

NEW ENGLAND YEARLY MEETING

Unity, Maine—The prospects of the work here are bright. A mid-week prayer meeting has been organized in which there will be a weekly study of the International Sabbath School lesson; also a boys' club, in which instruction in "first aid to the injured" will be given. The meetings for worship are well attended, and there is a delightful spirit of unity and cheerfulness in the congregation.

NORTH CAROLINA YEARLY MEETING

Winston-Salem—A friend recently visiting the meeting at Winston-Salem reports splendid progress made in the two years that meeting has been set up. The attendance at the Bible School and Sabbath morning service was between fifty and sixty. Evidence of spiritual growth was abundant and the ministry of David Sampson and wife suitable and efficient. Friends who assisted that meeting to become housed and established have made a good and lasting investment.

Greensboro—Arthur and Edna Chilson have recently spent a week at Greensboro, and on the night of November 23d spoke to a good audience. Much interest is being manifested in them and their mission by Greensboro Friends.

Science Hill—A unique birthday surprise was given Sarah E. Winslow, a minister at Science Hill, on her last birthday. Just as meeting closed the choir led by Francis P. Hubbard, sang "Nearer, My God to Thee." After the song, three little girls came forward and repeated birthday greetings; each gave a bouquet; a small boy, after reciting a poem, presented a large bouquet of chrysanthemums. Dr. C. C. Hubbard then made a pleasing and

appropriate talk. A beautiful poem from Whittier was read by Ida Lowe, after which a well-filled purse was presented. In the expressions of surprise that followed the overflow of heart found an answering tenderness in the hearts of others. From the summit of years she still proclaims the way that leads into green pastures and beside still waters.

PHILADELPHIA YEARLY MEETING

From *The Friend*

Visitation Committee—The prospect of the Visitation Committee of Haddonfield and Salem Quarter was fulfilled on the 30th, in well attended meetings at Tuckerton and Barnegat, New Jersey. The attendance at Tuckerton was about fifty. Of these, thirty were visiting Friends, perhaps a dozen were interested town people, and the balance resident members of our Society. Four favored communications seemed in harmony with the solemnity of the united worship in silence. More than one hundred were present at Barnegat, and as at Tuckerton, the meeting was a favored one. Visitors were rejoiced to see Friends' property restored, and to know that Friends' meetings are appreciated in that place.

West Grove—On Sixth-day, the 21st ultimo, with weather conditions which rendered even a light overcoat almost a burden, Western Quarterly Meeting met at West Grove. The attendance was fully up to the average, a number of visitors being present. A reverential silence covered the assembly for a period, after which Rufus King, of North Carolina, delivered a message of comfort and cheer to any who were under discouragement. John B. Garrett spoke forcibly concerning the Deity of our Savior; he also dwelt on the significance of Christ feeding the multitude when there appeared to be nothing but a few loaves and fishes for them. A supplication from Zebedee Haines further baptized the meeting. Charles Kirscht's sermon on the Kingship of Jesus Christ was in harmony with the expressed exercise which preceded it: it would surely be a calloused soul who could not say that it had been good to have been at the meeting.

Representative Meeting—An adjourned session of the Representative Meeting was held in Philadelphia last Sixth-day, the 28th ultimo.

A Friend suggested that it might be timely to send a telegram to President Wilson to encourage him in his efforts to avert war with Mexico. After weighty deliberation this was done and

the message was despatched while the session of the meeting continued.

A letter from Jonathan E. Rhoads, whose health has confined him to his house for some time, called attention to a bill recently proposed to Congress to levy a special tax (a super tax) on incomes of \$20,000 or over, this tax to be especially applied to the navy. The bill, the meeting was informed, is not likely to come out of the committee, but the concern of our absent Friend was spread upon the minutes and the committee of the Representative Meeting on legislation was specially charged to watch the bill.

In the line of unfinished business, information was given of the distribution of the letter, approved at last meeting, to the managers and masters of ocean steamships on the question of gambling by passengers. Several replies to the letter had been received, and in one instance it appeared that a wholesome order on the subject by the directors of a company had followed the receipt of the letter.

WESTERN YEARLY MEETING

Vermilion Quarterly Meeting Conference—Vermilion Quarterly Meeting held its conference of ministers and workers at Pilot Grove, Illinois, October 28, which proved to be one of the most helpful and spirit-filled meetings ever experienced by those present. The subjects before us were as follows. "A Passion for Souls; What is it?" Frank Ashby, of Georgetown, spoke on this subject and the Lord wonderfully blessed the message. We seemed to realize more than ever before the meaning of a passion for souls. Lindley M. Reagan, pastor of Friends' Chapel, gave the conference sermon. He took for his theme "Jude," and dwelt with the man and the epistle. His earnest message strengthened our faith in the inspired Word of God. In the afternoon Frank Stafford, another pastor in the Quarterly Meeting, spoke on "The Heart Cry of Jesus." Again the passion for souls was enlarged upon. Surely this was the cry which came from the heart of our Savior. Our present methods of Evangelism were discussed by Carl F. Miller, pastor of Vermilion Grove Meeting. His main thought was that we might pick out the weak places in our evangelistic methods today and improve upon them in order that greater work might be accomplished for our Master. The day was most profitably spent.

Westfield—Revival services are being held at Westfield in charge of Robert Pelt. He is an interesting and forceful speaker, and has sufficient personality to impress his message upon the hearers.

IT CAN BE DONE

If every one interested in the success of *THE AMERICAN FRIEND* will get busy, we can easily add one thousand new names to our subscription list by December 31st. But it will take some effort. Families are now making up their lists of periodicals for 1914. Read again the article on page two in last week's issue, and set out to get at least one new subscriber. Many neighborhoods have not yet been canvassed thoroughly. One thousand new names by December 31. Will you help?

THE LATEST FROM MEXICO

News of Friends' Mission at Victoria, Mexico, continues to drift in slowly since the great battle there, November 16-18. The daily papers reported early last week that automobiles had set out from Brownsville, Texas, bound for Victoria, to rescue all the Friends' missionaries.

Letters from R. S. Tice to Charles E. Tebbetts under date of November 22d and 23rd, bring the cheering news that both the missionaries and their property were safe. The battle began at 7:30 o'clock on Sunday morning, the 16th, and continued until early Tuesday, the 18th, when the rebels took possession of Victoria. The missionaries put up their American flags on all their buildings, and in this way saved the barn at the farm, from which some of the Federals fought for a time.

The rebels took the horses, however, and the best mule, but this was rescued later by Mr. Tice. Some fodder and corn were also taken, but later Mr. Tice secured an order from the commander prohibiting all molestation in the future, either of themselves or property.

A famine threatens the city, but the mission has its cows and pigs and pumpkins to use for food, if they are allowed to keep them. The colonel offered to send a guard to protect the ranch in case of further molestation. Mr. Tice wrote that they were getting rid of the children as rapidly as possible, sending them to their homes so as to be ready to get out at the first opportunity. There is great difficulty in getting checks cashed. The next word will probably be of the arrival of the party at the United States border.

RALLY DAY AT NEW CASTLE

Sunday, November 30, was a great day at New Castle. As the result of a four weeks' effort to increase the interest and attendance in the Sunday-school, over four hundred printed invitations were sent out, besides the personal invitation system adopted by each class.

Two new classes were organized: a Men's class and a Young People's class. Thirty-two men joined the new class the first day.

In every particular, with the exception of unfavorable weather, the rally day was all that could be desired. The enrollment jumped from eighty-two on the previous Sabbath to one hundred and eighty, the highest in the history of the school. The greatest increase was shown in the two extremes of age, the primary classes and the senior adult classes.

Take the senior class for an example. Heretofore, the seniors have been combined in one mixed class, numbering an average of about fifteen. Yesterday this class was divided into men's and women's classes, and the aggregate strength was forty-nine. The combined morning offering was \$7.65, an increase of about five dollars over the ordinary.

At the close of the exercises Frank E. Beach delivered a short address to the children, to which the grown-ups paid the closest attention, and Dr. Kelly, president of Earlham College, spoke a few timely words. So congested was the audience room that the teachers had to stand in the aisles. The room was beautifully decorated with cut flowers, mostly roses, for which New Castle is famous.

At the service following, the church

was crowded to hear a masterful and scholarly discourse by President Kelly, of Earlham College. Dr. Kelly had been invited because of the rally day feature in the Bible school, which preceded the church service, and his sermon supplanted these exercises most perfectly.

Dr. Kelly took as his text these words from the gospel of Luke: "And Jesus grew in wisdom and stature, and in favor with God and man." This theme, divided into its four parts, furnished the basis of an intensely interesting and practical discourse of forty-five minutes duration.

Try a few lines in the "Want" columns of *THE AMERICAN FRIEND*. They reach a wide constituency of the highest grade. Terms given upon application to *THE AMERICAN FRIEND*, Richmond, Ind.

NOTICE

Claude L. Barker, Friends' minister at Puget Sound, Washington, would like the names and addresses of Friends living in Eastern Washington and Northern Idaho, in a wide radius from Spokane. He would be glad to have communication with any who can furnish information in part or in whole upon the subject.

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delicious and healthful food**

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The "Royal Baker and Pastry Cook," containing five hundred practical receipts for all kinds of baking and cookery, free. Address Royal Baking Powder Co., New York.

BIBLE SCHOOL LESSON

December 21.

Subject—The Division of the Land.**Lesson**—Joshua 12-14. Commit verses 13, 14.**Golden Text**—Seek ye first his kingdom, and his righteousness; and all these things shall be added unto you. Matthew 6: 33.

CHRISTIAN ENDEAVOR

December 21.

Topic—The Christmas Spirit, and how it may prevail. Isaiah 9: 2-7.

The Christmas tide is the period of joy, of thanksgiving, of helpfulness, of kindly deeds. The angels proclaimed a message of peace on earth, good will to all men.

The spirit of Christmas is the spirit of helping to lift the burdens of others. Christ came as the messenger of salvation for all men and for all ages.

But the message of Christmas is lost in part if it means only the temporary relief of human suffering. Men must be taught how to get away from that which makes them suffer and which makes them to be in want. Christ's power to uplift and to change the bad conditions of life should be emphasized in all its fullness.

The spirit of helpful ministration can be perpetuated by realizing what a great privilege it is to bring sunshine into other lives, and by continuing to practice the precepts which the Scriptures so plainly teach. Try to cultivate the practice of helping other people, and one will be surprised at the blessings that inevitably come into his own life.

In the prayer meeting, plan a few brief talks, in which the speaker tells what Christmas means to him.

COLLEGE PARK ASSOCIATION OF FRIENDS

The Forty-ninth Semi-Annual Meeting of this Association was held on Seventh-day, Eleventh Month first, 1913, at their meeting house in College Park, San Jose, California. Meeting for worship at 10:30 a. m. The absence of so many who usually attend was felt. Rain during the night and early morning kept some away, yet the house was nearly filled. William C. Allen and Elizabeth Allen returned from the Peace Conference at The Hague, were gladly welcomed. Gurney Binford, missionary from Japan, and Elizabeth W. Bacon from Germantown, were acceptably with us. William C. Allen, Walter Vail, Hannah Moore and Elizabeth M. Shelley were the speakers in the devotional meeting, and William C. Allen offered

prayer. The meeting was followed by a brief business session. In the absence of Dr. Murray, the presiding clerk, Walter Vail, was chosen to preside. Reports from the Treasurer, the Japanese and Ram-Allah mission were read, and committees appointed to receive contributions for both, in addition to an appropriation from the treasury for Japan. A committee to nominate officers with one or two other committees was the preliminary business for this session. The report of the Japanese mission brought Gurney Binford to his feet. He spoke of his delightful acquaintance with Joel and Hannah E. Bean, when it was his privilege to go to Honolulu with them on the same boat seven years ago. At the conclusion of his address, adjournment was taken for lunch and a social hour.

The meeting reconvened at 1:30 o'clock for business. After the usual pause of silence, business opened by all rising and repeating in concert, 1. John IV: 7, 13. Letters received during the intermission from Joel Bean and Lily Cox were read. The subject of holding special meetings in the Bay cities about San Francisco was introduced and discussed and referred to William C. Allen, Edward Alexander Wright, Walter Vail and Elizabeth H. Shelley, with liberty to hold such meetings if way should open for them. Four by request were received as members. The program for the afternoon was then nearly followed. 2. The London Epistle read by Arthur Vail. 3. Poem by Rudyard Kipling read by Walter Vail. 4. Holland and Peace Conference by William C. Allen and Elizabeth C. B. Allen. After discussion and voluntary remarks the Forty-ninth semi-annual meeting, with the usual pause of silence, came to a close.

At the meeting on First-day Gurney Binford preached, George N. Jones spoke briefly, and there were three prayers. As the meeting closed Gurney Binford by invitation gave an address of about forty minutes on the work of Friends and the influence of Dr. Nitobe in Japan, and the prospect of organizing three monthly meetings of Friends in Japan. JAMES BEAN.

College Park, California.

Married

Davis-Francisco—At the home of Thomas and Lucy F. Newby, Blue Rapids, Kansas, November 20, 1913, Carl H. Davis, of Wichita, Kansas, to Maria Francisco, of Richmond, Indiana, E. M. Daniels officiating.

Heggen-Willits—At the home of the bride's mother, Mrs. Addie Willits, at Des Moines, Iowa, November 27, 1913,

Albin N. Heggen and Edna Marjorie Willits, Richard R. Newby officiating.

Hubbard-Hubbard—At Evansville, Indiana, November 20, 1913, Charles C. Hubbard to Elizabeth B. Hubbard, Charles Hodge officiating.

Wiltfong-Snyder—At the home of the bride near Stillwell, Indiana, Clifford Wiltfong to Laura Snyder, Edward E. Heartley officiating.

Born

Morgan—To Earl and Lela Morgan, of Rubio, Iowa, November 19, 1913, a daughter.

Died

NOTE—We have a number of obituary notices on hands, which will appear as rapidly as we can get to them.—EDITOR.

Cosand—Nathan Cosand was born at Blue River, Washington County, Indiana, July 18, 1830, and died at his home

BETTER POSITION

And Increased Salary as a Result of Eating Right Food.

There is not only comfort in eating food that nourishes brain and body but sometimes it helps a lot in increasing one's salary.

A Kans. school teacher tells an interesting experience. She says:

"About two years ago I was extremely miserable from a nervousness that had been coming on for some time. Any sudden noise was actually painful to me and my nights were made miserable by horrible nightmare.

"I was losing flesh all the time and at last was obliged to give up the school I was teaching and go home.

"Mother put me to bed and sent for the doctor. I was so nervous the cotton sheets gave me a chill and they put me in woolens. The medicine I took did me no apparent good. Finally, a neighbor suggested that Grape-Nuts might be good for me to eat. I had never heard of this food, but the name sounded good so I decided to try it.

"I began to eat Grape-Nuts and soon found my reserve energy growing so that in a short time I was filling a better position and drawing a larger salary than I had ever done before.

"As I see little children playing around me and enter into their games, I wonder if I am the same teacher of whom, two years ago, the children spoke as 'ugly old thing'.

"Grape-Nuts food with cream has become a regular part of my diet, and I have not been sick a day in the past two years." Name given by Postum Co., Battle Creek, Mich. Read "The Road to Wellville," in pkgs. "There's a Reason."

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at New London, Indiana, November 15, 1913, aged eighty-three years. In 1854 he was married to Priscilla Butler. He was unassuming and quiet in his Christian life and church work, but deeply interested in the welfare of the church and community. He was always a champion of those things which he thought would make conditions better for the development of young people, and his strong conviction of right and wrong made him an enemy of anything that rendered it harder to live an upright life. For a number of years he had been a great sufferer and often prayed for patience to bear his lot in submission. He fell quietly asleep without a murmur of distress. He leaves a widow, two sons, and seven daughters.

Haydock—Emily L. Haydock peacefully entered into rest October 19, 1913, at her home, St. Louis, Missouri, after a short illness. Interment at Sabina, Ohio, by the side of her beloved husband, William T. Haydock, October 22, Albert J. Brown and Eliza Thorne having charge. Her life verifies the blessed promises of our Lord wherein she walked by faith, yielding a rare fruitage.

Lawrence—Elizabeth S. Lawrence died at the home of her daughter in Minneapolis, Minnesota, November 2, 1913, in her eighty-first year. She was

born in Swampscott, Massachusetts, and was a life long member of Friends. Interment at Des Moines, Iowa.

Peaslee—Francis Peaslee died at his home in Pittsfield, New Hampshire,

November 1, 1913, aged eighty-two years. He was an elder in his meeting and for many years entertained traveling Friends. His death occurred in the house in which he was born.

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IND. **The**
American Friend

Old Series.
Vol. XX. No. 51.

TWELFTH MONTH 18, 1913.

New Series.
Vol. I. No. 51.

Two Men of Power

CLYDE TULL

THE ONE

Dynamic, he molds men to his will
And scorns them molded; bids them fulfill
Machine-like functions, then laughs with glee
At their soullessness, their sychophant knee,
Or sullen envy. Inspired by greed
He crushes weaker men, bids them take heed
The Fit survive. His arrogant might
Enthrones false gods, brings withering blight
To faith in self, coarsens the strain
Of manhood. Broadcast spreads the pain
Of Doubt and Hate. Men cringe and cower
Before this brutal man of power.

THE OTHER

Benignant, 'mongst humble folk he lives
In glad equality, nor gives
A thought to Pride. With wholesome mind
Bent to his task, with heart that's kind
Toward everyone, he goes his way,
So free from false ambition's sway,
So pure and finely sane is he—
His life exhales unconsciously
The breath of Love. Whose faith is dim
Finds confidence in God through him.
With radiant hope men rise and tower
Before this lowly man of power.

PUBLISHED WEEKLY BY THE FRIENDS PUBLICATION BOARD AT RICHMOND, INDIANA

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Relationship of Our Denominational Boards

At its meeting on October 23d last, the Executive Committee of the Five Years Meeting adopted the following report of a special committee, which had been appointed in April to consider the relationship of the Boards of the Five Years Meeting to the corresponding Boards of the various Yearly Meetings. It is important that all members of all Boards give careful consideration to matters contained in this report.

REPORT

To the Executive Committee:

In considering the relationship of the various Boards of the Five Years Meeting to the corresponding Boards of the different Yearly Meetings, it needs to be kept in mind that as yet the Five Years Meeting has only limited power and legislative authority. This being true, the scope and power of the Boards appointed by the latter body are correspondingly limited.

Without doubt Friends generally have begun to regard this central body as the governing body of Orthodox Quakerism in America, and this probably foreshadows an ideal status that will ere long be realized, but until that time comes it would seem unwise for the Boards to assume an independent authority over their respective fields that they do not yet possess, which may lead to unfortunate complications with the various Yearly Meeting Boards, and expensive and unnecessary duplications of efforts, that are likely to produce a reaction in the minds of a large part of our membership that might threaten the permanency of the Five Years Meeting itself.

However this may be, it seems important that at least a working understanding be attempted between the Boards of the central body and the corresponding Boards of the several Yearly Meetings. We would suggest, therefore, the following:

1. That it shall be considered the province of the general Boards to lay plans for the systematic and harmonious organization of the whole church in their respective fields, that as far as possible there may be unity of purpose and procedure in all the Yearly Meetings.

2. That the general Boards shall endeavor to establish harmonious and systematic relationship with the corresponding Boards of all the Yearly Meetings, with a view to inducing intelligent and friendly co-operation in the development of these systems of organization.

3. That so far as it may seem feasible the general Boards seek to make the corresponding Yearly Meeting Boards the active, working organism for the execution of the plans agreed upon, thus conserving our financial interests and avoiding unnecessary duplication and friction, with the further result of solidifying and strengthening our denominational activities in their several fields. The potentiality of this realistic exhibition of co-operation will be immeasurable.

4. That where fields of work may be opened that do not seem to belong to any particular Yearly Meeting, as a means of broadening our influence as a church, the general Boards shall take full charge of the work that falls within their scope, and

shall be entitled to call for the needed moral and financial support from all the corresponding Yearly Meeting Boards and from the entire membership which is interested in these particular kinds of activity.

5. That in every way possible, the general Boards seek to help and strengthen the work of the corresponding Yearly Meeting's Boards, and that these in turn reciprocate these efforts by endeavoring to strengthen the hands of the Central Boards. It is only in this way that the church as a whole can be built up and her influence broadened in the world.

6. That in accordance with action already taken, the general Boards seek the help of the Yearly Meeting Boards in arranging times when the interests, financial and otherwise, of the Central Boards may be properly presented before the membership in the respective Yearly Meetings. When this co-operative system is worked out, and the membership of the church as a whole sees that the general Boards are a strength to the corresponding work in each Yearly Meeting, and that not only by the assistance rendered to the Yearly Meeting Boards but by the establishment of new centers of activity, the whole church is to be built up, we believe that a maximum of financial support will be assured that will not be certain under any other conditions.

We, therefore, recommend that these six suggestions be adopted as rules governing the procedure of our various Boards, and that the committee direct them accordingly.

S. E. NICHOLSON,

H. R. KEATES,

GEO. H. MOORE,

Committee

Sabbath Observance

The nineteenth annual meeting of the Woman's National Sabbath Alliance was held on Monday, November 24th, in the chapel of the Brick Presbyterian Church, New York City, in two sessions, luncheon being served in the interval. Auxiliary societies from several states gave reports of progress during the year. The Field Secretary, having sent out over eight hundred letters and appeals to club women throughout the country asking them to express by informal action their views on the subject of preserving a day of rest and worship, has received a large number of replies giving "heartly co-operation," "cordial support" and "entire approval" of the work the Alliance is endeavoring to do. The Field Secretary is making engagements this winter to speak on two topics: "Giving the Immigrant the American Sunday," and "What Are We Doing With Our Sunday?"

In the open conference almost everyone present participated, and various as were the questions and answers all were united in the conclusion that the cause of religion, the work and life of the church itself must largely depend on the attitude Christians themselves take towards keeping the Lord's Day "holy."

Count your many blessings,
Name them one by one,
And it will surprise you
What the Lord hath done.

THE AMERICAN FRIEND

DEVOTED TO THE INTERESTS OF QUAKERISM IN AMERICA

S. EDGAR NICHOLSON, Editor and Manager

Old Series.
Vol. XX. No. 51.

RICHMOND, INDIANA, TWELFTH MONTH 18, 1913.

New Series.
Vol. I. No. 51.

Getting Back to First Principles

The essence of Quakerism in Fox's day was the re-discovery of the great and fundamental truth that there was One, even Christ, who could speak directly to the deepest need of human life. George Fox did not rebel against the form of existing ecclesiasticism. Had he found in the "steeple houses" the satisfaction which his soul sought, he at least would not have been the founder of a new religious sect. It was the sham, the unreality, the emptiness of the Church life and the Church message, against which he protested, and which led him ultimately to discover that relief must come from within.

He put to the severest test every hope which sprang from the existing order, and these all failed him, leaving him in despair and with no ray of light pointing to any safe habitation. Then it was that in his extremity he found the door of opportunity. By a process that plainly showed the revelation of God, he grasped the fact that Christ Jesus was able, and He alone, to speak to his condition. Then did his heart leap for joy, and this re-discovered truth became the burden of his wonderful messages that well-nigh revolutionized the ecclesiasticism of all England, and transplanted a new gospel among the American colonies.

No one has yet been able to improve upon this fundamental truth of Friends belief and of our denominational message. Indeed this is the very soul of Christianity, the essence of evangelical truth, the very core of the gospel in its application to human need in all ages. What the world needs to know today, no less than in the seventeenth century, is that Jesus Christ can speak to every human condition. Nominally this truth may be accepted everywhere, but for lack of its practical exemplification, multitudes are groping in sin and wandering in spiritual ignorance, while wrong holds the reins in the social order and error leads blindly the teeming millions all about us.

The hope of the world and of every problem that vexes the souls of men is Jesus Christ. Amid the sin and vice and greed that grips the inhabitants of earth in this generation, amid the squalor and want and misery of our city slums, amid the shams and vagaries of our social and religious life, amid the doubts and

uncertainties of a materialistic age, wherever wrong lifts up unholy hands to curse mankind, wherever iniquity throws its slimy coils about the innocence of childhood and of womanhood, wherever honest doubt is groping blindly for a vision that does not reveal itself, wherever infidelity in its ignorance tramples beneath its feet the holy shrines of faith and consecration, wherever darkness and despair has gripped a human soul, there will a message that reveals the Savior of earth in His reality to the consciousness of needy humanity be embraced and welcomed gladly.

Perhaps as Friends we have lost something of that fine perception of religious truth that mirrors the revelations of God in human consciousness. Apparently we have yielded overmuch to the temptation to reduce religion to formulæ and to gauge the Christian life by the fixed rules of tradition and of custom, or we have gone to the other extreme and have sought to understand our relationship to God by the strict rule of logic or by the same exactness as is applied to a problem in mathematics or a theory in science.

Religion is a life, and when under the power of the Spirit, can no more be limited in its scope or measured by the rules of reason than can the human life be put into a straight jacket that cramps its every aspiration and remain a normal, healthy life. The early Friends believed that the same Spirit which revealed Divine truths to the world in the olden days, and which inspired the writing of Scriptural truth was still operating upon the understandings of men, shedding new light upon the Scriptural pronouncements, interpreting established truth in terms of present day necessities and conditions and revealing the pathway to Jesus Christ to all who would but seek Him. Who can doubt that that same Spirit is in the world today operating upon human life whenever a heart is open to receive the truth?

Our concern is that Friends shall get back to first principles by exemplifying the Christian life and by declaring a virile message that will be the savor of life to this age as it was to that of Fox and Barclay and Penn. The world is tired of hollowness and pretense. Labor is thinking as it has never thought in any previous age and only the realities of a genuine gospel

as exemplified in daily life will ever appeal to it strongly. Society will never forsake the tinsel and outward show of its daily rounds of quest after pleasure and gratification except for the call to a life that gives large promise of better things. The sordid life of a multitude that follows the mad rush after greed and wrong in any sphere will never turn aside for anything short of a living truth that satisfies the highest needs of man's aspirations upward and Godward.

It is no time for Friends to be satisfied with the ordinary and the commonplace in our religious experience and practice. The call of the age is for the reincarnation of the great and fundamental truths as proclaimed when Quakerism had its birth. The Christian world needs the touch and inspiration and the quickening of this living gospel, as it applies itself to the world tasks of human redemption. By every right, if we have not lost our heritage, Friends should be in the vanguard of the evangelism of this age that is seeking to apply a living gospel to every condition of human life. Herein lies our mission as the Society of Friends today, and we are already overdue to take our proper place in performing the great tasks to which God is calling the Christian Church.

A National Conference

In last week's issue we suggested the desirability of a national meeting of men belonging to the Society of Friends to consider our denominational needs and the best ways to meet them, in some such manner as characterized the great gathering of our Methodist men in

October. In the very nature of the situation, such a gathering could not be official, and its conclusions would not of necessity be binding. No one could doubt, however, that the deliberations of a representative body of from one hundred to two hundred men would have far-reaching influence in shaping the policies and procedure of the Church as a whole. Indeed, it is a question whether such a gathering would not be better able to get at the heart of some of our problems by being unhampered by official and disciplinary and ecclesiastical rules.

The Executive Committee might with propriety consider the subject, and if deemed advisable might authorize the holding of such a conference, indicating the scope of the discussion or not as seemed best. The program of the denomination will be determined by the vision of its tasks. Possibly our lack of program, which seems apparent in large degree, is an indication that our vision of denominational tasks is somewhat vague and indistinct.

One thing appears to us to be quite apparent, and that is the practical impossibility of continuing permanently the provincial policy of laying denominational emphasis upon community activity to the exclusion of centralized activity. The Five Years Meeting is an attempt to voice our denominational unity. But unity without a purpose is like having power with no visible means of applying it. There are vital problems concerning our tasks, our procedure, the best means of accomplishing results, and somebody needs to solve them. What do Friends think of the proposition?

"Consider Christ Jesus"—Heb. 3: 1.

BY LUKE WOODARD

No. VI

His Resurrection

The resurrection of Christ is one of the principal doctrines of Christianity, and sustains an intimate relation to every other. His death was the necessary antecedent of His resurrection, and His birth—made in the likeness of men—was a necessary antecedent to His death.

In view of the great importance of this doctrine it is well that it is established by "many infallible proofs." Had He not risen from the dead the proof of His Deity would have been wanting, and who could have had faith in Him as the Savior for the whole world if like other men He was held under the dominion of this "last enemy"? Or had He, like Enoch and Elijah, been "translated that He should not see death," that world-embracing revelation of God's love, that supreme manifestation of His righteousness, that provision of abounding grace, by which the sovereign lawgiver can "be just and the justifier of him that

believeth in Jesus," would not have been vouchsafed to men.

The Fact of the Resurrection

It is made evident: (1) By Christ's own prophecy, "After three days I will rise again"; (2) By the double witness of both friends and foes, that on the third day the tomb was found empty; (3) By the testimony of angels; (4) By that of the disciples to whom, on that day, and at various other times, He showed Himself alive; and (5) The testimony of the apostle Paul, who says "He was seen of me also as of one born out of due time," and finally that of the ascended Christ himself who uttered in the hearing of His beloved disciple John these words: "Fear not, I am the First and the Last; I am He that liveth and was dead, and behold, I am alive forevermore." (Rev. 1: 17, 18.)

The Credibility of the Disciples

The credibility of a witness depends on several particulars, such as his capacity to understand that which

is involved in the inquiry; his opportunity to know the facts; his reputation for veracity. These requisites were all possessed by the disciples of our Lord. They were men of sound mind, capable of understanding what was evident to their sense of sight, hearing and touch. As to the facts in regard to the resurrection of Christ, they had the most ample opportunity to know them. The scene at the cross left no doubt in their minds of the reality of His death; it was not a case of swooning, for His heart was pierced; they saw the body laid in the tomb; they found that tomb empty on the third day and angels told some of them how it came to be so, and the intelligence thus received was quickly borne to others of His disciples, some of whom were too incredulous to believe until they had seen for themselves that the tomb was empty; and added to all this Jesus showed Himself alive to them, spake to them, showed them His hands and His side. He invited them to handle Him, and, to dispel any apprehension that it was only an apparition, He said: "A spirit has not flesh and bones as ye see me have." Not only immediately after His resurrection but at intervals for forty days, often in broad daylight, He showed Himself to them, walked, ate and conversed with them. Mistake as to His identity under such circumstances was impossible. The fact that they were incredulous, "slow of heart to believe" and required the most palpable proof, lends weight to their testimony, and their sincerity was evidenced beyond question.

Our faith in the reality of the resurrection is confirmed by a consideration of what is involved in a denial of it. The Jews and the disciples were alike agreed as to His death and burial; they were also in harmony as to the fact that on the third day the sepulchre was empty. History knows of only two ways in which this was accounted for, viz.: the testimony of the disciples that He was risen; and secondly, that of the soldiers who guarded that tomb who said that His disciples came by night and stole Him away.

This story of the Roman guard is for many reasons unbelievable. Under Roman law the penalty was death for a soldier to sleep on guard. That all of them, whatever the number, four, eight or twelve, with such a penalty hanging over them should fall asleep and sleep so soundly and long as not to be awakened by the sound of the hurried removal of the stone and the body is utterly incredible. Men are not competent to testify to what transpires when they are sound asleep. These soldiers, supposing they were asleep, could not with any show of reason testify that Christ did not rise.

In view of the fact that the disciples had, within a few hours, fled for their lives, it is highly improbable that they would venture beyond a death-dealing guard, especially as the night was made light by a full moon, and they could not hope to avoid discovery by an armed guard placed close to the sepulchre to prevent its being robbed of its sleeping tenant. They could not suppose the guard would all be asleep. Even were it so, the disciples had no means of knowing it. Again, what motive could induce them to venture upon so hazardous an undertaking; of what use to them would be a corpse? How would they dispose of it? If it was

sacred to them, could they find a better resting place than a new tomb wherein it was nicely embalmed, adjacent to their Holy City?

That story of the guard bears unmistakable marks of falsehood and perjury, and is in keeping with Matthew's account of the bribing resorted to by the leading actors in the trial and death of Jesus. For would not those who had repeatedly shown themselves bitter enemies to Christ, who had sought to put Lazarus to death to prevent people from believing in the One who had raised him from the dead, would not those who were guilty of the infamous crime of crucifying the Lord of life and glory stoop to any expedient to justify their course, and escape the stigma consequent upon having put to death one whose innocence and Messiahship were attested by the astonishing fact that He rose from the dead? And would not Pilate acquiesce in the vile plot for fear of being reported to Rome as having consented to the crucifixion of One who, from the judge's seat, he had several times pronounced innocent? Well might the guilty parties dread the inevitable consequences of Christ's resurrection being made public.

On the other hand, the eleven disciples and the women would affirm that angels told them He had risen; that they saw Him repeatedly, and under circumstances that made mistake as to His identity impossible.

When the testimony of a witness is in the direction of his own interest it is received with a degree of caution, if not of doubt. On the other hand increased confidence attends the testimony of one who testifies to his material disadvantage. This was the case with the disciples of Christ. In the face of threatened scourging, imprisonment and death, they boldly preached the resurrection of Christ in the very city where He had been put to death, and in the hearing of the very persons who brought about His crucifixion, charging them with being His betrayers and murderers. That eleven men in their right minds should conspire together to declare that their Master had risen from the dead when they knew it was not true, knowing it would cost them the loss of all in this life that they held dear, is too incredible for any sane man to believe. But in view of the fact that they confidently believed their eternal happiness and that of those who heard them hinged upon the acceptance of Christ crucified and risen, their self-denial, zeal and boldness have a most rational explanation.

As Christ after His resurrection did not show Himself openly to all the people, how are we to account for the fact that the disciples succeeded in convincing vast numbers of the fact that He had risen? The answer is at hand; "With great power gave the apostles witness of the resurrection of the Lord Jesus, and great grace was upon them all." This gospel which at "the first began to be spoken by the Lord was afterward confirmed unto us by them that heard Him, God also bearing them witness both with signs and wonders and with divers miracles and gifts of the Holy Ghost according to His own will." (Heb. 2: 2-4.)

The resurrection of Christ is the prime proof of His

Deity. "Jesus Christ which was made of the seed of David according to the flesh, is declared to be the Son of God with power according to the Spirit of holiness by the resurrection from the dead." (Rom. 1: 3, 4.)

It is also the certain pledge of a future life and of our own resurrection: "As by man came death, by man came also the resurrection of the dead." "For if we believe that Jesus died and rose again, even so them also that sleep in Jesus, will God bring with Him," and the same event proclaims the certainty of a judgment to come. "God hath appointed a day in which He will judge the world in righteousness by that man whom He hath ordained, whereof He hath given assurance unto all men in that He hath raised Him from the dead."

The reader may notice that in this discussion I have taken for granted the trustworthiness of the four evangelists together with that of the entire New Testament. I make no apology for this. It is a maxim of common law that if any document has stood the test of rigid examination for a great length of time, the law presumes it to be genuine, and the burden of proving it to be otherwise devolves upon him who denies. The writings of the four evangelists have had a place in and confidence of the best of men through all ages. Accordingly I do not hesitate to say that the resurrection of Christ is as well authenticated as any event of equal antiquity, and consequently the truth of Christianity is established with a certainty that makes the rejecter of it both unreasonable and culpable.

The Social and Political Theories of Friends

BY LINDLEY D. CLARK

Few Friends would assume that our branch of the Church had a theory of society or of the State that could be called distinctively our own. Our ideas and practices may be to us so much a matter of course that we need to be discovered to ourselves no less than to the world at large by the inquiries and classifications of the outside investigator. This is to some extent the result that is accomplished by a German doctor of political science, Augusta Jorns, in a volume entitled "Studien über die Sozialpolitik der Quäker," or Studies in the Social and Political Theories of Friends.

This author credits our forefathers in the faith with the origination of a theory of society that was distinctive and vital. I have not seen a copy of the book, but it was reviewed in a German periodical devoted to social and economic subjects, the review being brought to my attention and translated for me by a fellow-worker in the United States Department of Labor. The interest that attaches to the work is, of course, in part historical, in so far as we find satisfaction in reviewing the worthy deeds of those whose heirs we claim to be; but unless it is far more inspirational and stimulative in its effect on our own ideals and resolves for achievement, a knowledge of the approbation of the author and her reviewer will tend to hurt rather than to help us. But because I believe the latter result may well be anticipated, while the historical knowledge will strengthen us and give confidence of success, I am asking that the review as translated be given space in

the columns of THE AMERICAN FRIEND, hoping to say something in an early issue along the lines suggested by this record of past attainments and abiding results.

The book was published in 1912, being one of a series of social-economic discussions of the colleges of Baden. The translation of the review follows:

"This work is based on extensive studies of original sources which were made in the Friends' Reference Library in London. Use was made not only of all available printed matter relating to the Quaker movement, but annual reports and minutes of meetings which in part were only to be found in manuscripts dating from the earliest stages of the movement were also put at the disposal of the author and utilized by her in her work. The material has been treated in an interesting manner and is clearly arranged.

"Although the Friends were above all a religious society, such as were numerous formed in England in the seventeenth century, they occupied themselves not only with questions of the soul and the hereafter, but they developed, furthermore, an extensive and successful practical activity, as they desired also to set forth the theory of Christian brotherly love in practice. It is amazing and admirable how these idealists introduced in various spheres methods of social reform which differed considerably from those practiced at the period; and what is more, the soundness of the fundamental principles of these methods has been more and more acknowledged up to the present time. The care of the poor, for instance, was organized by them in a manner to grant assistance with a view to ultimate self-help, and in pursuance of this theory they advocated regulation of the system of procuring employment. While they undertook with special zeal the education of children, they intervened to prevent their exploitation by industrial labor. Similar examples could be quoted in any number. There exists hardly a single sphere of welfare work in which the Quakers did not engage in a systematic manner, and their activity in several of these directions has been so full of results as to serve as a model of its kind, so that the complete reform in the treatment of the poor, the insane, prisoners, etc., is traceable directly to the Quaker movement.

"The Quakers, however, did not content themselves with the promotion of these endeavors in benevolence and welfare work, but exercised also an influence on activities of a highly political nature. They brought, for instance, a religious, ethical undertone into the English free trade movement, and into the movement for the abolition of slavery. By cultivating at an early period, in the middle of the strongest Manchester movement, the idea of social responsibility, the Friends have done their share in smoothing the path for social legislation. The fundamental theory of the Friends,—'Riches and abilities are goods entrusted to men for faithful administration and proper use,' is in a certain sense also followed by civic social reform, which acknowledges the right of the employer to profits, in so far as these profits are not obtained through exploitation."

Washington, D. C.

The Simultaneous and Every Member Canvass

United Missionary Movement

BY J. CAMPBELL WHITE

Each denomination is doing its best to reach its own constituency through all regular channels, but in addition to this, several hundred interdenominational Missionary Conferences are being held. Over twenty teams of speakers have been organized, making it possible to hold twenty or more conferences in different cities simultaneously, for at least a part of the season. All of these conferences aim to present the conditions and needs both at home and abroad which call for a great Missionary advance. They also show clearly the great advantages of proper Missionary Education and of the organized personal canvass for subscriptions. There are about 23 millions of Protestant church members in America. To get them to act together, and to act simultaneously on anything, is a great undertaking. But the responses coming in from many parts of the country indicate general interest and sympathy on the part of pastors and Church leaders in this United Missionary Campaign.

At the present time, about forty million dollars annually are being contributed by American Churches to Home and Foreign Missionary work of all kinds, over 60 per cent. of this amount being for Mission work at home. By this simultaneous canvass, it is hoped that some millions of dollars annually will be added to the income of the various Missionary agencies of the Churches. It is also perfectly evident that the Churches can all do their best work by close co-operation, rather than in isolation from each other. "Comprehension is half way to sympathy" and it comes only by contact.

There is in reality a great fundamental spiritual unity among all Protestant Churches, which is only revealed as these bodies act jointly in a great common enterprise.

The Every Member Canvass

It is well known that the United Presbyterian Church is a pioneer in the effort to enlist every member of the Church, young and old, in the support of all the departments of their Church organization. The following editorial utterance from *The United Presbyterian* of November 20th, ought to be considered as expert testimony upon the importance and practicability of the every member canvass, and its suggestions might well be heeded by Friends generally.

The paper says in part:

"It is probably known by the members of the Church generally that the last General Assembly made it the duty of the Missionary and Efficiency Committee to organize and direct, annually, an effective Every Member Canvass for Home Support and for the Missionary and Educational work of the Church; this canvass to be completed in time to enable the Committee to present a full report upon the results of the same to the General Assembly of that year. Now it ought not

to be necessary for the Committee to spend its time and strength in convincing the congregations that have not yet tried this system that it is far better than any plan that they may have followed heretofore. The experience of the congregations that have tried it affords ample proof of that. It was the unanimous testimony of all those who were present at the Pittsburgh Conference that the Every Member Canvass not only increases very largely the offerings of the congregation, thus placing it financially upon Easy Street, but it proves itself a blessing to the congregation in every way. Many pastors who have tried the Every Member Canvass have declared that even if the General Assembly should give up the plan, they will adhere to it in the interest of the welfare of the congregation itself.

"The congregation is yet to be heard from that having tried it, is not heartily in favor of it. If the success in some cases has been only partial, it is because the effort has been weak. Committees have not been faithful or prompt to do their work. The need and the plan have not been fully explained, and the enthusiastic interest of the congregation has not been secured. If the Canvass is properly conducted it will in every case bring larger offerings for home support and for the missionary and educational work of the Church, and it will bring a blessing of revival to the life and work of the congregation. It will add to the intelligence of the membership. It will help to make systematic givers. It will bring some members of the congregation up into the higher rank of workers. It will give some people a taste for church work that they will never get over. It will bring church visitors into the home. It will be the means of reclaiming some indifferent church members. It will cause people to think, and start them to talking, and give them occasion to ask questions and to confer together about the work of the Church. It will put the needs of the Church into the prayers of the people at the Wednesday evening prayer meeting. It will put into the heart of the pastor a willingness and desire to preach missionary sermons without being petitioned to do so. It will educate the people in the way of giving. It will make the congregations more self-respecting. It will afford some of the elders an opportunity to discover where some of their people live, and how they live. It will prompt members of committees to inform themselves better, so that they can talk intelligently to other people.

"The United Presbyterian Church is being quoted and copied and praised as the discoverer of the Every Member Canvass. May the Church continue to commend the system which it has inaugurated."

"Every pleasant smile, every cheerful deed, every gentle word is a stroke of the brush that adds beautiful colors to the home skies, and so makes life's every day sweeter. This is helping God."

An Open Letter

TO ALL WHO ARE ELDERS IN OUR MEETINGS

[From *The Friend*]

As far as I am aware, the gift of eldership has always been considered by Friends to be quite as real a gift as a gift in the ministry, though perhaps something even less tangible. A true elder had the power of discernment. He was gifted with the ability to distinguish not only "sound" and "unsound" doctrine, but more important even than that, an anointed utterance from that which (though preached with never so much earnestness) still lacked that freshness and power which characterizes all that is spoken, as we term it, in the life.

The Discipline provides that "each Monthly Meeting choose two or more Friends to sit with the ministers, . . . taking care that the persons chosen for that service be Friends of solid judgment, prudence and experience," but does not expressly determine any more particular qualifications to be looked for. So far as my acquaintance goes, our meetings have been uniformly careful to appoint as elders the type of person specified. But have they all the distinct gift of eldership, or if they have, are they as careful to exercise it as they ought to be?

Of course, we must not expect a person to exercise a gift he has not; and the more "solid," "prudent" and "experienced" he was, the less we should look to him to assume duties which he believed were to be rightly performed only by the exercise of a Divine gift, when he was not at all sure that he was the possessor of such a gift. It has been my experience more than once, after asking some Friend if he were an Elder to receive the reply, "I am in the station of one"—almost implying his own doubt as to whether he had any business to be there at all! And in a letter from a worthy elder of another Yearly Meeting, I find (after an expression of some dissatisfaction with regard to conditions among them) this sentence: "Perhaps some of us are old-fashioned and cannot keep pace with the progress of the present day. *I know I am not qualified to sit in judgment over our ministers.*"

Why, then, was he in the position of elder, whose chief service consists in that very "sitting in judgment" (both favorable and unfavorable) over those who speak in meeting?

But I believe many of our Elders do have that gift of eldership which will enable them to "be as nursing fathers and mothers to those who are young in the ministry, and with all care and diligence advise, encourage, admonish and, if they see occasion, reprove them in a tender and Christian spirit. . . . that so . . . they may witness a growth in their gifts, and be preserved from extending their declarations further than they find the life and power of Truth to bear them up."—(Discipline, p. 25.)

But could they not exercise this gift more frequently and *less fearfully*? Probably the idea uppermost today in the minds of our elders, in regard to this matter, is that considerable harm may have been done in

the past from too sharp criticising and too severe pruning. It were best, they say, not to interfere more than absolutely necessary. The spiritual life of one "young in the ministry" is indeed a tender plant. But if too severe cutting-back is detrimental to the best growth, neglect may also prove fatal. Such plants need tending by those who have the gift of caring for them. Weeds may creep in and choke the young life, or they may grow up rankly, with many leaves but no fruit. They may become gnarled or be trodden on by some unthinking foot.

To those who from time to time feel it right to speak in meetings for worship, such speaking is just about the most serious thing they ever undertake. They desire earnestly that their message should be given forth nearly as purely as they have received it, with just as little tincturing as possible from the earthen vessel. There is not one of them who would not rather be excused from all such service if he might not perform it well. They are all fervent in their desire that their speaking may develop into that ministry that is truly convincing and tendering. But they feel so at a loss sometimes to know certainly if they are proceeding along the right lines. They are afraid they have made mistakes. There may be unfortunate mannerisms which they do not realize. Perhaps they hold back too long when they ought to speak. Perhaps in their sincere zeal they "run before their guide" and speak too frequently or too long, so that the sense of power with which they started is lost.

Perhaps a thousand and one things—but they feel the need of an occasional word of some sort from one whose spiritual experience is deeper. It is not congratulation that they seek—but the tender counsel of those accorded the gift of right counseling.

An example will help to show what I mean. A young Friend had spoken at some length in a large meeting where several acknowledged ministers were present and there had been considerable other service. He had taken his seat feeling he had done the best he knew, but rather under a cloud as to the suitableness of what he had said. Directly after meeting a venerable elder came up to him, shook him by the hand, and remarked, "I think thou wert in thy right place." That was all. It was enough. The dark clouds of uncertainty were dispersed as by a west wind.

I know of a meeting where the average attendance is close to three hundred. Regularly present at this meeting are at least four and often five elders. Among those who take part in the meetings are some nine or ten young Friends. Scarcely ever, to my certain knowledge, is anything said by the elders to those who stand in such need of this caring for, and who would be so deeply grateful for any suggestion that might make their ministry more pure and effective.

Will not all who have been appointed Elders by their meetings ask themselves if they are performing their full duty in these matters?

A YOUNG FRIEND.

Eleventh Month, 1913.

National Sunday School Convention in Cuba

The Seventh Annual National Sunday School Convention of Cuba was held in the beautiful city of Cárdenas on the north coast of the island, the first week in November. Three days were occupied by the Sunday School Convention proper and another by a Convention of the United Young People's Societies, Christian Endeavor, Epworth League, etc.

There were a total of 169 registered delegates, representing nearly all the Protestant churches of Cuba and coming from all parts of the island. Friends were represented by Sylvester Jones and Jose Reyes from Gibara, and Clarence G. McClean from Holguín.

The program was composed of reports of the year's work, and plans for the coming year, with demonstrations of classes in the various grades of the Sunday School and several conferences on principles and methods directed by Mr. Neblett, the General Sunday School Secretary of Cuba. Besides this, there were devotional exercises at the beginning of the half-day sessions and courses of New Testament and Old Testament study, and a special, devotional Bible-study lesson each day which was exceedingly beneficial.

The spirit of confidence and fraternity among the denominations is very marked and the fine fellowship among the delegates, regardless of race, color or church connection, was one of the most precious features of the Convention.

The work for the children and young people of Cuba is the most promising field of Mission activity and the church is centering its attention on these departments in a way that must bring results.

Some of the topics discussed were:

"The Great Mission of the Teacher and His Preparation."

"The Positive Results of the Sunday School for the Nation."

"How May We Do an Effective Work in the Young People's Societies?"

"The Vision That Leads to the Victory."

This latter was given the closing night by a young Cuban preacher and teacher and was a very strong and eloquent address.

A willingness to learn and to do, and a dependence on God for guidance and help was the underlying spirit that makes us hopeful for the future.

At the election of officers for the coming year, Sylvester Jones was chosen President of the National Association and Chairman of the Executive Committee, and Clarence G. McClean, Superintendent of the Intermediate Department of the Sunday School and Treasurer of the Young People's Association.

CLARENCE G. MCCLEAN.

Holguín, Cuba.

"The language in the Old Book descriptive of penitential pain on the one hand, and of the joy of conscious forgiveness of sin on the other, shows great earnestness in earnest persons. If earnestness does not show itself in dealing with this matter, where may we look for it?"

Friends in Ireland

We have cited previously that considerable opposition has developed in Ireland to "Home Rule." In part this is a protest of Protestants against being placed under a Parliament that would be almost exclusively Romanist. Already there has been considerable disorder, and conditions may be worse before they are better. A volunteer force of more than one hundred thousand men was enlisted some weeks ago in Ulster to oppose the effort to sever the union between Great Britain and Ireland.

The situation became so grave that Ulster Quarterly Meeting of Friends appointed a Committee to consider it, with the result that the following statement was presented and adopted by that body:

"In common with the other churches, Ulster Quarterly Meeting feels that the circumstances in which our country is placed demand earnest prayer on our part to our Heavenly Father for protection and guidance. He is King of kings and Lord of lords, and the deepest desire of our hearts should be that His will may be done on earth as it is in Heaven.

"All around us warlike preparations are proceeding. The Society of Friends has always held that war and the taking of human life are irreconcilable with the spirit and teaching of our Lord Jesus Christ.

"We would do well to read and dwell upon the Sermon on the Mount and those portions of Scripture which deal with the love of Christ and His love manifested through us to others, even to our enemies, and seek to be thoroughly convinced in our own minds of the disparity between the spirit of Christ and that which animates war. Our faith and action should be the result of personal conviction, not merely a blind following of a creed handed down by our fathers.

"We are all members of a community, and not isolated individuals, and in our relationship with our neighbors we must inevitably come to a point of decision as to our attitude and action, in case the troubles come which are so sadly feared. That we should give the matter deep consideration is the duty of every Friend, so that the moment of choice may not find us unprepared. If we are true to our principles as Friends, we shall not assist in the taking of human life, however great our desire to defend our rights as citizens of the United Kingdom.

"This non-militant attitude may lead to misunderstanding of our position, but we must be prepared to face this, remembering that the servant is not greater than his Lord, and that such suffering was His portion in this world. Some members may be placed in circumstances of extreme difficulty, if not in actual danger; they should, however, not neglect to take such precautions, consistent with our principles, as prudence may dictate.

"Again, the non-militant attitude implies a firm faith in the protection of our Heavenly Father, as when Hezekiah of old said, 'With them is an arm of flesh, but with us is the Lord our God to help us.' We, therefore, urge our members to see to it that they are

individually 'reconciled to God through Jesus Christ our Lord,' and in the position of being His servants.

"Prayer is far the most powerful weapon with which we are armed. Whatever our political views, we may truly unite at the Throne of Grace, asking that our country may be kept in peace. Let us, therefore, pray unitedly, as perhaps never before, that we may in all things do the will of God."

Confessions of Faith in the Society of Friends

BY W. A. CURTIS,

Professor of Systematic Theology in the University of Aberdeen, in "Encyclopedia of Religion and Ethics," edited by James Hastings, published by Scribner's.

The confessional attitude of the Quakers is in evident affinity with that of Baptists, Congregationalists, Methodists and Salvationists, at many points; but it represents a more radical breach with Christian convention. They renounce all external authority in matters spiritual, the letter of Scripture not less than subordinate standards, in favor of the direct and inward guidance of the illuminant Spirit of God, the Inner Light. Ceremonies and sacraments, traditions and conventions, organizations and official teachers, are set aside. Yet history repeated itself in their experience, apologetic statements of their teaching being necessitated by popular caricature and theological misrepresentation.

* * * * *

Quakerism is thus a protest against ecclesiasticism, sacramentarianism, biblicism, sacerdotalism, traditionalism, and rationalism alike, a rigorous and consistent reaction against every element of dangerous formalism and literalism in Christianity; spiritual to the core, mystic and intuitionist, individualistic. It subordinates, to the point of sacrifice, the letter to the spirit, the form or symbol to the substance. It assumes a spiritual advancement or education possessed only by the few, and underestimates the use of letter and symbol because of their abuse. If "their oddities in dress and habit are the shadows of virtues," their idiosyncrasies in doctrine are at worst the exaggeration of truths, thought-compelling, impressive, and searching distillations of Scripture teaching and of sanctified common sense. They had their anticipators in this or that peculiarity of their life and teaching, though they are not indebted to them. They have, beyond question, prepared the way for much that is characteristic in Methodism and Salvationism, particularly. They represent Puritanism puritanized, a sublimate of prophetic Christianity, a spiritual outgrowth from a highly developed type of popular religion. More than is generally appreciated, their conceptions of Scripture, the Sacraments, Spiritual Liberty, the Inward Light, the Indwelling Christ, the Essence of Worship and of Ministry and the Meaning of Justification have led the way to views now widely entertained by the most thoughtful Christians in all the Churches and outside them. What Mysticism has been in general Religion, or Quietism in Roman Catholicism, Quakerism has been in Protestantism. Its very exaggerations and crudities were deliberate-arresting symbols and ad-

vertisements of its essential message. It has given silence a place in worship, and it has exercised the universal conscience by its Socratic demand for perfect sincerity and consistency. If it can be the religion only of a few, the world may be grateful to have contained those few. If it has given no criterion to distinguish the true from spurious movings of the Spirit, and lends itself to subtle or crude individualisms and egotistic whims and conventional make-believes peculiar to itself, it has a page of Christian history devoted to it whose freedom from serious blemish most other branches of the Church might wistfully envy.

Let Us Be Consistent

Through THE AMERICAN FRIEND, I wish to protest against the use of the term "Quaker" as applied to the "Religious Society of Friends." It certainly is not dignified. It does not suggest anything of a religious nature, hence it is inconsistent.

Not long ago a business man in a certain city asked a young Friend if he belonged to a Church. He said, "Yes, I am a Quaker." The man said, "Who are the Quakers? I thought that was the name of a business firm that manufactures the Quaker products that are so widely advertised."

Another person in speaking of the Quakers said, "They are like the Shakers; you see their names are synonymous." I know of no other branch of the Church that has attached to it a name which carries with it so little significance and is really so objectionable; and yet the use we make of it among ourselves makes it appear to others that we accept it and are satisfied with it.

I cannot believe this is really the case. It is too widely removed from the spirit and purport of our true name, "Friends," a name given by the Savior to his followers, suggesting a blessed relationship between Him and them. I am sure the study of the history and work of our Church is very important, especially for our young people, but I have a feeling that "Quakerism Classes" and "Quaker Round Tables" are not the most appropriate names that could be selected for this work.

My plea is that Friends discontinue the use of the term "Quaker" as applied to us. I am hoping for an arrest of thought along this line. Let us be consistent.

MARY J. WEAVER.

Batavia, New Jersey.

Our Place in Modern Church History

Next week, in the issue of December 25, we will present an introductory chapter, designed to show the place of the history of Friends in modern Church history, by Prof. Elbert Russell. This chapter will contain an outline and an analysis valuable to all who are interested in studying the place which Friends hold in the larger movements of the Christian denominations, and how Friends are related organically to contemporary history.

Current Items of Interest to Friends

BALTIMORE YEARLY MEETING

Dr. George F. DeVol is spending some weeks this month at the Johns Hopkins Hospital and Medical School in Baltimore to increase his efficiency for surgical work at the Friends Hospital at Lu Ho, China. While there he is acceptably attending the two Friends' meetings in Baltimore.

Daniel Oliver and wife, missionaries of London Yearly Meeting to Syria, after attending Baltimore Yearly Meeting went to Washington for a conference with President Wilson and Secretary Bryan, he wishing to encourage this country to maintain "a positive peace policy" in its attitude toward both Mexico and the affairs in the Balkan States. He reports highly satisfactory conversations with both the President and the Secretary of State, in which they expressed their profound appreciation of his message and their hope that its suggestions might be fulfilled.

IOWA YEARLY MEETING

Des Moines—The Friends of Des Moines met at the church Friday evening, November 28th, for a rally, and a social time was enjoyed by all. A program was rendered, consisting of readings, debates and music, after which refreshments were served in the basement of the church.

Des Moines Quarterly Meeting was held December 6-7. Owing to the rainy weather, there was a small attendance, only two from other meetings being present.

Earlham—We have just closed a very successful series of meetings in our church. Frank W. Dell was the evangelist. The meetings began November 17th. The gospel has been preached in a clear and forceful manner. The Bible lessons to the church were very helpful. There were some conversions and many church members have made vows for a closer walk with God. His sermons to men were strong appeals to live manly, Christian lives and to put manhood into Christian service. Our church has been greatly strengthened and edified.

Oskaloosa—Oskaloosa Quarterly Meeting assembled at New Sharon, Iowa, on November 22, 1913. Although the attendance was not as large as usual, the meeting was unusual. Harry R. Keates, General Superintendent of Iowa Yearly Meeting, was present and brought the message of the morning. He took his text from Psalms 80: 3. He empha-

sized the need for us, as a church, to turn again and grasp the vision and inspiration that impelled the early Friends, and later the Friends of Iowa Yearly Meeting. He reminded us that this meeting, our first gathering after Yearly Meeting, was unique. We are just starting on a new half-century. He urged that we reconsecrate ourselves to the work of the Church and of our Master, and press forward with renewed zeal in His service. The message was one which gripped the hearts of the hearers and should bear much fruit in the Quarterly Meeting. At noon the New Sharon ladies served a bountiful dinner, which was fully enjoyed by all who were privileged to be present. The business session, too, was a time of blessing. One item that will no doubt mean much in the future, was the direction that our representatives to Yearly Meeting present to the Quarterly Meeting following, a written report of the Yearly Meeting, the main items of business, and their impressions of the meeting as a whole. It was further suggested that the representatives to Quarterly Meeting might present a similar report to their local meeting, thus bringing the whole quarter into closer touch. In the discussion following the report of our Quarterly Meeting Evangelistic Superintendent, Fred Comfort, told of the union meeting that had been established in the neighborhood of old Spring Creek meeting. The attendance lately has been over seventy, and the mid-week meeting has had over forty. The sentiment in this meeting is practically all for Friends, and it seems probable that, as they are outgrowing the capacity of the school house where it is held, a church may be built in the near future, and it is possible that Spring Creek Meeting may be revived. Another encouraging fact is the beginning of a congregation at High Point, where meetings were held, and a number joined the Friends' meeting at Wright. It is assured that the abandoned church at Cedar will soon be moved to that place, where it can be of real service. Items of information like these give great encouragement, and inspire us to greater faithfulness in the Master's service. At the special invitation of Grinnell Monthly Meeting, we adjourned to meet at that place in February.

KANSAS YEARLY MEETING

Tonganoxie—Cyrus H. and Amy B.

Hawkins are spending the winter in their home near Tonganoxie after nine successive years of active pastoral work, but are not idle in the ministry. The latter by invitation preached the sermon at Stanwood, when eleven new members were given a public welcome. The former preached at the same place the following Sabbath. They have also filled the pulpit at Tonganoxie for a month in the absence of the pastor, who is engaged in Evangelistic work.

NEW ENGLAND YEARLY MEETING

East Lynn, Massachusetts—Revival services have been held at Friends' Chapel, East Lynn, Massachusetts, for the past two weeks, November 23-December 7. The meetings were conducted by Mr. P. E. Call, of the Union Rescue Mission, Boston, and his co-workers. Mr. and Mrs. A. N. Peters, and Miss Evelyn Allen, the child singer, assisted greatly in the service of song. Captain and Mrs. Jewell, of Lynn Salvation Army, were with us, and a street parade was a feature of each evening. The Friends marched the streets singing gospel songs. The Lord has wonderfully blessed East Lynn, and many souls sought Jesus and were saved during these meetings.

Theological Library—The General Theological Library at 53 Mount Vernon Street, Boston, has just completed a printed, catalogue of available books. This catalogue, in book form, can be had for \$1.00 post paid, by addressing the Library. Some of the provisions of this Library make it of great value to Friends in New England. It is composed of over 20,000 books on religious and social subjects. These are for the free use of ministers any where in New England. Anyone living over twenty miles from Boston can have books sent to them by mail, prepaid each way by the Library. Such a wonderful opportunity to make use of this library should be greatly appreciated by New England Friends. It is for the free use of ministers of all denominations. A bulletin is issued quarterly by the Library, giving a course of readings on selected subjects. It is hoped that ministers among Friends will make greater use of this Library than they have done in the past.

NEW YORK YEARLY MEETING

Amsterdam—An interesting meeting was held in a home in the city of

Amsterdam, New York, by the superintendent of Cornwall Quarterly Meeting. Nineteen were present and a number of testimonies were given. Four families of Friends reside there. Arrangements are being made to hold another meeting during the winter.

OREGON YEARLY MEETING

Quilcene, Washington—The Friends' parsonage at Quilcene is now completed, and we wish to take this opportunity to thank the many Friends whose kind offerings made it possible. It is a cozy, five-room cottage; is free from debt, and fills a great need in this little field.

PHILADELPHIA YEARLY MEETING

Haverford—Haverford Meeting joined with several of the other protestant churches of the vicinity in a Thanksgiving service in the Bryn Mawr Presbyterian Church. Dr. Barton, a Friend, of the Bryn Mawr College faculty, gave the address of the morning. A number of Friends were present.

The two Young People's classes of Haverford Bible School met for a social time Monday evening, December first. The fellows of Haverford College who are members provided entertainment and refreshments. About forty were present to enjoy the good time. This is the second such social of the year, the other being a camp supper at Darby Creek, two months ago.

WESTERN YEARLY MEETING

St. Joseph—Ellis Wells and wife, of St. Joseph, Illinois, have accepted a call to Upland, Indiana, and will begin their work with Friends there December 14.

WILMINGTON YEARLY MEETING

Springfield, Ohio—Bertha E. Day, of Rockford, Ohio, assisted by Mildred B. Allen, of Summitville, Indiana, closed a two weeks' meeting at Springfield Church near Wilmington, December 9, resulting in twenty-six conversions, and the church greatly strengthened. Miss Day and Miss Allen are in a meeting now at Ogden.

NEWS FROM MEXICO

A telegram received by Charles E. Tebbetts, Richmond, Indiana, states that Nancy Lee, Mary Pickett, Emma Reeder, Mrs. Brannon and one Mexican girl from the Friends' mission at Victoria, Mexico, have reached the mission at Matamoros, Mexico, which is just across the river from Brownsville, Texas, by way of automobile, in safety. Solomon Tice and wife, and Clyde Roberts are on their way by wagon, bringing the baggage.

MISSIONARY NEWS

From "The Nebraska Friend"

Gurney and Elizabeth Binford are on their way to Japan again. This will be her third term, while it will make four for Gurney Binford. They are sent out by Canada Yearly Meeting.

Ohio Yearly Meeting is sending out two new missionaries this fall. Martha Hixon to Nanking, China, and Margaret Smith to India. The latter has worked in India before and so knows the language.

Esther Baird returned to India in September.

Emma D. Oliver, on account of her health, has had to give up her work at Nanking, China.

From Jamaica—The total given for foreign missions by our Jamaican church for the year 1912 is \$83.93, besides a considerable amount for home missions. Some of the funds have been sent to India, some to China, and some to Friends' African Industrial Mission.—Annual Report, 1912.

From Africa—Some of the young Christians have voluntarily relinquished all financial support and are going out among the tribes to do Christian work and support themselves in order to prove to the pagan natives that they are not Christians for the pay they get. It is exceedingly interesting how, in ten

years' time, boys have been trained to go out and take charge of meetings among the natives and conduct schools for the children. This is being done now in a number of out stations at each of our three principal stations, so that scores of children are being taught the rudiments of education and some thousands are thus hearing the blessed truths of the Gospel.

The young Christians are building for themselves better homes, and living lives far above their surroundings. Some of the chiefs are adapting better customs. One influential chief has built a school house.—Annual Report, 1912.

Take The American Friend. To new subscribers until January 1, 1915, for \$1.50.

OUR TOTAL MEMBERSHIP

We hope next week to be able to give a statement of the total membership of Friends in America. This could have been done last week, except for the fact that Western Yearly Meeting has not collected statistics of her total membership for the past two or three years. We have sent a letter to each Monthly Meeting in that Yearly Meeting asking for the number by Monthly Meetings, and many are responding. We ask all that have not done so to send the statement at once.

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ABOUT BIBLE SCHOOL SUPPLIES

We appeal to each School in the Five Years Meeting to order Bible School supplies through our own denominational Bible School Board. No matter by whom published or where they are published, you can help the work of the Board by sending your order through them. You will receive the same kind attention through the Houses as though you ordered direct, and the per cent. of profit on all orders helps finance the work of the Board.

Attention is called to the following:

For the first quarter of 1914, send your orders either to W. K. Thomas, 12 Hazelwood Street, Roxbury, Massachusetts, or to P. W. Raidabaugh, Plainfield, Indiana.

Please do not order supplies from other houses for more than the first quarter of 1914. The Bible School Board expects to have ready at that time for the use of all Schools among Friends their own Quarterlies. Plan now to support this department of work of the Five Years Meeting.

In the Beginners', Primary and General Departments of the Graded lessons the supplies are cheaper than formerly. If your order for this quarter is according to the old prices, you will be credited with that much for the following quarter.

In Cook's publications, the Home Department Quarterly, the Mother's Magazine and the Sunday School Executive, the price has been raised.

Any books that deal with Sunday School work, such as Bibles, Teachers' Training books, etc., can be procured through our Board with profit to the Board and no more expense to you. If you desire books, write us concerning them.

On behalf of the Bible School Board,
WILBUR K. THOMAS, Secretary,
12 Hazelwood Street,
Roxbury, Mass.

WHITTIER FELLOWSHIP COMMITTEE

There will be a meeting of the Whittier Fellowship Committee at the "Young Friends' Association Building," Fifteenth and Cherry Streets, Philadelphia, Pennsylvania, on Seventh and First days, Twelfth Month, 20th and 21st, 1913.

Sessions of the Committee will be held at 4:00 p. m., on Seventh-day and on First-day evening. Public Conferences on "The Young Friends' Movement During 1913 and Plans for 1914 and Beyond" will be held on Seventh-day evening at 7:30 p. m., and on First-day at 4:30 p. m.

MISSIONS IN NEBRASKA YEARLY MEETING

Up to the present time there has been only \$265.00 received for missions during the year. At this rate there will only have been paid in \$454.00 at the

end of the year, compared with \$1,154.00 for last year, \$1062.00 the year before, and \$1,333.00 during 1910-1911.

Some of our meetings have not been heard from at all, while none have paid in their proper apportionment.

A very vigorous campaign will have to be instituted among local committees if we bring our receipts up to our \$1,200.00 average.

ARTHUR ELLIS,
Treas. Mis. Com.

THE STUDENT VOLUNTEER CONVENTION

The Friends' Church in Kansas City is at Thirtieth Street and Bales Avenue, Kansas City, Missouri. Friends delegates to the Student Volunteer Convention, to be held in this city December 31 to January 4, will do well to make note of this address. A reception and dinner for all Friends delegates will be held at the church Thursday, January 1, between the afternoon and evening sessions. Delegates will come to the church from the afternoon session of the convention, and remain until time to go to the evening session. If further notice should fail to reach any delegates, they will please consider this a sufficient invitation. The denominational meetings of the convention will be held Friday afternoon.

ARTHUR JONES, Pastor,
3509 E. 30th Street,
Kansas City, Mo.
Home Phone, Linwood 803.

VOCATIONAL STUDIES

James S. Hiatt, who is the son of William J. and Eliza Hiatt, well known Friends of Richmond, Indiana, is the Secretary of the Public Education Association of Philadelphia. In a recent article in the *Philadelphia North American*, he describes at length and in a most interesting way, the work being done by the Vocational Bureau in Philadelphia and other cities.

Emphasizing the importance of the child workers problem, he has reached the following conclusions:

1. That the problem of the working child is not an immigrant problem, since over fifty percent. of those reported as at work are of the second generation of American birth.

2. That this is not the problem of the boy alone, since over forty-nine percent. of the workers are girls.

3. That the vast majority of the children who leave school at fourteen to enter industry, go into those kinds of employment which offer a large initial wage for simple mechanical processes, but which hold out little or no opportu-

ity for improvement and no competence at maturity.

4. That wages received are so low as to force a parasitic life.

5. That but slight advancement is offered the fifteen-year-old over the fourteen-year-old child worker.

NEWS OF A FRIEND ABROAD

Word has come that Leannah Hobson, who has been spending some months among Friends in England and Ireland, but who expected to have returned home before now, has been detained by illness. She is now on the way to recovery, however, and is at Brighton on the south coast of England, where it is hoped the rest and bracing sea air will soon restore her to health. She will return to America, if her condition will permit, in three or four weeks.

NOTICE

The address delivered by Robert L. Kelly before the City and Town Superintendents' Association at Indianapolis, was published at Indianapolis in full, in the December number of the "Educator-Journal."

A MORNING PRAYER.

O Lord! by thy grace impart and grant to me, if it be Thy holy will, the moral courage, boldness, and freedom of utterance, that I may speak, act, and be used of Thee in Thy service this day, as Thou seest best;

In Jesus Name I ask this grace and favor,
Amen.

Eph. 6:18-20
Colos. 4:3-4

1913 RECORD *Magnificent Crops in all Western Canada*

All parts of the Provinces of Manitoba, Saskatchewan and Alberta, have produced wonderful yields of **Wheat, Oats, Barley and Flax**. Wheat graded from Contract to No. 1 Hard, weighed heavy and yielded from 20 to 45 bushels per acre; 22 bushels was about the total average. **Mixed Farming** may be considered fully as profitable an industry as grain raising. The excellent grasses full of nutrition, are the only food required either for beef or dairy purposes. In 1912, at Chicago, **Western Canada carried off the Championship for beef steer**. Good schools, markets convenient, climate excellent. For the homesteader, the man who wishes to farm extensively, or the investor, Canada offers the biggest opportunity of any place on the continent.

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BIBLE SCHOOL LESSON

December 28.

Subject—A Day of Decision (Review).

Lesson—Joshua 24 and Heb. 11: 28-31.

Golden Text—For God so loved the world that he gave His only begotten Son, that whosoever believeth on Him should not perish, but have eternal life. John 3: 16.

CHRISTIAN ENDEAVOR

December 28.

Topic—Our Church at Work for the World. Mark 16: 14-20 (Foreign Missions).

The Church has no greater mission than that of world evangelization. The ideal is that this shall be accomplished in this generation. We at least have no right to foist a burden upon the next generation which it is within our power to relieve now.

The door of opportunity was never open wider in the foreign field than at the present time. Outside of a few tribes in Central Africa, and a few small peoples in Central Asia, the gospel can now be proclaimed everywhere.

In 1800 the Bible had been translated into sixty-six languages and dialects. Now it has been translated into more than five hundred. Since the time of the first converts in Korea in 1887, there has been an average of a new convert for every hour of the day and night to the present time.

In Japan, Christianity has begun to impress men high in authority. There are some Christians in the Japanese parliament. While in China there appears to have been a slight reaction, due to an attempt to perpetuate Confucianism, there is no reason to believe that there will be any appreciable harm to Christian activity in that country. In India, Africa, Persia, South America, opportunities for gospel work are increasing.

Will the Church measure up to its opportunity? Will our own denomination prove itself equal to the task imposed upon us? Shall we be satisfied with doing little things? We have an effective Missionary Board. It remains for the membership to respond heartily and fully to their calls for financial and spiritual support. Every Christian Endeavor Society should plan to give a larger offering for Missions this year than last. The Master's business requires haste.

EARLHAM ENDOWMENT CAMPAIGN

Earlham College is in the midst of a strenuous campaign to increase its endowment. This is necessary now in order to meet a proposition from the General Educational Board. Friends,

and especially those of Indiana and Western Yearly Meetings, cannot afford to permit this effort to fail.

Earlham has reached a point of efficiency, where if it is to go on and meet the growing obligations upon it as an up-to-date educational institution, it must have a larger endowment. Already important members of the faculty are being sought by other institutions. We take it that the friends of Earlham will not readily consent that the standards of the college be in any degree lowered.

The Endowment Secretary and members of the college faculty are making a strenuous canvass to meet the conditions of the General Board by December 31st. Friends who ever expect to help the institution are earnestly asked to do it now.

ANNA M. VOTAW

Anna Maria Votaw, daughter of Eleazar and Gulielma Hiatt, was born near Richmond, Indiana, on the twenty-second day of February, 1827, and died at Lansdowne, Pennsylvania, at the home of her son, Albert H. Votaw, on the eighth day of October, 1913. With the exception of the last few years when she was an invalid, she resided in Wayne County, Indiana, and her membership was always in either New Garden or Whitewater Quarterly Meetings. In 1849 she was united in marriage to Isaac Votaw, of Chester, Indiana, and spent the greater part of her active life as a member of Chester Monthly Meeting. From earliest infancy she was susceptible to religious impressions. One bears testimony of her that "she must have experienced conversion at a very tender age, yielding to the Spirit so early that she could not remember any definite time" (of conversion).

About the year 1870 her gift as a minister of the gospel was officially recognized. In what she apprehended to be the call for duty, she proclaimed the gospel within the limits of her own Yearly Meeting, and also of the Yearly Meetings of New York, Philadelphia, Baltimore, Ohio, Western, Iowa and Kansas. But her mission was largely in the community in which she resided. She felt the burden of pastoral care, and though attending to domestic duties, was frequently engaged in visiting the afflicted, the indifferent and the discontented. "She often appeared to have a sense of the spiritual condition of her hearers, and was able to speak words that came close home to them in warning or in comfort."

In her early days she attended such schools as pioneer times afforded, and received instruction under several teachers of sterling worth, such as

Nathan Davis, Esther G. Dickinson, John M. Macy and Barnabas C. Hobbs, for a time assisting the latter at Richmond. Her bent of mind was decidedly literary, and from early life she evinced some inspiration of the poetic muse. "She wrote much beautiful verse and in her heart there was a great deal more which she found no time to write." Her home was always open in hospitality, and particularly so to the young people, inasmuch as they found in her both a friend and companion. Her heart ever retained the freshness of youth, and to the end of her days she was deeply interested in all movements, both of national and local concern.

"Though taking part in a variety of Christian duties, perhaps her greatest gift consisted in her power to cheer the unfortunate. . . . With her gentle tones and assuring faith, she was especially gifted to reach the sorrowing and despairing, and to convince them that Heavenly Father was ready to receive them and hear their petitions. And we know that many of these in distress of mind or of body saw her face as the face of an angel of mercy."

Funeral services were held at East Main Street, Richmond, Indiana, Luke Woodard, an old friend and neighbor, taking the leading part. Interment was in the family lot at Earlham Cemetery.

Born

Lamb—To Walter H. and Lulu Lamb, of Amboy, Indiana, May 25, 1913, a daughter, Rosalind Mae.

Died

NOTE—We have a number of obituary notices on hands, which will appear as rapidly as we can get to them.—EDITOR.

Chambers—Elizabeth Shreve Chambers, daughter of Clayton and Elizabeth Cleaver Kille, was born at Chartiers, Pennsylvania, July 8, 1818, and died at the home of her son at Bayard, Ohio, October 15, 1913, aged 95 years 3 months and 7 days. She was the youngest of a family of seven children who attained an average age of eighty-six years. She joined Friends with her father at the age of four years and was converted at the age of seven. In early life she moved with her parents to Ohio, and became a member successively of Deer Creek, East Goshen, Lexington, Alliance and Sandy Springs Meetings. She was married to Enoch Shreve in 1841, and after his death she was married to James H. Chambers, in 1867. She was an efficient worker in the church, was an Elder for many years, was a teacher in the Bible School for nearly sixty years, and had served as reading clerk

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of Ohio Yearly Meeting and clerk of her Quarterly Meeting as well as of her Monthly Meeting. She leaves children, grandchildren and great-grandchildren to the number of forty-one. Funeral services were held at Union Chapel by Charles E. Haworth, assisted by John Pennington, Isaac Kinsey and Isaac Stration.

Overman—Arthur Overman died at his home in Fairmount, Indiana, October 13, 1913, aged fifty-two years. He was a birthright member of Friends, and was converted when quite young. He never wavered in his Christian life. He maintained a family altar throughout his married life. He endured three years of suffering patiently. He leaves a widow and three daughters.

Spray—Samuel J. Spray died at his home in Salida, Colorado, October 30, 1913. He was a birthright Friend and for many years a member of Denver Friends' Meeting, though he affiliated in worship and work with the Presbyterian Church in Salida. He graduated from Earlham College in the class of 1869. He is survived by his widow, Ruth Hinshaw Spray, and his daughter, Mrs. L. Oscar Moon, of Baltimore, Maryland.

Wood—John B. Wood, of Camden, New Jersey, was born September 6, 1843, and died October 18, 1913, in his

seventy-first year. He was deeply interested in all forms of Christian work, being one of the original directors of the Pennsylvania Auxilliary of the American Peace Society, and secretary

of the same. He was more especially interested in Friends' work in Cuba, and was editor of "The Christian Arbitrator," a monthly paper published in the interest of peace.

THE QUAKER CALENDAR FOR 1914 IS READY

*One of the very Nicest Christmas Calendars
has always been the Quaker Calendar*

This year the Calendar consists of 12 leaves (one for each month), size 8x11, is splendidly printed in a dark brown ink and bound with a dark rich brown silk cord. The subjects illustrated are the best we have ever shown and consist of pictures of some of the most interesting moments in the lives of Friendly leaders, and also some splendid illustrations of our colleges and schools, etc. They are "George Fox Refusing to Take the Oath;" "Swarthmoor Hall," (the residence of the Fell family); "Barclay of Ury;" "Jordans Meeting House," (the burial place of William Penn and his family); "Thomas Ellwood Reading to Milton;" "Interior Birmingham Meeting House;" "Elizabeth Fry Speaking to Convicts Bound for Australia;" "Haverford College;" "William Penn and Rebecca Wood, of Darby;" "Swarthmore College;" John Woolman and the Slave;" "Old Westtown."

We would be glad to send this calendar "on approval," that is, we will send one calendar by mail allowing the privilege of examining it, and either returning the calendar or sending us 25 cents, which is the price of the calendar, postpaid.

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The American Friend

Christmas Number

Old Series.
Vol. XX. No. 52.

TWELFTH MONTH 25, 1913.

New Series.
Vol. I. No. 52.

CHRISTMAS NIGHT

By Rev. L. C. Littel

O HAPPY earth, for Love was born tonight;
Angels, come near, assist us to proclaim
In chorus grand the honor of His name;
Bright spirits, hither bring, from frosty height,
The instruments your fingers touched that night,
And reproduce e'en now the glory song,
Angel of peace, thy viol take, and throng
The midnight with thy sweetest notes, that height
And depth of gloom, where gold of old were used
To go, may now resound with His great name;
Angel of heroes, make each star a flame
Of triumph for the feet that were so bruised,
And sound again the timbrel's swift pursuit,
For Christ is born, and joy is absolute.

PUBLISHED WEEKLY BY THE FRIENDS PUBLICATION BOARD AT RICHMOND, INDIANA

AUTHORIZED BY THE FIVE YEARS MEETING OF FRIENDS IN AMERICA.

SUBSCRIPTION PRICE, \$1.50 A YEAR.

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Entered as second-class matter, January 9, 1913, at the Richmond, Indiana, Postoffice.

OUR CHRISTMAS

EMMA BROWNELL READE

Whence cometh Christmas? It began
 When Love sent Love as Gift to man.
 The day is love. Then we, through art
 And emblem, testify our love of heart.
 Yet they mistake who tell that once each year
 Is sole recurrence of this day of cheer,
 For hearts and homes where love, unselfed, is found
 Keep Christmas every day the whole year round.

A CHRISTMAS PRAYER

ELIZABETH HILL WILLIAMS

A boon, dear Lord, we crave today—
 This Christmas-tide, with hearts all humble;
 With feet that falter on the way,
 Unsteady, weak, and prone to stumble.
 With hands unskilled to do the task,
 The service of our King demandeth;
 With heads bowed low, we yet would ask
 This gift from Him who understandeth.
 Not wealth nor honor we desire,
 Not fleeting fame or worldly treasure,
 Our hearts, dear Father, are on fire
 To know Thy love in fuller measure.
 This, our petition, in our need—
 Incline Thine ear to us and hear it,
 Grant to our hungry souls, we plead,
 A double portion of Thy spirit.
 Dunreith, Indiana.

Campaign for National Prohibition

On December 10th, the campaign for National prohibition, started at the convention of the American Anti-Saloon League at Columbus, Ohio, on November 13th, was formally launched in Congress. On that day, the committee of one thousand men, which grew to more than two thousand men in boots, marched down Pennsylvania Avenue for more than a mile to the Capitol. On the way they were joined by nearly a thousand women of the W. C. T. U.

At the Capitol, the great procession was met by Senator Morris Sheppard and Congressman R. P. Hobson, who were to introduce the resolution calling for a Constitutional Prohibition Amendment in the respective branches of Congress. A great demonstration was made on the east Capitol steps, addresses being given by General Superintendent P. A. Baker, E. H. Cherrington and Ex-Governor M. R. Patterson of Tennessee for the Anti-Saloon League, and Mrs. Ella Boole of New York and Mrs. Mary Harris Armor of Georgia for the W. C. T. U. The speeches were followed by the introduction of the resolution in both the House and Senate.

During the same week the Temperance Commission of the Federal Council of Churches met in Washington and organized for work. We will give further account of this meeting later.

The next convention of the Brotherhood of Andrew and Philip will be held in Philadelphia, March 5th and 6th next.

Peace Association of Friends in America**New Plans for the Coming Year**

With the beginning of the new year some changes with respect to the work of the Peace Association of Friends in America will be inaugurated, all of which are more or less directly the outgrowth of the work carried on by the Association the past year. Those who have followed the announcements made in these columns for the last twelve months will remember that with the starting of the new AMERICAN FRIEND a co-operative arrangement was entered into according to which matter on various phases of the peace question should appear first in THE AMERICAN FRIEND and should then be re-printed, in part at least, in the *Messenger of Peace*. This plan seemed desirable for various reasons, one of which was that a very considerable number of the regular subscribers to the *Messenger of Peace* were at that time not readers of THE AMERICAN FRIEND; and another, the probability that close co-operation in the matter of publication would prove to be of financial advantage to both papers. In a measure, both of these reasons have been justified, but the developments of the year have so far changed the conditions which existed a year ago that a new arrangement seems to be desirable. The details of these conditions need not be recounted here, but it should be said with respect to the particular conditions referred to above that the very considerable number of new subscribers secured among Friends by both the *Messenger of Peace* and THE AMERICAN FRIEND, has made it apparent that an arrangement which involves the reprinting in the two papers of any very large amount of material does not seem wise. It has, therefore, been agreed that the department in THE AMERICAN FRIEND known the past year as "The Peace Movement Among Friends," shall be discontinued, with the understanding that articles or news items concerning phases of the peace reform will appear from time to time under the editorial care of the editor of THE AMERICAN FRIEND in the same way that articles from other departments of work in the church have appeared the past year.

The Peace Association of Friends in America will continue to issue the *Messenger of Peace* as heretofore. Under the new arrangement it will occupy a position much more important than previously since it becomes the only periodical available which furnishes for the low rate of twenty-five cents per year up-to-date information upon such a variety of topics dealing with important phases of the peace question.

As in the past, correspondence in regard to any phase of the peace reform will be welcomed by the officers of the Peace Association and readers of THE AMERICAN FRIEND are asked to respond especially to requests for action on special topics as announcements in regard to them may from time to time appear.

For the Peace Association of Friends in America,

ALLEN D. HOLE, *President*.

Richmond, Indiana, December 18, 1913.

THE AMERICAN FRIEND

DEVOTED TO THE INTERESTS OF QUAKERISM IN AMERICA

S. EDGAR NICHOLSON, Editor and Manager

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Spirit of the Christmas Tide.

The observance of the Christmas season was born at the altars of the Christian Church. Betokening the spirit of human helpfulness, its remembrance has gone beyond the bounds of ecclesiasticism and credal pronouncements, and in every land that has ever heard the story of the manger, hearts grow warm, and unselfishness blossoms in wondrous fullness, in sympathetic harmony with the day which Christmas typifies. No other product of the Church has ever been accepted so eagerly by such multitudes of people.

Beyond the cavil of the doctrinaires, beyond the abstruse tenets of the theologian or the scientist, beyond the abstractions of a formal faith, beyond the selfishness of human greed, beyond the exclusiveness of the caste spirit, beyond the pomp and bigotry of worldly ambition, beyond the sufferings of gaunt hunger and the remorse of the devotees of sin, beyond the degradation and humility of the outcast, beyond the joys and sorrows, the woes and tribulations to which humanity is heir, all mankind finds in the Babe of Bethlehem the anchor of a mighty faith, the bond of a universal brotherhood, the author of a common redemption.

A recent writer has said: "So the simple thought of lowering privilege and dignity for brotherhood's sake to the level of want and woe, nobody has ever been able to bind up in guarded parcels of ritual or dogma. Instead, this Christmas thought inevitably becomes common property. And that is no doubt the reason why Christmas today has come to be a gracious minister to masses whom the church has scarcely touched with any other influence."

This is the birthday anniversary of human brotherhood. Looking back through the centuries, every weary troubled son and daughter of Adam gets the vision of a mighty love that brought the Son of God to earth upon the mightiest mission that all the centuries have known, a mission fraught with the spirit of human kindness and breathing the message of human hope and human uplift. The birth of the Savior of men established a joint heirship with all humanity, whose heritage is the bounty of the God of the universe. What a wonderful message the Church is obligated to proclaim that will reveal Jesus Christ as the one and only hope of humanity in all the ages!

No less is this the birthday anniversary of universal

human fellowship. No system of caste or vassalage or peonage is compatible with the spirit of the Christmas tide. Christ came to set humanity free—from sin and darkness and ignorance and oppression and slavery and spiritual death. His gospel is for every race and for every condition of mankind. The story of His birth, if properly proclaimed, will mean as much to the red man or the black man, the brown man or the yellow man as to the Caucasian; as much to the heathen, the immigrant or the resident of the slums as to those who sit in the pews on the Sabbath day and sing the songs of redemption through the blood of the Lamb. The language of Christianity is the language of a Christian fellowship that knows no limitations except the limitations created by the unfaithfulness of the Christian Church in its failure to "preach the gospel to *every* creature."

More than all else, this is the birthday anniversary of a new era that has brought redemption to a sinful world. No wonder it was ushered in by a heavenly host, "praising God and singing 'Glory to God in the highest, and on earth peace among men in whom he is well pleased'." Sin and wrong and evil found their conquering foe when Jesus was born in Bethlehem, "for it is He that shall save His people from their sins," and "of His kingdom there shall be no end." Primarily the Church must ever be the evangel of the truth that in Christ Jesus there is plenteous redemption, or it will be false to its highest mission. Not in abstract terms, not theoretically, not in the form of dogmatic formulæ, but by a living message that reveals the Savior of men to human consciousness as One who can save to the uttermost, must the Church fulfill its mission to the needy multitudes at home and abroad.

The Christmas story will never lose its charm, for therein are the elements that make life worth living. With every new telling, hidden meanings and fresh inspiration are revealed, like the sudden gleam of a new star from the dark unknown. No less truly than that Christ had a physical birth that momentous night when all the angels of heaven sang for joy, will He be reborn in every life that will but seek Him with a whole heart.

The message of Christmas is not a message of ab-

straction but of a living reality, a message not alone that begets new life, but that sets men to the task of helping other people. It is a message for the toiler no less than the capitalist; for the sad and suffering no less than the joyous and happy; for the homes that are wrecked by sin no less than the prosperous and the contented; for the waif upon the street no less than the children of affluence; for the frayed wrecks of humanity no less than the sons of plenty, a message that will meet the deepest needs of world-wide humanity.

To the Church, the Christmas tide should reveal a new vision of its tasks. The gospel is for all men, and it is the business of the Church to proclaim it with such clearness and with such fervency that it will reach all men. To scatter the seeds of truth is to reap an abundant harvest by and by. "Truth cherished at the church's altars will grow the brighter because of truth dispensed outside."

A Year's Experiment

The experiment of issuing a weekly periodical under the direct authority of the Society of Friends has had a year's trial, with what success or failure, the Church as a whole is now able to judge. The management is frank to say that its hopes have not been fully realized. A multitude of Friends have been kind, to the point of enthusiasm in many instances, in expressing their appreciation of *THE AMERICAN FRIEND*, and the criticisms that have reached our ears are so few as to be considered well nigh negligible. For all this we are profoundly thankful and deeply appreciative; but no one knows better than the management how far short of the ideal we have fallen.

The business end of the enterprise has taken more time than should have been necessary, due in large part to the problem of getting Friends generally to see their obligation to patronize the paper. While questions of editorial policy and management are vital, the question of patronage is still the most important problem that remains yet unsolved.

Friends, the majority of them, are slow to understand that *THE AMERICAN FRIEND* is now a department of the Church just as truly as is the Foreign Mission or Bible School work, and that the obligation is as binding upon Friends generally to support the one department by their patronage as it is to support the others by their free-will offerings. There has been a net increase of about 850 new subscriptions during the year, which, while encouraging and in a sense gratifying, falls far short of our ideal. By all rules of reason and justice, *THE AMERICAN FRIEND* should have at least ten thousand subscribers instead of a little less than half that number.

The editorial policy has been an object of much concern on our part. We have tried to carry out reli-

giously the direction of the Five Years Meeting to avoid unnecessary controversy. The result has been that our policy has appeared to many, no doubt, as well as to ourselves, somewhat colorless and negative. While holding still to our purpose to avoid controversy, we are satisfied that the policy and declarations of *THE AMERICAN FRIEND* must become more positive and that its columns must give a living call to the church to go forward in the performance of the great tasks to which its hands have been set.

In next week's issue we hope to give expression in more concrete form to some of the live questions that have to do with our Church periodical, indicating at the same time some of the ideals in policy and management with which it is our purpose to be guided during the coming year.

Shall We Have That Convention?

With the passing of Christmas and the coming of a new year, with all of its added responsibilities of gospel service, Friends may well contemplate seriously their duties and their opportunities. In the last two issues of *THE AMERICAN FRIEND*, we have suggested the desirability of a gathering of men Friends in harmony with the spirit and purpose which characterized that great gathering of Methodist men in October.

We are convinced that such a gathering would be full of tremendous potentiality in helping to solve some of our denominational problems and in leading the entire Society to more practical and successful endeavor. In recent years a new vision of religious opportunity has been coming to the Christian Church in America, and many denominations are now busy in the attempt to adjust both their mechanism and their membership to the situation.

Friends cannot afford to lag in the forward movements of this decade. We believe that a real need exists of studying our denominational tasks with an accuracy and fervency that has not yet characterized our efforts, and that a gathering of men, such as has been suggested will go far toward reaching the heart of our needs. What do Friends think about it?

Why Not Do It?

A few more days of the old year remain. Why not send *THE AMERICAN FRIEND* as a New Year's gift to some one who may not be able to pay for it? Or, in lieu of that, why not solicit and secure at least one new subscription and send it to us as a New Year's gift, to help out the paper for 1914? Is there any good reason why either or both of these suggestions may not be carried out in a thousand and more instances, except—what? Why not do it before January 1?

He who lives closest to God in thought and life will reap the most bounteous harvests, both here and hereafter.

CHRISTMAS

By B. F. M. SOURS

Shepherds! Shepherds! light divine,
 See upon the darkness shine!
 Light is breaking o'er the gloom,
 Filling all the years with bloom.
 Shepherds, shepherds, tell the tale,—
 Cast the news upon the gale!
 And the years have passed away
 Since the dawn of Christmas day.
 Little children o'er the sea
 Know the song of victory.
 Happy Christmas, day of days,
 Fill our hearts with hope and praise!
 Mechanicsburg, Pa.

NO ROOM FOR THEM

By LILLIAN F. LEWIS

When Jesus came, Oh, strange! Oh, shame!
 No room for Mary save in stable shed,
 And for her babe, naught but a manger bed;
 A poor renown for Bethlehem town!
 Ah, critic, pause; hath Christ no cause
 To show your welcome lacks, in thought and deed,
 The spirit of the Christmas boon and need,
 When yields your heart but meager part?
 Thou, Lord, sent down our hopes to crown,
 What room should we in gladness offer thee
 But biding place with us as fair and free
 As unto friend best loved we would extend.

A CHRISTMAS HYMN

J. G. HOLLAND

There's a song in the air!
 There's a star in the sky!
 There's a mother's deep prayer
 And a baby's low cry!
 And the star rains its fire while the Beautiful sing.
 For the manger of Bethlehem cradles a king.

There's a tumult of joy
 O'er the wonderful birth,
 For the virgin's sweet boy
 Is the Lord of the earth.
 Ay! the star rains its fire and the Beautiful sing,
 For the manger of Bethlehem cradles a king.

In the light of that star
 Lie the ages impearled;
 And that song from afar
 Has swept over the world.
 Every hearth is aflame, and the Beautiful sing
 In the homes of the nations that Jesus is King.

We rejoice in the light,
 And we echo the song
 That comes down through the night
 From the heavenly throng.
 Ay! we shout to the lovely evangel they bring.
 And we greet in His cradle our Saviour and King.

The Place of Quaker History in Modern Church History

BY ELBERT RUSSELL

INTRODUCTORY CHAPTER

Many things suggest that the Society of Friends had little or no connection with contemporary church history. The founders of the Society broke sharply in many important respects from historical Christianity as embodied in the great historical churches that surrounded them—the Roman, Lutheran, and Anglican. They discontinued the historical sacraments, feasts, and rites of worship. They discarded the traditional forms of organization, orders of ministry, and officials. They discontinued the historic creeds and confessions and systems of theology, refusing to use them as authoritative or even convenient expressions of their religious beliefs. They changed the style of speech, dress, and church architecture, and renamed the days of the month and week. They based their system on personal experiences or the ancient Scriptures, and frankly avowed their intention, without regard to the historic developments of Christianity, to reproduce the spirit and simplicity of primitive Christianity.

If this impression were justified,—if Quakerism had no direct connection with contemporary religious life and no roots in Christian history; if it were the creation of a few minds in a single generation,—it would be open to the suspicion of unreality or one-sidedness that attaches to all such attempts to create an entirely new order of society or system of religion. We have learned from the pretty uniform experience

of the race to doubt the ability of any mind to create *de novo* a worthy or workable scheme of life. We distrust the social, political, or religious system that does not rest solidly upon a historic foundation. We know that what little is stable and vital in the religion of Mohammed was rooted in Judaism and Christianity. The American constitution was not the creation of a new scheme of government by the constitutional fathers, but was the ripe fruit of centuries of English, Dutch, and Colonial experience in self-government. On the other hand, most social schemes which involve radical departures from existing institutions and tendencies, such as Locke's Grand Model for the Carolinas, Fourier's communistic phalansteries or the radical innovations of the first French republic, have been rejected in advance as impracticable, or else doomed to early decay, because not sufficiently rooted in living human experience.

We shall, first of all, show the relation of the Society of Friends to modern church history, and then trace its historic roots in the mystical and Biblical movements of the Medieval and Reformation periods. This will serve not merely as a proper introduction to the history of the Society, but also as an important side light on the truth and historic validity of the Quaker system of thought, worship, and life.

The history of Friends falls naturally into three periods.

I. The Rise of the Society (1647-1690). The period naturally begins with Fox's decisive experience of the sufficiency of Christ as an inward Savior, although some might date the beginning of the Society from 1652, when Fox had his vision on Pendle Hill of a gathered people and began forming groups of followers among the Seekers of the North. I have put the date of George Fox's death as the close of the formative period. Others would put it later, about 1700 when the affairs of the Society were a little more fully developed, or even as late as 1718, when Penn, the last of the founders of the Society, died. I prefer, however, the earlier date. For nearly a half century the Society remained in all important respects as it was at Fox's death. It had by that time extended over the territory it was to occupy. Its organization had been outlined and the principal features put into operation. Barclay had given its doctrines classical form, and Penn had founded Pennsylvania. The Revolution of 1688 and the Toleration Act had already relieved the Society from the persecutions that conditioned so much of its early efforts, and given the Society a legal place among the English Non-conformists.

II. The Period of Crystallization (1690-1827). This period was marked by a reaction from the strenuous struggles against persecution, and from the reforming and evangelizing passion of the first period. Then followed in the middle of the eighteenth century a revival of energy which took the form of the completion and enforcement of the discipline. The close of the period was characterized by quietism, relieved by philanthropic zeal that led to the abolition of slavery within the Society and to efforts on behalf of the Indians, prisoners, and the insane. The period came to a violent end with the Hicksite separation.

III. The Modern Revival and Reconstruction (1827-1913). This period is characterized by the growth of both liberal and evangelical tendencies, a revolt against the rigid discipline of the previous period, the revival of Bible study, the promotion of education, the development of evangelizing and missionary activities, accompanied by violent differences of opinion over the changes and by frequent separations. Toward the close of the period there was a dropping of old forms, closer approximation to the life and methods of surrounding Protestantism, and a marked growth in the spirit of co-operation with other Christian denominations as well as in unity within the Society itself.

For the sake of comparison we now turn to the divisions and principal events of the contemporaneous church history. Modern church history begins with the Protestant Reformation. The initial date usually given is 1517, the year Luther nailed his famous theses to the door of the Wittenberg castle church. For Europe we divide the history into three periods.

I. The Reformation (1517-1648). From Luther to the Peace of Westphalia. In this period the reformatory movement spread throughout western Europe. It obtained a permanent foothold in the northern countries, and settled its doctrines and polity. It was finally turned back in France, Spain, Italy and Austria

by the Catholic reaction. It took a political turn in the civil wars in Germany and Switzerland, in the Huguenot struggles in France, and in the republics of Geneva and Holland. The Thirty Years War in Germany put an end to the growth of Protestantism on the continent.

II. The Period of Critical Individualism (1648-1789). From the Peace of Westphalia to the French Revolution. In this period the doctrines and practices taken over from Medieval Catholicism and the system of Protestantism were subjected to critical examination in the light of individual reason. The first part was a period of religious indifference, followed by the rise of various forms of rationalism and by the religious revivals of Pietism. The insistence upon the rights of the individual judgment coupled with the doctrine of the "rights of man" in politics culminated in the French Revolution in the overthrow of the last vestiges of autocratic authority in Church and State. In this period the latent individualism of Protestantism worked out to its logical negative results.

III. The Period of Social Reconstruction (1789-1913). In this period occur the beginnings of the positive religious expression of Protestantism and the reconstruction of church and society on a voluntary and democratic basis. It is the period of Bible study, foreign missions, evangelical revivals, theological reconstruction, organized philanthropy and social reforms, and denominational co-operation and federation.

This survey shows that the Society of Friends arose after the close of the Reformation period on the continent and leaves us in doubt whether it is a more complete development of the reformation movement or a product of the reaction in the period following.

Since Quakerism sprang up in England we must ascertain its relation to the English reformation. In England the periods of modern church history are somewhat different from those of European church history. The emphasis is different and movements slower at times. The Reformation in England was really twofold; the first initiated by the government and the second by the Puritans. Again, the French Revolution did not represent such a religious crisis in England as on the continent. The real beginning of the modern period in England came with the removal of the political disabilities of the Catholics in 1828. The divisions of modern church history in England are as follows:

I. The Reformation (1509-1689). From the accession of Henry VIII to the Toleration Act following the Revolution of 1688.

a. First Division: The governmental reformation (1509-1558). The influence of the Oxford Reformers, Tyndall's Bible, and Henry VIII's divorce of Catherine led to the break with the Pope, 1531. The church was still Catholic in doctrines and forms, but slowly driven to Protestant positions. Under Mary the conscientious Protestantists were driven to Geneva and the country was Catholic again.

b. Second Division (1558-1689). With Elizabeth's accession the exiles came home determined to purify

the church of all remnants of Popery. The Bible was translated in 1611 with the royal sanction. The Puritans controlled Long Parliament and after the civil war and the execution of the king (1649), governed England through Cromwell. After the temporary reaction of the Restoration, the government was made Protestant under William and Mary and toleration secured for Catholics and non-conformists.

II. Critical Individualism (1689-1828). Characterized by religious apathy, the rise of Deism, the Wesleyan movement, and toward the end by prison reform, the abolition of slavery in the British colonies, the Low Church or "evangelical" movement, and the political enfranchisement of the Catholics.

III. Modern Reconstruction (1828-1913). Practically the same as in Europe and America.

These outlines show that the rise of the Society of Friends covers practically the last part of the second division of the Reformation in England. It was coincident with the fiercest struggle and the moral victory of the Puritan movement. If it was organically related to contemporary history, Quakerism should be, by its chronological position, the final development of the Reformation, the most Protestant form of Protestantism.

Such our Discipline asserts it to be: "The logical conclusion of the Protestant Reformation, and the culmination of the development of doctrine which had been advancing by irregular stages for more than a century."

Whether and how far the logical relation of our history to the Protestant movement corresponds with its chronological relation will be the subject of future studies. We may note here that the next two periods of the history of Friends correspond so closely in dates and character with contemporary history as to leave little doubt that the two are parts of the same great stream of history.

Earlham, Indiana.

The Sunday School and the Morning Service From the Pastor's Standpoint

(Extract from an address given before the Jay County Ministerial Association at Portland, Indiana, by George W. Bird, of Pennville, Indiana, December 1, 1913.)

The Sunday School is one of the strongest influences for good and one of the greatest feeders of the church, yet we are told that only three children out of five in the United States are in Sunday School, and that the church loses two out of three of these, so we need to be aroused to save those who are lost somewhere between the Sabbath School and the church. In the average church from five to fifty per cent, and in some cases even more, of the students in the Bible School do not stay to the preaching service. Six churches among Friends in Indiana, in both large and small places, averaged last year 130 in the Bible School and 66 in the morning meeting. Others had as many at meeting as at the school. Who is to blame? First, the parents; second, the Sunday School; and third, the pastor or minister.

WHAT THE PASTOR CAN DO TO HELP THESE CONDITIONS

We must point out to the parents the need of the entire family being present and helping in the work of the church as well as of the Bible School and the need of making the church the center of our activities rather than the school if the church is to continue its existence.

Encourage the bringing of the babies to church, as none are too young to form the habit of attending church. The pedagogue has influenced the Sabbath School of today more than the theologian, and the manner of teaching has received more attention than the subject matter taught.

While the Sunday School should not be sectarian, yet it is proper for every school to point the scholars to the church to which the school belongs and lead them into active church membership. Every teacher should be a Christian and only those whose interest is sufficient for them to remain for the meeting for worship should be allowed to teach. The average Sabbath School and morning meeting lasts about three hours and in some cases even more. This can be shortened to the good of both school and meeting to two or two and one-half hours. The combined school and meeting now being tried by East Main Street Friends in Richmond bids fair to be a success and will be watched with much interest. Thus far it has proven a good thing both in attendance and interest.

During the recent stormy period I carried a sack of salt to the church to remove some ice and left the remainder in a back room and in a few days I found the mice had eaten holes in the sack to get the salt. If a church mouse likes salt, how about a boy of eight to twenty?

Do we salt our sermons enough with the things that will interest the young people? If we can interest the young people we need not be alarmed about the older ones. We must use simple language. After President Moore of Earlham had preached one day in North Carolina, an old colored man was heard to say, "That man is no college president, this old nigger could understand every word he said."

The Master said to Nicodemus, "Ye must be born again." We begin to speak of regeneration and a few more big words and soon have this important passage and its meaning veiled. P. W. Raidabaugh tells of a little girl who was walking along the street with him and seeing a crowbar asked, "What am that thing?" On being told it was a crowbar, she replied, "What am a crowbar?" Taking the bar and two stones he soon showed her how the bar was used to pry. The little face brightened as she said, "I know now." Was it worth while to teach a child what a crowbar is? If so, how much better to teach the way to salvation simply and perfectly.

Johnny sits on the front seat with his feet swinging. Look at him and tell him some real heart experience of how you felt a need in your life; tell him how you tried to do right but could not because of an unseen power that seemed to draw you down; tell him how you got a different spirit in your own life, and that

God is right here to help even in the games and similar things.

Abstract truth does not readily appeal to the human mind, especially the mind of a child.

The Master knew this and the greater part of His teaching was in parables. He used the vine, the shepherd, the sheep and many others to illustrate truth that He well knew they would not get in any other way.

Be sure that we know enough about the illustration to use it intelligently. Illustrated truth is one of the most effective ways of holding the attention of all classes of people. The stories of the Bible have not lost their charm. Young life is not seeking easy things, and we need to present the hard side of the Christian life and the possibility of conquest through Jesus Christ.

"Mother, I want a ball," said a boy of six. "But you have a ball, my son." "Yes, but I want a hard ball, one that a feller can feel when he catches it." The young life of America is before us asking not for milk alone, but for a fair share of life's hard problems, stated in language they can understand.

Forbid Them Not

BY FLORA M. BEALS

December 28th has been set apart as Children's Sunday by the labor organizations throughout the country. The day will be observed by mass meetings and demonstrations in the interests of American childhood and particularly those who are so unfortunate as to live in our great strike districts. Dare we say that the Spirit of Him who gathered the little ones about His knee with the charge that they were not to be offended, has not prompted this humanitarian work?

We may or may not sympathize with the men and women who have found their laboring conditions unendurable and have taken this way of bringing about their emancipation, but our hearts cannot fail to go out to the little ones who suffer the most in such trying times. It is coming to be a recognized fact that the fathers and mothers remain firm in the determination to reach the goal they have set for themselves as long as the children are provided for, but when they must suffer too great hardships and starvation, the parent determination weakens and they yield to the master yoke.

We talk much these days of our Quaker heritage. We are proud and justly so, of the record handed down to us by our ancestry. Let us not forget that we in turn are making history for posterity. Is it to be a record which they will be glad or ashamed to own? The oppressed Red Man and the Black Man have long known us to be their friend. Shall not the oppressed Working Man claim the same privilege? Have we enough of the Christ strength and spirit to be ready to face the possibility of misunderstanding and unpopularity, and enter the door which seems proverbially opened to us at this season of the year? Could we find a more appropriate commemoration of the coming of the Child whose birth and life has

meant so much to the world, and who has given us the ideal standard of brotherhood?

How shall we do it? A children's sermon, or even a few words calling attention to the life many of them are forced to live would mean so much to the cause of childhood. Winnie E. Branstetter, 111 N. Market St., Chicago, Illinois,* will be glad to send you any information you may desire on the subject. If you feel it is impossible to observe that special day, why not set apart a day early in the new year for them? I have observed that it is the Church that touches these vital problems of life, which interests the working man who is worth while. And they are so full of life and purpose, I do covet them for the Kingdom.

I never rejoiced more in our common heritage of the championship of the oppressed, than when recently a girl said to me, "I understand now why you are so nice to us working girls since I found out you are a Quaker."

Great Falls, Montana.

Think Before You Speak

If thou thinkest twice before thou speakest once thou wilt speak twice the better for it. Better say nothing than not to the purpose. And, to speak pertinently, consider both what is fit and when it is fit to speak. In all debates let truth be thy aim, not victory, or an unjust interest; and endeavor to gain rather than to expose thy antagonist.—*William Penn.*

A call for an International Prophetic Conference, bearing testimony to the doctrine of the premillennial coming of Christ, has been called to meet at the Moody Bible Institute, Chicago, February 24-27 next.

CHRISTMAS NIGHT

MABEL BOURQUIN

'T was Christmas night.

Across the Syrian plains with swinging stride,
The treasure-laden wise men swiftly ride,

Their goal the Light.

And humble shepherds, by their quiet sheep,
With burst of music saw the heavens sweep
Upon their sight.

'T was Christmas night.

But not within the slumber sodden khan
That shelter could not share with brother man,
Nor feel his plight.

Nor yet for him who from his doorway turned
The ones in need, like heaven's lamp, there burned
Love's glorious Light.

'T is Christmas night.

Yet not all men their choicest treasures bring,
Nor in all hearts do angels carols sing,
O'er fields of white.

For these alone whose feet have traveled far,
Whose eyes, uplifted, have beheld the star,

'T is Christmas night.

*Anyone mentioning THE AMERICAN FRIEND will receive their literature postpaid

Peace Movement Among Friends

COURSE IN GOOD WILL

Better Than a Gold Eagle

BY ANNA D. STEPHENS

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Mildred and John were closing a joyous two weeks with their mothers and Uncle Jack at the lake. A strenuous fortnight it had been for Uncle Jack as he tried to live up to his cordial invitation, and give "two weeks of good health and solid happiness to those precious children so soon to be locked up most of their waking hours in the brick prisons we Americans politely call 'Our wonderful educational system'." Uncle Jack found an especial comradeship in this nephew whose mother insisted "Jack" just the right name for the bachelor uncle, but resented its use as a nickname for his namesake and her son.

"Here you are thirteen years old, and going into the eighth grade—ready for high school next year," exclaimed Uncle Jack in their farewell chat. "Well, when I see you next Christmas I have a gold eagle for the one of you who has the highest grade in the class." Mildred and John each knew what a ten dollar gold piece looked like; also what good things it would buy if spent with forethought.

"Fine, Uncle Jack! We will report when we see you at Christmas time." The next week they were in school.

On Saturday morning the music teacher called at their homes. John wished to do without his music this winter—"until Christmas, anyway, mother." But the mother insisted that a half hour's practice twice a day would keep him enjoying his music and in good condition for real work when summer came again.

Some students of the eighth grade were late to school, but these included neither Mildred nor John. In October announcement was made of the highest grades in the class. Mildred and John had equal standing. How they beamed at each other! John said, "We'll each spend five dollars of that eagle, I believe, Mildred." A determined flash of the eyes and a faint little smile might have indicated that Mildred anticipated such an outcome only half-heartedly.

Before the season was over, nutting made a delightful Saturday afternoon's frolic. On returning, John went to see why Mildred had missed the outing. He found her working on a biography for a Monday's class.

"Oh, Mildred! You surely haven't used this glorious outdoors weather studying! You never spent a whole Saturday so before, and you always write good themes."

"I'm not working to write a good theme. I'm working to get the highest grade in the class. So you see why nutting parties do not come in, Cousin John."

The middle of November found Mildred holding the highest grade and John a close second. That evening his father reminded John that nine o'clock had come

while he was still poring over his books.

"Studies laid aside at a quarter of nine, and go to bed at nine, son."

In a few days John came home from school and worked at his arithmetic. When Mrs. Milan came home at five she inquired why the usual two hours of outdoor exercise had not been begun.

"Please let me work, mother!"

"How many problems with that principle have you solved already, John?"

"Why, twenty, mother. They are easy enough, but so long that I'm afraid I will not get the last one finished before the study period is over tomorrow."

"You can never make arithmetic take the place of God's out-of-doors, laddie, so run along."

"The good boy" came back in an hour with red cheeks and a bear's appetite.

Two weeks before Christmas plans were made for "the last day."

One evening John was thinking, "Oh, I must get ahead of Mildred to please my parents and Uncle Jack—I must make a tie with her, at least." Anything less appeared to him disgraceful.

Then his father called him to the library. Mr. Milan began, "John, on meeting your teacher today I remarked that I would come, as usual, to your Christmas program the last afternoon of school. To my surprise he told me you were not helping this year."

"No, father."

"Aren't the others doing something, in groups or singly?"

"I think so, father."

"You are in good health, your school work is well done, you could prepare the simple cornet solo you were asked to give by practice in your regular practice hours. Do you think it quite fair for others to make the good time without your doing your share? That's all."

On the last day how heartily Mr. and Mrs. Milan cheered the numbers on the program! They fairly beamed on John as he gave his simple solo as well as most boys of his age could have done. John's heart fairly pounded him from the inside when Mildred recited, and forgetting, finally left out some lines of the familiar verses. Later, the three highest grades were given—first being Mildred Carr Milan, and a close second John Gregg Milan, Jr. Father and mother gave a friendly nod to Mildred and smiled proudly on their son.

They did not know that John slipped off to his room the rest of the afternoon. When he came to dinner the becoming redness of his cheeks and the unbecoming redness of his eyes indicated as distinctly as the unemptied plate the storm which was raging inside.

Mr. Milan remarked that the teacher had called John "a splendid, all-round boy, studying as a real student, playing for real recreation, and altogether the kind of a boy from whom our best men must be made." A look of relief flitted across John's face as he grasped at the thought that possibly he had not made the worst failure. However, it rested only a moment, for he thought of Uncle Jack again.

After dinner John remarked that he was going out a little while. Although so unusual his mother said, "Yes a walk in this crisp air will be delightful." He slouched forward and walked slowly through the residence district. "Oh, Uncle Jack!" he muttered. Next in fierce tones came, "Well, you forgot, Mildred, and I'm glad, glad, glad!" He crossed the school-grounds. Seated on the cold steps he moaned, "Oh, Uncle Jack, don't come tomorrow! Don't ever call me your namesake again! I'm not smart enough," then in slow tones, "and I'm not good enough, either." With this startling thought he looked soberly into the starry sky. His mind at length was quiet; then his soul became still and listened. And lo! every star in the universe was singing the Christmas carol! How clearly it came to him—the song of the night, the song of Christmas eve:—

"Peace on earth, yes, good will;
Peace on earth, good will to men."

In every direction he turned the chorus rang until the heavens were filled with glory—glory which overflows to abide in the soul of the listener.

At home it seemed long as they listened for familiar footsteps and whistling.

"The air's just fine outdoors, father!" was John's greeting.

"Yes, we'll have some sport on the ice," was the reply.

The boy's calm, serene face made mother very happy as she remarked, "We must have a good night's rest before tomorrow's gifts, dinner and visit."

"Yes, you know Cousin Mildred and I will be so happy beginning another vacation together. Of course, we will want to give Uncle Jack a week of joy this time."

FOR HOME READING

A Christmas Legend

BY MARY T. AUSTIN

Once upon a time, long, long ago, a company of early Christians had assembled to celebrate the birthday of our Lord. He had not been gone from this earth very long, and His memory was still green in their hearts. One, an old, old man, was one of the children whom our Savior had blessed and, although at that time an infant in his mother's arms, he had never forgotten the touch, the look, the voice of the Divine One. They were a poor and simple folk, and had come together to celebrate the day and devise some memorial of their Lord. Silver and gold they had none wherewith to build a costly monument, but they loved Him much, and as they thought of Him and talked of Him their hearts burned within them. At last one, a woman, spoke. "It has been laid upon my heart to give myself to the Master, and this I will do. When the physician goes upon his rounds, I will be with him. I will stand at the bedside of the sick and dying and whisper words of hope and cheer; in the weary days and wakeful nights I will be there and speak to them of the Great Physician." "And I," said

another, "will be the patron-saint of the shepherd. I will go with him as he leads his flock to the distant hills, and in the still watches of the night will tell him of the Good Shepherd." "I," said another, "will go with the sailor on the stormy sea. In times of loneliness I will give him thoughts of home and loved ones, and cause him to cast his care upon One who holds the sea in the hollow of His hand."

And so they each took upon themselves their special duty as guardian over the shepherd, and the sailor, the husbandman as he went forth to sow the precious seed, the artisan in his shop, the workman at his bench; and even the very humble folk were remembered as they prepared to go their appointed ways. The very old man, who had hitherto kept silence, spoke in his trembling, piping voice, "The last shall be first, the least shall be greatest. St. Nicholas will be the patron-saint of children." He struck the staff, which had supported his feeble limbs, upon the ground, and lo! a miracle; it had become a tree, on which, in place of leaves and fruit, there was every kind of toy dear to the heart of childhood. So he, too, took his departure to cheer and bless the little ones. Almost two thousand years have passed and saints are out of date. We never hear of them now except in song or story; all but St. Nicholas, who is loved more and more as the years go by, and whose worshipers have become an innumerable company.

Our Totals of Membership

Because of a failure to hear from fifteen Monthly Meetings in Western Yearly Meeting, we are unable this week to give the totals of membership for all our Yearly Meetings in America. We urge each Monthly Meeting Recorder in Western who has not yet reported to us the total membership *to do so at once*. More than forty have replied, but these totals are valueless unless we can get all.

Next Week

In next week's issue of THE AMERICAN FRIEND, among many other good things we will have an article by Dr. Henry T. Hodgkin, of London, on "A Recent Trip to Madagascar," and another by Joseph T. Elkin-ton on "The Reform Jews in America." There will be some new features, which we trust will be pleasing to our subscribers.

Booker T. Washington writes us that he finds a number of cases where colored teachers in the South are not receiving more than \$10.00 per month for teaching. He will be glad to receive gifts of Christmas cards, books or other similar gifts which he will furnish to these needy teachers. Address him at Tuskegee, Alabama.

The Commission of the Episcopal Church on the World Conference on Faith and Order is pressing its work vigorously. The Church of Ireland has joined others in appointing a Commission. Preparatory work is being done for a Conference of Commissions being named by all religious denominations.

Current Items of Interest to Friends

INDIANA YEARLY MEETING

Van Wert, Ohio—A successful series of meetings has just closed at Van Wert, Ohio, under the leadership of the pastor, F. H. Tormohlen. The meetings continued for six weeks with unabated interest to the close. More than eighty people professed conversion or were reclaimed. One of the most encouraging features of the meetings was the number of men that took a definite stand for Christ. The meetings throughout were characterized by a deep religious spirit and all surface work was put in the background. The sermons were very spiritual and of a high standard, in which the pastor spared neither saint nor sinner. The meetings closed with an all-day service on December 14th. Previous arrangements were made for all that desired to remain for the entire day, to eat dinner in the basement, and about one hundred and seventy-five enjoyed the dinner together. Many older members expressed their opinion that this was one of the greatest days in the history of the church. The outlook for Van Wert Meeting was never brighter.

Manton, Michigan—A series of meetings was held from November 16 to 30, conducted by D. G. Hodgins, of Brighton, Michigan. Great conviction for sin seized upon a number, resulting in repentance and salvation. A goodly number of Christians consecrated themselves wholly to the Lord for the baptism of the Holy Ghost. God is doing the same things for men in the twentieth century that He did in the first century. The attendance was good throughout. Estella Hammond has just arrived to take charge as pastor.

IOWA YEARLY MEETING

Stanford Meeting—Charles M. King conducted a ten days' meeting at Stanford Friends' Church near Union, Iowa. The truth was presented in a very clear, forceful manner—in the spirit of love, and with power. The weather was unfavorable and many were deprived of attending. We believe the seed sown will yet bear much fruit.

KANSAS YEARLY MEETING

Stanwood — Springdale Quarterly Meeting was held at Stanwood, Kansas, December 6-7. The Meeting of Ministry and Oversight was not held on Friday afternoon on account of the rain, and the missionary meeting which is usually held on Friday evening, was held on Sunday evening. Those in at-

tendance from outside the Quarterly Meeting were Asa Dillon, of North-branch, who has recently been recorded a minister, and Francis A. Wright, Sr., of Kansas City. Asa Dillon brought the message Saturday morning from the text found in Philippians 3: 13-14. Francis A. Wright gave some interesting missionary information during the business session. Asa Dillon also had charge of the services on Sunday morning and brought a very helpful message. Cyrus and Amy Hawkins, who have recently moved back into our Quarterly Meeting, were very acceptably in attendance. Asa Dillon accompanied by the Quarterly Meeting Superintendent of Evangelistic work, Nettie Hawthorn, held a meeting at Springdale on Tuesday evening, December 9. He held a meeting at Friends' Church in Leavenworth on Wednesday evening, and attended prayer meeting at Tonganoxie Thursday morning at eleven o'clock, going from there to Lawrence to attend Hesper Quarterly Meeting.

NORTH CAROLINA YEARLY MEETING

Greensboro—The work is moving along finely. There is a growth in spiritual life, and a consequent interest in all lines of work. Fred E. Smith has pastoral charge.

Symons Creek—The old Friends' Church at Symons Creek was one of the first houses of worship that Friends erected in Carolina. In 1791 the Yearly Meeting was held at New Garden and continued to be held there and at Symons Creek alternately until 1813. The old church has long ago decayed, but now a new one has been completed on the old grounds. According to announcement the dedicatory exercises occurred November 23. On the night preceding Adelbert Wood, of New Hampshire, delivered an impressive sermon proving that God's promises are true, illustrating the same by many incidents in his own experience. On Sabbath morning the services were opened with singing, followed by appropriate remarks by J. T. Chappell, relative to the object of the meeting. David E. Sampson then had read the sixty-second chapter of Isaiah, and emphasized in his discourse the importance of a due preparation of the hearts of the people, in order to build up the interest of the Church of God on earth. He specially emphasized the dedication of the individual life as a means to this end.

Rufus P. King spoke very earnestly from Romans 12-1. He directed a part of his remarks to the children, which was greatly appreciated. The wrapt attention of the entire audience indicated the deep interest with which the message was received. The noon intermission was a time of social enjoyment, renewal of old acquaintances, etc. Lunch was served on the grounds. The afternoon exercises began at two o'clock. In a short time the balance on the new building was cancelled, and "Praise God from Whom all Blessings Flow" was sung with a hearty good will. "Ye are God's building," was the subject from which Adelbert Wood gave us a splendid sermon, closing with a very impressive prayer, earnestly desiring that we should be temples of the living God dedicated to His service. David Sampson and wife tarried a few days visiting families and holding meetings.

New Garden—New Garden Quarterly Meeting was held at Guilford College, December 13 and 14. The weather was warm, bright and beautiful. The Meeting on Ministry and Oversight considered the subject of the family altar, and Mary C. Woody called attention to the Minutes of the last Yearly Meeting which, among other things on the subject, contains the following: "We feel to urge upon parents the importance of maintaining the family altar upon a deep spiritual basis, that will make it easy to discover any gift which the Lord may have conferred. To this end we suggest as a very helpful means, 'The Family Altar League,' a very simple but world-wide movement to establish the family altar in every home." The eleven o'clock service opened with a hymn and with prayer by David E. Sampson of Winston-Salem, and Lewis W. McFarland of High Point. An excellent sermon was preached by S. Adelbert Wood, of New Hampshire, in which he showed that God would have us render glad and not a burdened service. A goodly number were present from all the Monthly Meetings, and especially from New Garden. A dinner at the meeting house followed the morning session. In the afternoon good reports were given of the spiritual condition of the various local meetings. It was reported that George N. Hartley had had several days of acceptable service at Winston-Salem and Kernersville. A committee to petition the legislature for a law against liquor shipments reported

the work attended to, but the law only applies to two townships in the county. Reports were given of successful work being done to prevent the illegal sale of liquor in various places. A report was also given of the great national anti-liquor convention at Columbus, Ohio, in November. The Meeting directed that an endorsement of his Mexican policy be sent to President Wilson.

OHIO YEARLY MEETING

Berlinville—D. G. Hodgins, of Brighton, Michigan, has recently held a revival at Berlinville Friends' Meeting. The various services were attended with good success, and great interest was manifested. S. D. Cox is the pastor in charge.

OREGON YEARLY MEETING

Portland—The ninth session of Portland Quarterly Meeting convened in Sunnyside church, Homer L. Cox, pastor, December 5th at 2:30 o'clock, and was well attended until the close on Sabbath evening. On account of business conditions and the inability of a large majority of our members to get away from employment on Saturday, the business sessions are held on Friday evening. Four Monthly Meetings compose this Quarterly Meeting, three in Portland and one at Quilcene and Leland, Washington. The Meeting in Washington is in a lumber region, where there is a dearth of religious influence except that exerted by Lewis and Myrtle Russell, pastors, and their co-workers. Probably the most important act of the business meeting was the endorsement of the recommendation of Portland Monthly Meeting that Chester A. Hadley, son of Lewis I. Hadley, be recorded a minister of the gospel. He has been active in Christian Endeavor work in his own church and has held responsible positions in the Portland Christian Endeavor Union, in which capacity he was able to carry the evangelistic spirit into the formal meetings of that organization. He and his wife now reside at Rosedale, where he is engaged as pastor at about one-fifth the salary he was receiving in business in Portland. At the close of business, Mayor H. R. Albee, of Portland, spoke on how the church can help the city administration to promote civic righteousness. He is the first mayor of the city under commission government, and is going about his work in a God-fearing way, and asks the co-operation of all good people. The ministry of the Quarterly Meeting was at the hands of John Riley and wife, now in charge of the Meeting at Lents. In the Saturday afternoon session, where John Riley preached on Present Day Evangelism,

a spontaneous call to establish a Friends' city mission resulted in \$25.00 per month being subscribed for that purpose. Myra B. Smith is in the minds of all to take charge of the work. The evening service was in charge of the Literature department, Mrs. Mildred Hanson, Superintendent. After some short talks, President Levi T. Pennington, of Pacific College, spoke on "What and How Shall Friends Read?" At the C. E. Union meeting, C. C. Barker, of Lents, was appointed superintendent of that department, to supercede Chester A. Hadley, resigned on account of promotion and removal.

WESTERN YEARLY MEETING

New London—New London Quarterly Meeting was held December 5-7. Jefferson W. Ford, a returned missionary from Jamaica, William L. George, from Kansas, and Asa Woodard, from Hinckle Creek Monthly Meeting, were in attendance on Seventh-day, as was also Murray S. Kenworthy, of Richmond, in the interest of Earlham College. All these ministers rendered helpful service. Jefferson W. Ford addressed the missionary meeting on Sabbath afternoon.

Westfield—A series of evangelistic meetings has recently been held at Westfield, beginning November 13th and continuing for three weeks, in charge of Robert Pelt, formerly of Ohio, but now residing at Sheridan, Indiana. Brother Pelt is a speaker of fine natural ability, and under the unction of the Spirit, his ministry has had a marked effect. The attendance has been good throughout the series. The pastor, George H. Moore, together with his estimable wife, Jane D. H. Moore, who is also a recorded minister, rendered valuable assistance. Another element of power in these meetings has been the constant attendance and help of about a score of the students of the Biblical Seminary at this place. These young men and women are here from different parts, making preparation for the ministry and work to which the Lord may call them. As a result of these efforts there are evidences of a marked spiritual awakening among our membership. A number, especially of the younger class, have been born into the kingdom, and with a few of the middle aged, have claimed the blessing of sanctification. Several have already given their names for membership, while others intend doing so. The Friends at this place have recently purchased a valuable parsonage at a cost of \$3,000.00, and it is now occupied by the pastor and wife, who are on their third year of service at Westfield.


Bloomington—Patrons of Bloomington Academy are much pleased with the excellent instruction being given by Enos Harvey in Bible Study. He has two large classes studying the Life of Christ. Sabbath evening services for several weeks have been devoted to a careful study of the Epistle to the Hebrews, by the pastor, Enos Harvey, who has presented many new and helpful thoughts which his hearers appreciate.

WILMINGTON YEARLY MEETING

Waynesville—For some months the meeting at Waynesville had been without a resident pastor, until Elizabeth Ward, of the Cleveland Training School, came and served so acceptably in that capacity. When in September she returned to her school duties we were again without a pastor. Then in November we called Abijah E. Wooten, of Cardington, and he with his wife and family have come among us. Already he has endeared himself to his flock, and we see encouraging results of his labors among us as a Church, and in the community. Our Sabbath School is growing in numbers and interest, and at the end of the old year we feel encouraged to enter upon the new with this as our motto: "Serve the Lord with gladness."

Born

Wright—To Ernest A. and Dora Wright, of Portland Monthly Meeting, November 3, 1913, a son, Ernest Arthur Wright.



**1913
RECORD**

**Magnificent
Crops in all
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All parts of the Provinces of Manitoba, Saskatchewan and Alberta, have produced wonderful yields of **Wheat, Oats, Barley and Flax.** Wheat graded from Contract to No. 1 Hard, weighed heavy and yielded from **20 to 45 bushels per acre; 22 bushels** was about the total average. **Mixed Farming** may be considered fully as profitable an industry as grain raising. The excellent grasses full of nutrition, are the only food required either for beef or dairy purposes. In 1912, at Chicago, **Western Canada carried off the Championship for beef steer.** Good schools, markets convenient, climate excellent. For the homesteader, the man who wishes to farm extensively, or the investor, Canada offers the biggest opportunity of any place on the continent.

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BIBLE SCHOOL LESSON

January 4.

Subject—Jesus and the Children.

Lesson—Mark 9: 30-41; 10: 13-16.

Golden Text—Gird yourselves with humility, to serve one another; for God resisteth the proud, but giveth grace to the humble. I Peter 5: 5.

CHRISTIAN ENDEAVOR

January 4.

Topic—Twelve Great Verses. I. The Salvation Verse. John 3: 16. (Consecration Meeting.)

The first topic of each month during 1914 will be under the general heading of "Twelve Great Verses." One verse each month will be considered upon some theme vital to the Christian life.

This month we have the universally known and loved John 3: 16, the salvation verse of the Bible. Perhaps no other Scriptural utterance has been more universally quoted and none has been more universally helpful.

God's love for humanity is the basal fact in man's salvation. "For God so loved the world." Who can measure the breadth and depth and fullness of that love? Its measure is indicated in part by the willingness with which He gave His only begotten Son.

Whosoever. That means all who will. The scope of human redemption is not limited by the boundaries of nations or continents. Salvation knows no distinctions of race or color. Whosoever believeth on the Son has everlasting life.

Shall not perish. The promise is positive. Man is reconciled to God, and the Atonement is complete. Henceforth humanity was to look up and forward. Why should we be dejected? Christ the mighty Savior is alive forevermore.

But our responsibility does not end with being saved. Others need the gospel light and their environment has shut them out from the presence of God. We must help to change this environment and by our lives reveal Christ as the Savior for all men.

PRESENT DAY PAPERS

To the Readers of The American Friend:

The first number of "Present Day Papers" will appear at the opening of the year, and it will be issued each month thereafter. The English and American Friends who have made the plans for this monthly periodical, which is to be a successor to the "British Friend," have distinctly planned it so that it might not in any way come into rivalry with our Quaker weekly publications. It will not in any way perform the functions of the "London Friend,"

the "American Friend" or the "Philadelphia Friend." It will have a totally distinct and different mission. In the first place it is not to be a newspaper at all. It is to be devoted to the presentation and interpretation of vital and spiritual Christianity, both for Friends and others. The editorials and articles will deal with the central problems of Christianity, and with its application to the life of the present day world. We shall be very glad to have all Friends take it, but we want to encourage all Friends to be loyal first to their own denominational periodicals.

(Signed) RUFUS M. JONES.

SUGGESTIONS FROM THE BIBLE SCHOOL BOARD OF INDIANA YEARLY MEETING

At a recent meeting of the Bible School Board of Indiana Yearly Meeting, held at Earlham College, a committee was appointed to arrange for an exhibit of Bible School material to be held in connection with the Quarterly Meeting conferences. This exhibit, similar to the larger exhibit held at Yearly Meeting time, may be secured by any Quarterly Meeting Bible School superintendent by writing Ancil E. Ratliff, Fairmount, Indiana, or Arthur M. Charles, Earlham, Indiana.

The Board has secured from the Yearly Meeting Book and Tract Committee for distribution among the Bible School workers, copies of "The Sunday School and the Teens," by John Alexander; "Handwork on the Sunday School," by Dr. Littlefield; "Stories and Story-telling," by E. P. St. John; "The Girl in Her Teens," by Margaret Slattey; "The Adult Bible Class," by W. C. Pierce.

A committee was appointed to arrange for a chart to be hung in every Quarterly Meeting house showing the standing of each school in the Quarter in "Front Line" qualifications. The committee is also to endeavor to have each school in the Yearly Meeting hang in its room a chart entitled "Our Standard for a Front Line School." The first chart should foster a healthy rivalry among the schools, and the second an ambition to attain a high percent. standing in "Front Line" requirements. These are ten in number, each rating ten percent., and a "Front Line School" having a standing of one hundred percent. The ten are as follows:

1. Graded organization (At least four classes, Primary to eight years; Junior to twelve years; Secondary, the teen age; adult, over twenty years).

2. Organized classes (At least one class in school holding International Certificate).

3. Teacher Training (One or more students during the year).

4. Missions (Regular Instruction, regular offering.)

5. Temperance Instruction (At least once each quarter).

6. Cradle Roll.

7. Home Department.

8. Definite Decision for Christ.

9. Workers' Conference.

10. Offering for Denominational Bible School Work. (To be taken any Sunday in April for the use of the Yearly Meeting Bible School Board.)

Other suggestions for improving the work of our Bible Schools emphasize the value of visualizing more of our teaching. For instance, temperance instruction could be so presented in a few moments by a physician or other scientist making a simple chemical experiment before the school. More use should be made of pictures, post cards, lantern views, etc.

Suggestions for the teen age included the value of centering the social life of the young people about the school and church. Young people of this age should be given something *difficult* to do in the work of the school; effective story-telling on missionary day to primary class, and preparation of *good* music for the school are two among many forms of such work.

BIBLE SCHOOL EDITORSHIP

Announcement has already been made that the Bible School Board of the Five Years Meeting has purchased the publishing interests of P. W. Raidabaugh, and that after the first of January, all our Bible School periodicals and helps will be issued under the authority of the Board. Richard Haworth and Wilbur K. Thomas, Chairman and Secretary of the Board, have been elected Associate Editors of the Quarterlies.

LAYMEN'S CONFERENCES

In connection with the Student Volunteer Convention in Kansas City, Missouri, special Laymen's Conferences will be held on Thursday, Saturday and Sunday afternoons, January 1, 3 and 4. These will be open to all laymen who can attend. It will be well for Friends who can attend to keep these dates in mind.

CHAS. E. TEBBETTS.

December 16, 1913.

MEXICAN MISSIONARIES SAFE

Charles E. Tebbetts, Secretary of Friends' Foreign Missionary Board, received a telegram on the 20th, announcing the safe arrival at Brownsville, Texas, of R. S. Tice and wife and Mr. Roberts, of Friends' mission at Victoria. This is cheering news indeed.

With the Children

A LITTLE CHRISTMAS SECRET

Christmas is a time of secrets,
 So I'll whisper one to you;
 Grandpa says that all who try it
 Find that every word is true.
 "Would you have a happy day?
 Give some happiness away."
 Grandpa says this little secret
 Should be carried through the year;
 And if all would try to heed it,
 Earth would soon be full of cheer
 "Would you have a happy day?
 Give some happiness away." —Ex.

THE JOY OF GIVING

"I want another Henty book," said Bert; "I wish I had the whole set."

"Well, I wouldn't mind getting a pretty story book, too," said May. "But I want a brush and comb set, with flowers on the handles. Rena calls them Dresden."

"I don't," said Dot; "I want a bureau for my doll clothes. I saw a pretty one in the store window; all white, with gold handles."

"Gold! not much," laughed May. "But it is pretty all the same, sweetheart; I hope you will get it."

"It's nice to have a time in the year when everybody gets presents," said Dot.

"But everybody don't," said May with a sigh. Mother showed me some pictures that had been sent her by some charity lady. There was a little girl in the horriddest room; she looked so cold and she was trying to peep up the chimney for Santa Claus, who never comes to her."

"Why doesn't he?" Dot asked.

"Because nobody gives anything to take her. This charity lady would be glad to be Santa Claus to the poor little girl, if any one would give her some presents to take."

"Were there any boys?" asked Bert.

"Yes. Say! let's stop talking about what we want for ourselves, and think what we can do for those poor children."

"My Christmas money will be all used up on the home folks," said Bert.

"We all want to give something to father and mother, of course, and to Nora, but suppose instead of spending money on each other, we sent it to the charity lady."

"I tell you what, girls," said Bert, "I have thought of something I can make for you both, but it won't cost any

money. So I can save mine for the poor children."

"So can I make something," said May, joyfully.

"I'll ask mother what I can do," said Dot. "Oh, isn't it blessed to give something to everybody?"—E. E. Hewitt, in "Sunshine."

CHRISTMAS FOR THE BIRDS, TOO

Of all the customs observed at Christmas, none is prettier than that described by a returned traveler in Sweden:

One wintry afternoon at Christmas-tide, he says, I had been skating on a pretty lake three miles out from Gothenburg. On my way home I noticed that at every farmer's house there was erected in the middle of the dooryard, a pole, to the top of which was bound a large, full sheaf of grain.

"Why is this?" I asked my companion.

"Oh, that's for the birds. They must have a merry Christmas, too, you know."

Not a peasant in Sweden will sit down with his children to a Christmas dinner, indoors, till he has first raised aloft a Christmas dinner for the little birds that live in the cold and snow outside.

The little story is a reminder that the used Christmas trees, stripped of decorations, might be stood in the yard and kept hung by the children with bits of

bread and other birds-goodies for their little feathered brothers.—Selected.

RIDDLES YOU MAY NOT KNOW

Some day when your boy and girl friends come to see you, and it's too warm to run and romp, try a game of riddles. Here are a few "fish" riddles which they may not know:

What fish is found in every band?
 Drum.

What fish is served with meats?
 Jelly.

What fish is worn by officers in the army?
 Sword.

What fish is prominent in winter sports?
 Skate.—*The Continent*.

THE CHILD JESUS

Who was born on Christmas Day?

Little Baby Jesus.
 Blessed little Christmas Child;
 Pure and sweet and fair and mild
 In His mother's arms He smiled;
 Little Baby Jesus.

Who told the news that He was born?

God's own holy angels,
 Singing in the starry sky
 Praises sweet to God on high;
 'T was a heavenly lullaby

For the Baby Jesus.

—The Congregationalist.

The Youth's Companion Calendar for 1914.

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ASA BALDWIN

Asa Baldwin died at his home near Marion, Indiana, October 13, 1913, aged seventy-eight years and seven months. He had been in failing health for more than a year, seriously so for about four months, but was confined to his bed only ten days. Surviving him are his widow, Mary E. Baldwin, a minister, also two sons and a daughter.

The Baldwin family were among the earliest of the Friends who settled in Wayne County, Indiana, at the beginning of the last century. In 1833, Thomas Baldwin and Lydia Thomas were married in the old New Garden meeting house, soon afterward coming to Grant County to live, and Asa, their son, was one of the first white children born in the county. For many years he taught country schools and also taught the first two winter schools of whites and Indians at White's Institute.

Asa T. Baldwin was a birthright member of Friends, an elder, and a faithful attendant at the weekly, monthly, quarterly, and yearly sessions of his church. For a number of years he served as clerk of Marion Quarterly Meeting, and was for many years the chairman of Indiana Yearly Meeting's Committee on Peace.

As long as he was able he taught a

Bible class in the First Friends' Church, and he is greatly missed by both old and young in the school. There was a large attendance at the funeral service, which was held at the church on Sat-

urday, October 19, conducted by the pastor, Charles E. Hiatt, who preached from the text in Ecclesiastics 11: 6.

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A convinced Friend, who has travelled much and who has been associated with Friends for many years, was heard to express astonishment the other day at the surprisingly few birthright Friends, comparatively speaking, who seem to realize in any adequate degree the privileges they hold as Friends, and for which their fathers were willing to make such sacrifices. Otherwise, he reasoned, there would be many more who have genuine concerns for service for their beloved Master. X X X

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